

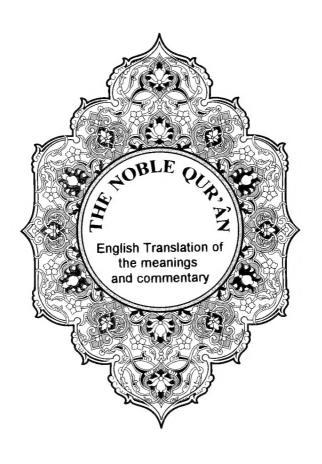
The Custodian of the Two Holy Mosques, King Abdullah ibn 'Abd al-'Azîz Âl Sa'ûd, King of Saudi Arabia has the honour to order the printing of this Noble Qur'ân with the translation of its meanings.





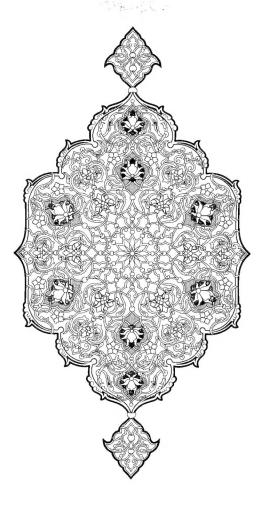


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King Fahd Glorious Qur'ân Printing Complex

وَقَتُ لِلّهُ تَعَالَىٰ مِنْ خَادِم الحَرَمَيْنِ الشَّرِيفَيْنِ المَلِك عَبِدُ اللَّهُ بْزَعَيْد العَزِيز آل سُعُود ولايجُوز بَيْعُهُ



Endowment for Allah's sake f rom the Custodian of the Two Holy Mosques King 'Abdullah ibn 'Abd al-'Azîz Âl Sa'ûd Translation of the meanings of

THE NOBLE QUR'ÂN

IN THE ENGLISH LANGUAGE

BY

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الرقم 7/۱۳۳٥ التاريخ ١>/١١/٤٠_{٤١٦} المرفقات الموضوع

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إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته،أما بعد:

فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيها اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملها في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسح لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق.

وصلى الله وسلم على نبينا محمد وآله وصحبه.

الرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبدالعزيز بن عبدالله بن باز

بِنْ ﴿ وَاللَّهُ الرَّحْمُ اللَّهِ الرَّحْمُ الرَّحَمُ الرَّحَمُ الرَّحَمُ الرَّحَمُ الرَّحَمِ الرَّ

مقدمة

بقلم معالي الشيخ: صالح بن عبدالعزيز بن محمد آل الشيخ وزير الشـــؤون الإســـلامية والاوقاف والدعوة والإرشــاد المشــرف العـام على المجمع

الحمد لله رب العالمين ، القائل في كتابه الكريم :

﴿ ... قَدَّ جَاءَكُم مِن اللَّهِ نُورٌ وَكِتَبُ مُّبِيثُ ﴾ .

والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :

« خيركم من تعلُّم القرآن وعلُّمه ».

أما بعد:

فإنفاذاً لتوجيهات خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز آل سعود، حفظه الله بالعناية بكتاب الله، والعمل على تيسير نشره، وتوزيعه بين المسلمين في مشارق الأرض ومغاربها، وتفسيره، وترجمة معانيه إلى مختلف لغات العالم .

وإيماناً من وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية باهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة تسهيلاً لفهمه على المسلمين الناطقين بغير العربية، وتحقيقاً للبلاغ المأمور به في قوله صلى الله عليه وسلم: «بلغوا عنى ولو آية».

وخدمة لإخواننا الناطقين باللغة الإنجليزية، يطيب لمجمع الملك فهد لطباعة المصحف الشريف بالمدينة المنورة أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية التي قام بها كلِّ من فضيلة الدكتور محمد تقي الدين الهلالي، وفضيلة الدكتور محمد محسن خان، وراجعها من قبل المجمع كلِّ من الدكتور فضل إلهي ظهير، والدكتور أمين الدين أبوبكر، والدكتور وجيه عبدالرحمن، والدكتورف. عبدالرحيم.

ونحمد الله سبحانه وتعالى أن وفق لإنجاز هذا العمل العظيم، الذي نرجو أن يكون خالصاً لوجهه الكريم، وأن ينفع به الناس.

إننا لندرك أن ترجمة معاني القرآن الكريم – مهما بلغت دقتها – ستكون قاصرة عن أداء المعاني العظيمة التي يدل عليها النص القرآني المعجز، وأن المعاني التي تؤديها الترجمة إنما هي حصيلة ما بلغه علم المترجم في فهم كتاب الله الكريم، وأنه يعتريها ما يعتري عمل البشر كلَّه من خطأ ونقص .

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة المصحف الشريف بالمدينة النبوية بما قد يجده فيها من خطأ أو نقص أو زيادة للإفادة من الاستدراكات في الطبعات القادمة إن شاء الله .

والله الموفق ، وهو الهادي إلى سواء السبيل، اللهم تقبل منا إنك أنت السميع العليم.



In the Name of Allah, the Most Gracious, the Most Merciful

FOREWORD

By Shaikh Salih ibn 'Abd al-'Azîz ibn Muhammad Âl al-Shaikh, Minister for Islamic Affairs, Endowments, Da'wah and Guidance, the Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, 'There has come to you from Allah a Light and a plain Book', and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, 'The best of you is he who learns the Qur'an and teaches it'.

Following the directives of the Custodian of the Two Holy Mosques, King Abdullah ibn'Abd al-'Azîz Âl Sa'ûd-may Allah guard him-to give the Book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world;

and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'ân into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it; and in fulfilment of the injunction of the Prophet "Convey my message even if it be one single âyah":

and with the view to serve our English-speaking brethren, King Fahd Glorious Qur'ân Printing Complex, al-Madinah al-Munawwarah has the pleasure to present the English speaking reader with this English translation by Dr Muhammad Taqi-ud Din al-Hilali and Dr Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr Amin ad-Din Abu Bakr, Dr Wajih Abderrahman and Dr V. 'Abdur Rahim.

We praise Allah subhânahû wa ta'âlâ for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of mankind.

We are aware of the fact that the translation of the meanings of the Glorious Qur'ân, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by the translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission and addition that he may find in it so that they may be eliminated in subsequent editions in shâ' Allah.

It is Allah who bestows success, and guides to the Straight Path. O Allah! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.



In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صني السطية واسلم)

﴿ وَمَاكَانَ هَذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ وَلَكِن تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ وَتَفْصِيلَ ٱلْكِتَٰبِ لَارَيْبَ فِيهِ مِن زَّبِ ٱلْعَلَمِينَ ۞ ﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (the Lord of the heavens and the earth), but it is a confirmation of (the revelation)which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the 'Âlamîn (mankind, jinn, and all that exists)." (V.10:37)

﴿ وَمَن يَبْتَغِ غَيْرَا لَإِسْلَمِ دِينَا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَلِيرِينَ ۞ ﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." ($V.\,3:85$)

حدثنا عبدُ الله بنُ يُوسفَ: حدثنا الليث: حدثنا سعيد المقبري، عن أبيه، عن أبيه، عن أبي عن أبي هريرة رضى الله عن أبي الله عن أبي هريرة رضى الله الله عن أبي الله أعطي من الآيات ما مِثله آمن عليهِ البَشرُ، وَإِنَّمَا كَانَ الَّذِي أُوتيتُه وحيا أوحاهُ الله إليَّ، فأرجُو أن أكُونَ أكثرَهُم تَابعاً يوم القِيامَةِ)).

Narrated Abû Huraira صلى الله عليه وسلم The Prophet مسلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Hadîth No.379, Vol. No.9, Sahih Al-Bukhari)

حدثنا محمد بن عبادة : أخبرنا يزيد : حدثنا سليم بن حيان ، وأثنبي عليه: حدثنا سعيد بن ميناء: حدثنا أو سمعت جابر بن عبد الله رضي الله عنهما يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقــال بعضُهــم : إنــه نائم ، وقال بعضهم : إن العين نائمة والقلب يقظان ، فقالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمةٌ ، والقلب يقظان ، فقالوا : مثله كمثــل رجل بني داراً ، وجعل فيها مأدبة وبعث داعياً ، فمن أجاب الداعمي دخل الدار وأكل من المأدبة ، ومن لم يجب الداعي لم يدخل الدار و لم يأكل من المأدبة . فقالوا : أوِّلوها لـه يفقهها ، فقال بعضهم : إنـه نائم ، وقال بعضهم إن العين نائمة والقلب يقظان ، فقالوا : فالدار الجنة ، والداعمي محمد ﷺ ، فمن أطاع محمداً ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس . تابعه قتيبة ، عن ليثٍ ، عن حالدٍ ، عن سـعيد بـن أبـي هــلال ، عــن جابر رضى الله عنه : خرج علينا النبي ﷺ .

Some angels came to the: رضى الله عنهما Some angels came Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The صلى الله عليه وسلم house stands for Paradise and the callmaker is Muhammad whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(Hadîth No. 385, Vol. No.9, Sahîh Al-Bukhâri).

حدَّثنا مُحَمَّد بن سِنان : حدَّثنا فليح بن سليمان : حدَّثنا هلال بن علي ، عن عبد الرَّحمنِ بنِ أبي عُمرة ، عن أبي هريرة رضى الله عنه قال : قال رسول الله صلى الله عليه وسلَّم : أنا أوْلى النَّاسِ بعيسى ابنِ مريم في الدُّنيا والآخرة ، والأنبياء إخوة لعَلاَّت ، أُمَّهاتهم شتَّى ودينهم وأحد . وقال إبراهيم بن طهمان ، عن موسى بن عُقبة ، عن صفوان بن سُليم ، عن عطاء بن يسار ، عن أبي هريرة رضى الله عند قال : قال رسول الله صلى الله عليه وسلم.

Narrated Abu Hurairah رضي الله عليه و سلم: Allâh's Messenger على الله عليه و على said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Îsâ (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (Hadîth No. 652, Vol. No.4, Sahîh Al-Bukhâri).

Sûrat Al-Fâtihah (The Opening) I

- 1. In the Name of Allâh, the Most Gracious, the Most Merciful.
- 2. All praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn and all that exists). [2]
 - 3. The Most Gracious, the Most Merciful.
- 4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
- 5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).
 - 6. Guide us to the Straight Way. [3]
- 7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger (i.e. those



ٱلرَّحْمَنُ ٱلرَّحِيمِ ٢ مَلِلْكِ يَوْمِ ٱلدّين ﴿

إِيَّاكَ نَعْـُدُوَ إِنَّاكَ نَسْتَعِيرٍ فِي ٥

أهدنا ألصراط المستقيم ١ صِرَطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِ مْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِ وَلَا الضَّالِّينَ ۞

^{[1] (}V.1:2) Lord: The actual word used in the Qur'an is Rabb. There is no proper equivalent for Rabb in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. Rabb is also one of the Names of Allâh. We have used the word "Lord" as the nearest to Rabb. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean Rabb and should be understood as such.

^{[2] (}V.1:2) Narrated Abu Sa'îd ibn Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'ân, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, "I will teach you a Sûrah which is the greatest Sûrah in the Qur'an?" He said. "Al-Hamdu lillahi Rabbil-'álamîn (i.e. all praise and thanks are Allâh's, the Lord of the 'Alamîn (mankind, jinn and all that exists)], Sûrat Al-Fâtihah which is As-Sab' Al-Mathâni (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.1).

^{[3] (}V.1:6) Guidance is of two kinds:

a) Guidance of Taufig which is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of Irshâd i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

^{[4] (}V.1:7) i.e. the way of the Prophets, the Siddîqûn (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز و جل said: "And whoso obeys Allâh and the Messenger (Muhammad ملى الله عليه وسلّم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddîqûn, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

whose intentions are perverted: they know the Truth, yet do not follow it), nor of those who went astray (i.e. those who have lost the (true) knowledge, so they wander in error, and are not guided to the Truth). [1], [2], [3]

Narrated 'Abdullah bin 'Umar رضي الله عنهه : The Prophet صلى الله عليه وسلم met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub* in the name of your idols etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* Nusub: See the glossary.

Narrated Ibn 'Umar د رضي الله عنهما : Zaid ibn 'Amr ibn Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allah's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism): Zaid enquired, "What is Hanîf?" He said, "Hanîf is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He replied "Hanîf is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) - Islâmic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allah! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abî Bakr رضي الله عنها: I saw Zaid ibn 'Amr ibn Nufail standing with his back against the *Ka'bah* and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.169).

ملى الله عليه وسلم : Allâh's Messenger رضى الله عنه Allâh's Messenger . رضى الله عنه said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.723).

[3] (V. 1:7) Narrated Abu Hurairah حسلي الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says : *Ghairil-maghdûbi 'alaihim walad-dâllîn* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.2).

^{[1] (}V.1:7) Narration about Zaid ibn 'Amr ibn Nufail.

Sûrat Al-Baqarah (The Cow) II

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. This is the Book (the Qur'ân), whereof there is no doubt, guidance to those who are Al-Muttaqûn [the pious believers of Islâmic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
- 3. Who believe in the Ghaib^[1] and perform As-Salât (Iqâmat-as-Salât),^[2] and spend out of what We have provided for them [i.e. give Zakât,^[3] spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause Jihâd].



نَاكَ ٱلْكِتَابُ لَارَبَ فِيهِ هُدًى لِلْمُتَّقِينَ ٢

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْفَيْبِ وَيُقِيمُونَ الصَّلَوْةَ وَمِمَّا رَنَقَتَهُمْ يُنِفِقُونَ ۞

الله (V.2:3) Al-Ghaib: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angels, Holy Books, Allâh's Messengers, Day of Resurrection and Al-Qadar (Divine Pre-ordainments). It also includes what Allâh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Heli.

^{[2] (}V.2:3) Iqâmat-as-Salât : إقامة الصلاة The performance of Salât (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he وسلم has said: "Offer your Salât (prayers) the way you see me offering them (see Sahîh Al-Bukhârî, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the Salât (prayers) of the Prophet صلى الله عليه وسلم see Sahîh Al-Bukhârî, Vol. 1, H.No. 702, 703, 704, 723, 786, 787].

⁽V. 2:3) Zakât زكاة: A certain fixed proportion of the wealth and of each and every kind of property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See Sahîh Al-Bukhârî, Vol. 2, Book of Zakât, No. 24]

- 4. And who believe in that (the Qur'ân and the Sunnah)^[1] which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds. Paradise and Hell).
- 5. They are on (true) guidance from their Lord, and they are the successful.
- 6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.
- 7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.
- **8.** And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.
- 9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- 10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.
- 11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

وَٱلۡذِينَ يُوۡمُونَن بِمَاۤأُمۡزِلَ إِلَيۡكَ وَمَاۤأُمۡزِلَ مِن قَبَلِكَ وَيَالۡاَخِزَةِ هُمۡمُوقِئُونَ ۞

ٱُوْلَتَهِڬَ عَلَىٰ هُدًى مِّن زَيْهِمِّ وَٱُوْلَتَهِكَ هُمُ الْمُفْلِحُونَ ۞ إِنَّ اَلَذِينَ كَفَرُولُسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْرَلَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۞ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۞

خَتَدَاللَهُ عَلَى قُلُوبِهِ فَ وَعَلَىٰ سَنْعِهِ ثَرَّ وَعَلَىٰٓ أَبْصَرِهِ مِنْ غِشَوَةً ۖ وَلَهُ مْعَذَابُ عَظِيمٌ ۞

وَمِنَ ٱلنَّـاسِ مَن يَقُولُ ءَامَنَا بِٱلنَّهِ وَيَالْيُوْمِ ٱلْآخِرِ وَمَاهُم بِمُؤْمِنِينَ ۞

يُخَلِيعُونَ اللهُ وَالَّذِينَ ءَامَنُواْ وَمَا يَخَدَّعُونَ إِلَّا اللهُ الْفُصَاءِ فَعُونَ إِلَّا اللهُ الْفُسَافُةُ وَمَا يَشْعُرُونَ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ

فِى قُلُوبِهِ مِمَّرَضٌ فَنَادَهُ مُرَالَّتُهُ مَرَضًا ۗ وَلَهُمْ عَذَابً أَلِيمٌ إِمَّا كَانُواْ يَكُذِبُونَ ۞

ۅٙٳۮؘٳڣۣڔؘڸۿڔ۫ڵٲؿؙڡ۫ڛۮۅٳ۫ڣۣٱڵٲڗۻۣڡۜٙٵڵؗۊٵڸٟێٙڡؘٵۼؖڽؙ مُصۡلِحُونَ ۞

⁽V. 2:4) Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

^{1.} To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

^{2.} Iqârnat-as-Salât: to perform the five (compulsory congregational) Salât (prayers).

^{3.} To pay Zakât (obligatory charity).

^{4.} To perform Hajj (i.e. pilgrimage to Makkah).

^{5.} To observe Saum (fasting) during the month of Ramadan. (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 7).

الجزء ١

5

- 12. Verily, they are the ones who make mischief, but they perceive not.
- 13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (Al-Ansâr and Al-Muhâjirûn معلى الله عليه وسلم have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.
- 14. And when they meet those who believe, they say: "We believe," but when they are alone with their Shayatîn (devils polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."
- 15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.
- 16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.
- 17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- 18. They are deaf, dumb, and blind, so they return not (to the Right Path).
- 19. Or like a rainstorm from the sky, wherein are darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh had willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.
- 21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious — See V.2:2).

أَلَآ إِنَّهُمْ مُمُ ٱلْمُفْسِدُونَ وَلَكِن لِكَشْعُرُونَ ﴿ وَإِذَا قِيلَ لَهُمْ ءَامِنُهُ أَكْمَاءَامَنَ ٱلنَّاسُ قَالُوٓا أَنْوُمِنُ كَمَآءَامَنَ ٱلسُّفَهَآءُ أَلَاۤ إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ وَلَكِن لَّابِعَ لَمُونَ ﴾

> وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُواْءَامَتَ اوَإِذَا خَلَوْاْ إِلَىٰ شَيَطِينِهِ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحَنُ مُستَهْزءُونَ 📆

ٱللَّهُ يَسَتَهَزِئُ بِهِ مَرْوَيَمُدُّهُمْ فِي طُغْيَدِنِهِمْ يَعْمَهُونَ ١٠٠٥

أُوْلَتِكَ ٱلَّذِينَ ٱشْـ تَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَىٰ فَمَارَيِحَت تِّجَدَتُهُمْ وَمَاكَانُواْمُهْ تَدِينَ ١

مَثَلُهُ مُكَمَّشُ ٱلَّذِي ٱسْتَهَ قَدَنَازًا فَلَمَّا أَضَاءَتْ مَاحَوْلَهُ ذَهَبَ ٱللَّهُ بِنُورِهِمْ وَتَرَكَّهُمْ فِي ظُلُمَاتٍ لَّا يُبْصِرُونَ ۞

صُمُّ نُكُرُ عُمَى فَهُ مِ لَا يَرْجِعُونَ ٨

أَوْكَصَيّب مِّنَ السَّمَآءِ فِيهِ ظُلْمَنتُ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَلِيعَهُمْ فِي ءَ اذَانِهِ مِيْنَ ٱلصَّوَعِقِ حَذَرَ ٱلْمَوْتُ وَٱللَّهُ مُحِيطٌ بِٱلْكَيْفِرِينَ ١

يَكَادُٱلْتِ قُ يَغْطَفُ أَنصَدَهُمْ كُلِّمَاۤ أَضَآ اَكُمُ مَّشَوْاْفِيهِ وَإِذَآ أَظْلَمَ عَلَيْهِمْ قَامُواْ وَلَوْشَآءَ ٱللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَلْرِهِمُّ إِنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَديرٌ 🕝

يَتَأَيُّهَا ٱلنَّاسُ ٱعْبُدُواْ رَبِّكُمُ ٱلَّذِي خَلَقَكُمُ وَٱلَّذِينَ مِن قَنْلُكُ لَعَلَّكُمْ تَتَّقُونَ ١

- 22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allâh (in worship) while you know (that He Alone has the right to be worshipped). [1]
- 23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad معليه وسلم), then bring a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.
- 24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- 25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun^[2] (purified wives) and they will abide therein forever.
- 26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby.

ٱلَّذِي جَعَلَ لَكُورُ ٱلْأَرْضَ فِرَشَا وَالسَّمَا َ بِنَآ ءَوَأَنزَلَ مِنُ السَّمَا ءِمَآ ءَ فَأَخْرَجَ بِهِ عِنَ الشَّمَرَتِ رِزْقَا لَّكُمُّ فَلَا تَجَعَلُولْ بِيَّهِ أَنْدَادًا وَأَنتُ مِ تَعَلَمُونَ ۞

ڡٙٳڹٮڪؙڹؾؙؗؗؗؗ؞ڣۯؠؘۑؚڡؚڡٙٵٮؘڗٞڶۣؾٵٷۜؾۼ؞ؚؽٵڡٞٲ۫ٷ۠ ؠۣۺۅڔٙۊؚڡۣٙڽڝٚؠؿ ٱلۡڡۣٳڹڬؙۺؙڂڔڝٙۮڡۣؾڒؖ۞

فَإِن لَمْ تَفْعَلُواْ وَلَنَ تَقْعَلُواْ فَاتَقُواْ النّارَ الَّتِي وَقُودُهَا النّاسُ وَالْحِيجَارَةُ أُعِدَّتْ لِلْكَنفِرِينَ ﴿
وَبَشِّرِاً لَذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَاتِ أَنَّ لَهُمْ جَنَّاتِ جَمِّنَ عَيْمِهُ الْأَنْهَ لُرَّكُمَّا وُلِقُواْ مِنْهَا مِن تَصَمَرَةٍ رِّزْقًا قَالُواْ هَلَذَا الْذَى رُزِقْنَا مِن قَبْلُ وَأُنُوا لِهِ مُمْتَشَائِهَا وَلَهُمْ فِيهَا أَزْوَحُ مُّطَهَرَةً مُّ مَلَهُمَ وَهُمْ فِيهَا أَزْوَحُ مُّطَهَرَةً مُّ مُطَهَرَةً وَوَهُمْ فِيهَا أَزْوَحُ مُّطَهَرَةً مُّ مَلْهَا وَلَهُمْ فِيهَا أَزْوَحُ مُّ مُّطَهَرَةً وَوَلَهُمْ فِيهَا أَزْوَحُ مُّ مُّطَهَرَةً وَلَهُمْ فِيهَا أَزْوَحُ مُّ مُّطَهَرَةً وَلَهُمْ فِيهَا أَزْوَحُ مُ مُّطَهَرَةً وَلَهُمْ فِيهَا أَزْوَحُ مُوالِهُ مُوالِهُ مَا مُنْ الْمُؤْلِقُونَا مِن وَهُمْ فِيهَا أَزْوَحُ مُنْ مُلْعَلَقَالُوا هُوالْوَالِقَالَ الْمَنْ الْمُؤْلِقُ مُنْ الْمُؤْلِقُونُ الْمُؤْلِقُونُ الْمُؤْلِقُ مُنْ الْمُؤْلِقُونُ الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ الْمُؤْلِقُولِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْ

*إِنَّ اللَّهُ لَايَسْتَعِيْ أَن يَضْرِبَ مَشَكَا مَا بَعُوضَةً فَمَافَوْقَهَا فَأَمَّا الَّذِينِ الْمَسُواُ فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رِّبِهِ مِّ وَأَمَّا الَّذِينَ كَفَرُواْ فَيَقُولُونَ مَاذَا آزَادَ اللَّهُ مِهَا ذَا مَثَ كُلُ يُضِلُ بِهِ الْكَثِيرَا وَيَهْدِى بِهِ - كَثِيرًا وَمَا يُضِلُ بِهِ "

^{[1] (}V.2:22) Narrated 'Abdullâh زصنى الله عليه وسلم I asked the Prophet وسلم "What is the greatest sin in consideration with Allâh?" He said, "That you set up a rival to Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.4).

 $^{^{(2)}}$ (V.2:25) having no menses, stools, urine. See *Tafsîr Ibn Kathîr* and also see the footnote of (V.29:64)

And He misleads thereby only those who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh^[1]).

- 27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin^[2]), and do mischief on earth, it is they who are the losers.
- 28. How can you disbelieve in Allâh seeing that you were dead and He gave you life, then He will give you death, then again will bring you to life (on the Day of Resurrection) and then to Him you will return? (See V.40:11)
- 29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything.
- 30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?" He (Allâh) said: "I know that which you do not know."
- 31. And He taught Adam all the names (of everything), ^[3] then He showed them to

إِلَّا ٱلْفَاسِقِينَ ۞

ٱلَّذِينَ يَنقُصُونِ عَهْدَ ٱلنَّهِ مِنْ بَعْدِ مِيثَقِهِ ، وَيَقْطَعُونَ مَآأَمَرَ النَّهُ بِهِ ۚ أَن يُوصَلَ وَيُفْسِدُونَ فِي ٱلْأَرْضَ أَوْلَتِهِكَ هُـ مُرَالْخَسِرُونَ ۞

كَيْفَ تَكُفْرُونَ بِاللَّهِ وَكُنتُهُ أَمْوَتَا فَأَخِيَاكُمْ فَتُكِيبَكُو ثُمَّ يُحْيِّيكُمْ ثُمَّ عَيْمِيكُمْ ثُمَّ إِلَيْهِ ثُرْجَعُونِ ۞

هُوَالَّذِى خَلَقَ لَكُم مَّافِ اَلْأَرْضِ جَيعَاشُمَّرَ اَسْتَوَى إِلَى اَلسَّمَاءِ فَسَوْدِهُنَّ سَبْعَ سَمَوَتِ وَهُوَ يِكُلِ شَّىءٍ عَلِيهٌ ۞ وَإِذْ قَالَ رَبُكَ لِلْمَلَتِيكَةِ إِنِّ جَاعِلُ فِي اَلْأَرْضِ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ خَلِيفَةً قَالُواْ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الْدِمَاةَ وَتَحَرُّ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ

وَعَلَّمَ اَدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُ مْعَلَى الْمَلَيِّكَ فَقَالَ أَلْبِعُونِي بِأَسْمَاءِ هَتَّوُلاَءِ إِن

إِنَّ أَعْلَوُ مَا لَا تَعَلَّمُونَ ٢

^{[1] (}V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

صلى الله عليه وسلم that he heard the Prophet رضى الله عليه وسلم that he heard the Prophet رضى الله saying, " [القاطع] Al-Qâti ' (the person who severs the bond of kinship) will not enter Paradise" (Sahîh Al-Bukhârî, Vol.8, Hadîth No.13).

^{[3] (}V.2:31) The Statement of Allâh تعلى : 'And He taught Adam all the names (of everything).'

Narrated Anas رضى الله عنه said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to

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the angels and said, "Tell Me the names of these if you are truthful."

- 32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
- 33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"
- 34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).
- 35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not

كُنتُ مْرَصَدِقِينَ ١

قَالُواْسُبْحَنَكَ لَاعِلْمَ لَنَآ إِلَّامَاعَلَىْتَ نَأَّ إِنَّكَ أَنتَ الْمَيلِمُ الْحَكِيمُ ۞

قَالَيْنَادَمُ أَنْسِنَهُم بِأَسْمَآبِهِ مِّ فَلَمَآ أَنْسَأَهُم بِأَسْمَآبِهِ مْقَالَ أَلْوْ أَقُل لَّكُمُ إِنِّ أَعْلَمُغَيْبَ السَّمَوَنِ وَلَلْأَرْضِ وَأَعْلَرُ مَا تُبْدُونَ وَمَاكُنتُمْ تَكْتُمُونَ ۞

وَاذْ قُلْنَالِلْمَلَنَہِكَةِ اَسْجُدُواْلِآدَمَ فَسَجَدُواْلِآلَآلِبْلِيسَ أَيْ وَٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَفِرِينَ ۞

وَقُلْنَا يَقَادَمُ السَّكُنَ أَنتَ وَزَوْجُكَ الْجَنَةَ وَكُلا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلا تَقْرَاهَاذِهِ الشَّجَرَةَ

his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to Khalîl-ur-Rahmân* [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allâh spoke (directly) and gave him the Taurât (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Îsâ (Jesus), Allâh's slave, His Messenger and Allâh's Word and a spirit coming from Him.** 'Îsâ (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad مسلى الله عليه وسلم the slave of Allâh whose past and future sins were forgiven by Allah.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed. '(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allâh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'an has imprisoned (in Hell) and who have been destined to an eternal stay in Hell." (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'an has imprisoned in Heil' refers to the Statement of Allâh عز و جل "To abide therein....V.16:29" "Sahîh Al-Bukhârî", Vol.6, Hadîth No.3). *The intimate friend of the Most Gracious (Allah).

^{**}This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word Rûh-ullâh in the glossary for further details.

near this tree or you both will be of the Zâlimûn (wrong-doers)."

- 36. Then the Shaitân (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
- 37. Then Adam received from his Lord Words¹¹. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful.
- **38**. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.
- 39. But those who disbelieve and deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire. They shall abide therein forever.
- **40.** O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.
- 41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsîr At-Tabarî).
- 42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad صلى الله عليه is Allâh's Messenger and his qualities are

فَتَكُونَامِنَ ٱلظَّالِمِينَ ٥

فَأَنَّهُمَّا ٱلشَّيْطَانُ عَنْهَا فَأَخْرَجُهُمَامِمَّا كَانَافِيةٍ وَقُلْتَا ٱهْيِطُولَهِ صُحُرُّ لِبَعْضِ عَدُوُّ وَلَكُوفِ ٱلْأَرْضِ مُسْتَقَرُّومَتُهُ إِلَّاجِينِ ۞

> فَتَلَقَّ ءَادَمُ مِن تَبِّهِ - كَلِمَاتِ فَتَابَ عَلَيْهِ ۚ إِنَّهُ. هُوَّالْتَوَّابُ ٱلرَّحِيمُ ۞

قُلْنَا ٱهْبِطُواْ مِنْهَا جَمِيعاً فَإِمَّا يَأْتِينَكُم مِّقِي هُدَى فَمَن تَبِعَ هُدَاى فَلَاخَوْفٌ عَلَيْهِمْ وَلَاهُمْ يَحْزَوُنَ ۞

ۅۘٵؙێؘٙؽڹؘػڡؘۯۅ۠ٲۅٙػۮؘۛٷٳ۫ؠٵؽؾؾؘٲٲؙۉڷؾؠٟڬٲؘڞحؘڹٵڶؾٙٳڔؖۧ ۿؠٞ؋ڽؚۿاڂێڸۮۅڹٙ۞

يَىبَىٰ إِسْرَةِ يِلَ ٱذْكُرُواْ يِعْمَقِى ٓ الْقِيَ أَنْهَمْتُ عَلَيْكُو وَأَوْفُواْ يِعَدِّي أُوفِ بِعَهْدِكُرُ وَايَنِي فَأَرْهَبُونِ ۞

وَءَامِنُواْ بِمَاۤ أَنَّرَاْتُ مُصَدِّقًا لِمّامَعَكُمْ وَلَاتَكُونُواْ أَوَّلَ كافِرْ بِهِۦُّ وَلَاتَشْتُرُواْ بِعَائِقِى ثَمَنَا قَلِيلًا وَإِنَّنَى فَاتَـْقُونِ ۞

> وَلَاتَلِيسُواْ الْحَقَّ بِٱلْبَطِلِ وَتَكْشُمُواْ ٱلْحَقَّ وَأَنْتُمْر تَعَامُونَ ۞

^[1] (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

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written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)^[1].

- **43.** And perform As-Salat (Iqamat-as-Salat), and give Zakat, and bow down (or submit yourselves with obedience to Allah) along with Ar-Raki 'un [2].
- **44.** Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, ^[3] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?
- **45.** And seek help in patience and As-Salât (the prayers) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

وَأَقِيمُواْ الصَّلَوٰةَ وَءَاتُواْ الزَّكَوٰةَ وَٱرْكَعُواْ مَعُ الزَّكِعِينَ ۞

*أَتَأْمُرُونَ ٱلنَّاسَ إِلَيِّ وَتَنسَوْنَأَنفُسَكُوْ وَأَنتُمْ سَنَلُونَ ٱلْكِتَبُّ أَفَلَا تَعْقِلُونَ ۞

وَاْسْتَعِينُواْ إِلْصَّهْرِ وَالصَّلَاةَ وَإِنْهَا لَكِيرَةُ إِلَّا عَلَى ٱلْخَيْشِعِينَ ۞

الله (V.2:42): Narrated 'Atâ ibn Yasâr: I met 'Abdullâh ibn 'Amr ibn Al 'Aâs and asked him, "Tell me about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you Al-Mutawakkil (who depends upon Allâh) You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: 'Lâ ilâha illallâh,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.335).

^{[2] (}V.2:43) Ar-Râki'ûn: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh's Pleasure).

⁽V.2:44) Narrated Abu Wâ'il عنص الله عنه الله ('Uthmân')?" Usâma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allâh's Messenger صلى الله عليه رسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for Al-Ma'rûf (Islâmic Monotheism and all that is good) and forbid them from Al-Munkar (polytheism, disbelief, and all that is evil)?" That man will say, 'I used to order others to do Al-Mar'ûf (Islâmic Monotheism and all that is good) but I myself never used to do it, and I used to forbid others from Al-Munkar (polytheism, disbelief, and all that is evil) while I myself used to do Al-Munkar (polytheism, disbelief and all that is evil) while I myself used to do Al-Munkar (polytheism, disbelief and all that is evil)". (Sahîh Al-Bukhârî, Vol.9, Hadîth No.218).

- **46.** (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.
- **47.** O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time period, in the past)].
- 48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.
- 49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.
- 50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).
- 51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers).
- 52. Then after that We forgave you so that you might be grateful.
- 53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."
- 54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

ٱلَذِينَ يَظُنُّونَ أَنَّهُ مِمُّلَقُواْ رَبِّهِ مِّوَأَنَهُمْ إِلَيْهِ رَجِعُونَ ۞

يَنَبَىۤ إِسۡرَآ ِيلَٱذۡكُرُواْنِعۡمَىٓ ٱلۡجَّ أَفَمَتُ عَلَيۡكُرُواْنِعُمَى ٱلۡجَالَٰتِ اَلۡعَمَٰتُ عَلَيۡكُرُواْنِ فَضَلۡتُكُو عَلَى ٱلۡعَالَمِينَ ۞

وَٱتَّقُواْيُوَمَالَا تَجَزِى نَفْشُعَن نَفْسِ شَيْعًا وَلاَيْفَبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَاعَذَلُّ وَلَاهُرِيُنصَرُونَ ۞

ۅٙٳۮ۬ۼۜؾ۬ٮؘٛٛڝؙؙۄڡؚٞڹٛٵڸ؋ؚۯ؏ۛڹؘؽڛؙۅڡؙۅڹؘڝؙٚۄٚۺۄٙ ٲڶڡؘۮؘٳٮؚؽؙۮؘؠؚڂۅؙڹٲڹ۫ٮۜٲۼۘڝؙٞۄٚۅؘۺٮٙڂۑؙۅڹؘڛٙٲۼؖڴڗٚ ۅٙڣؚڎؘٳڝؙؠڵڒؘؖ۫۫۫۫۫ۼڹڒٙؠۣڝؙؙۯۼڟؚڽڔٞ۞

ۅؘٳۮ۬ڡؘۯؘڨ۫ؾٳڝۓؙؙؗؗؗؗؗؗۄؙڷڶ۪ڿٮٞۯڡؘٲؙۼؽڹ۫ڬڲؗڔ۫ۅؘٲۼٛڔڡٞؾؙٳۧٵڶ ڣۯۼۅ۫ٮؘۊٲٞڹتُم۫ تَنظُرُونَ۞

وَاذْ وَعَدْنَامُوسَىٰ أَرْبَعِينَ لَيَلَةَ ثُمَّ ٱتَّخَذْتُمُٱلْمِجْلَ مِنْبَعَدِهِ وَأَنتُمْ ظَالِمُوت ۞

> ثُمَّ عَفَوْنَاعَنَكُمْ مِّنَابَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ۞ وَإِذْ ءَاتَيْنَامُوسَى ٱلْكِتَبَ وَٱلْفُرْقَانَ لَعَلَكُمُ تَهْمَنُدُونَ ۞

ۄٙٳۮ۬ڡٞٲڶؙڡؙۅڛؽٳڡٙۊۄڡ؞ؽڡؘۜۊؠٳڷػؙڔڟؘڡٚۺؙڗؙڶڡؙؗڛۘڮٝ ؠڷؚۼۜٵۮؚڰؙڔٲڵڡۣڿڷؘڡؘؾؙۅڹۘۊٵ۫ٳڬؠٵڔڽٟڝٛ؞ڡٞٲڨؙٮؙڵۊٵ ٲٙٮڣؙڛڬؙڗۮٳڝٛ؞ٚڿٙؿڒڷٞڝٛ؞ٞ؏ؽۮڹٳڕڽٟڝؙڎ ڡؘؾٵڹعؘؽؾڬۯؙٳڹۜۮۥۿۅٞٲڶؾٞۊڮٵڒؘڿڝۮ۞

- 55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.
- 56. Then We raised you up after your death, so that you might be grateful.
- **57**. And We shaded you with clouds and sent down on you *Al-Manna*^[1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us, but they wronged themselves.
- 58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
- **59**. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)^[2] from the heaven because of their rebelling against Allâh's obedience. (*Tafsîr At-Tabarî*).
- 60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَإِذْ قُلْتُمْ يَلِمُوسَىٰ لَن نُّوْمِنَ لَكَ حَتَىٰ نَرَى ٱللَّهَ جَهْرَةَ فَأَخَذَتُكُورُ الصَّلِعِقَةُ وَأَنتُمْ نَنظُرُونَ ٥

ثُوَّ بَعَثْنَاكُمْ مِّنْ بَعْدِ مَوْتِكُو لَعَلَّكُمْ تَشْكُرُونَ ٥

وَظَلَنْنَاعَلَيْكُمُ الْغَمَامَ وَأَنزَلْنَاعَلَيْكُمُ الْمَنَ وَّالسَّلْوَيْ كُلُواْ مِن طَيِّبَتِ مَارَزَقْنَكُمُّ وَمَا ظَلَمُونَا وَلَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ

وَإِذْ قُلْنَا آذَخُلُواْ هَاذِهِ ٱلْقَرْيَةَ فَكُلُواْ مِنْهَا حَيْثُ ا شِئْتُمْ رَغَدًا وَآذَخُلُواْ ٱلْبَابَ سُجَّدًا وَقُولُواْ حِظَّةٌ نَغْفِرْ لَكُمْ خَطَائِكُمْ وَسَنَزِيدُ ٱلْمُحْسِنِينَ ۞

فَكَدَّلُ ٱلَّذِينَ ظَلَمُواْ قَوَّلًا عَيْرُ ٱلَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى ٱلَّذِينَ ظَلَمُواْ رِجْزًا مِّنَ ٱلسَّمَا عِيمَا كَانُواْ يَفْسُقُونَ ﴿

﴿ وَاذِ اَسْتَسْقَى مُوسَىٰ لِقَوْمِهِ - فَقُلْنَا اَضْرِب يِّعَصَاكَ اَلْحَجَرِّقَاٰنفَجَرَتْ مِنْهُ اَثْنَتَا عَشَرَةً عَيْنَاً قَدْ عَلَمْ كُلُّ أَنَاسِ مَّشْرَبَهُ مِنَّكُواْ وَاَشْرَبُواْ مِن رِزْقِ اللَّهِ وَلَا تَعْثَوْاْ فِي ٱلْأَرْضِ مُفْسِدِينَ ﴿

⁽i.e. quails) "... Narrated Sa'îd ibn Zaid عملي الله عليه وسلم : Allâh's Messenger صلي الله عليه وسلم said, "The Kam'a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 5). (S.B.1714)

^{[2] (}V.2:59) Narrated Usamah ibn Zaid درضي الله عناه : Allah's Messenger صلى الله عناه عناه عناه عناه عناه . (Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (Sahîh Al-Bukharî, Vol.4, Hadîth No.679).

الجزء ١

- 61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).
- **62.** Verily, those who believe and those who are Jews and Christians, and Sabians, ^[1] whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. ^[2]
- 63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious See V.2:2).
- 64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- 65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath

وَإِذْ قُلْتُمْ يَكُوسَىٰ لَن نَصْيِرَ عَلَىٰ طَعَامِ وَحِدِ فَاذَهُ لَنَا رَبَّكَ يُخْرِجُ لَنَا مِمَّا تُنْبِتُ ٱلْأَرْضُ مِنْ بَقْلِهَا وَقَنَّابَهَا وَفُومِهَا وَعَدَسِهَا وَمَصَلِهَا قَالَ أَتَسْتَبُدِلُونَ ٱلَذِي هُو أَذَكَ يِالَّذِي هُو خَيْرُا هَمْ طُواْمِصْرُا فَإِنَّ لَكُم مَّاساً أَنْثُرُ وَصُرِيتَ عَنَيْهِمُ الذِلَةُ وَالْمَسْكَنةُ وَبَاءً ويغضبِ مِّنَ اللَّهُ ذَلِكَ إِلَّهُمْ حَانُواْ يَكُفُرُونَ بِعَايَنتِ اللَّهِ وَيَشْتُلُونَ ٱلنَّيْتِيَ بِغَيْرِ ٱلْحَقَّ ذَلِكَ بِمَا عَصَوا وَيَشْتُلُونَ النَّيِتِيَ بِغَيْرِ ٱلْحَقَّ ذَلِكَ بِمَا عَصَوا

إِنَّ اَلَّذِينَ ءَامَنُواْ وَاَلَّذِينَ هَادُواْ وَالنَّصَدَىٰ وَالصَّدِينِ مِنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَلِحًا فَلَهُمْ أَجُرُهُمْ عِندَ رَبِّهِمْ وَلَاحَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْرَثُونَ ۞

وَإِذْ أَخَذْنَا مِيشَقَكُمُ وَوَفَعْنَا فَوْقَكُمُ ٱلطُّورَ خُذُولُمَا ٓءَاتَيْنَكُمُ بِفُوَّةٍ وَأَذْكُرُولُمَافِيهِ لَعَلَّكُمُ تَتَّقُونَ ۞

ثُوَّ وَكَيْتُهُ مِنْ مَعْدِ ذَاكِثَّ فَكَوْلَا فَضَلُ اللَّهِ عَلَيْتُكُو وَرَحْمَتُهُ لَكُنْتُ مِثَنَ ٱلْخَسِرِينَ ۞

وَلَقَدْ عَلِمْتُ مُ ٱلَّذِينَ ٱعْتَ دَوْا مِنكُرْ فِي ٱلسَّبْتِ فَقُلْنَا

⁽¹⁾ (V. 2:62) A past nation used to live in Mûsal (Iraq) and say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the Sabians) and they were neither Jews nor Christians.

^{[2] (}V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'ân should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs رضى الله عنهما (Tafsîr At-Tabarî) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e.after the coming of Prophet Muhammad صلى الله عليه وسلم on the earth, no other religion except Islâm, will be accepted from anyone).

(i.e. Saturday). We said to them: "Be you monkeys, despised and rejected." (See vv. 7: 163-166)

- 66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttagûn (the pious — See V.2:2).
- 67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorant or the foolish)."
- 68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
- 69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders."
- 70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided."
- 71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having colour except bright yellow." They said, "Now vou have brought the truth." So they slaughtered it though they were near to not doing it.
- 72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.
- 73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

لَهُمْ كُونُواْ قِرَدَةً خَلِيبِينَ 🙃

فَجَعَلْنَهَانَكَ لَكَ لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِلْمُتَّقِينَ ١

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۗ إِنَّ ٱللَّهَ يَكَأْمُرُكُمْ أَن تَذْبَحُواْبَقَرَةً ۚ قَالُوٓاْ أَتَتَّخِذُنَا هُـزُوٓاً قَالَ أَعُوذُ بِٱللَّهِ أَنْ أَكُونَ مِنَ ٱلْجَهِلِينَ ١

فَالُواْآدْعُ لَنَا رَبَّكَ يُبَيِّن لَّنَامَاهِيَّ قَالَ إِنَّهُۥ يَـعُولُ إِنَّهَا يَقَرَهُ لَّافَارِضٌ وَلَا بِكُرُّعُوانٌ بَيْنَ ذَلِكَ فَأَفْعَلُواْ مَا تُؤْمَرُونَ ١

قَالُواْ آدَعُ لَنَا رَبِّكَ يُبَيِّن لَّنَا مَا لَوْنُهَأْ قَالَ إِنَّهُ يَقُولُ إِنَّهَابَقَرَةٌ صَفْرَآءُفَاقِعٌ لَّوْنُهَاتَسُرُّٱلنَّظِرِينَ ۞

قَالُواْ ٱدْعُ لَنَارَبِّكَ يُبَيِّن لِّنَامَا هِيَ إِنَّ ٱلْبَقَرَيَّشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ ٱللَّهُ لَمُهْتَدُونَ ۞

قَالَ إِنَّهُ مِنَقُولُ إِنَّهَا نَقَاءَةٌ لَّاذَلُولٌ تُشِرُ ٱلْأَرْضَ وَلَاتَسْقِي ٱلْحَدَّثَ مُسَلِّمَةٌ لَّا يِسْبَةَ فِيهَأْقَالُواْ ٱلْئَنَ جِنْتَ بِٱلْحَقُّ فَذَبَحُوهَا وَمَاكَادُواْ يَفْعَلُونَ ٧

وَإِذْ قَتَلْتُمْ نَفْسَا فَأَدَّارَأْتُمْ فِيهَأُ وَٱللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكُثُمُونَ ۞

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَأْكَذَاكَ يُحْى ٱللَّهُ ٱلْمَوْتَى وَيُرِيكُ ءَايَنتِهِ عَلَيَكَمْ تَعَقِلُونَ ﴿

15

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم which are written in the Taurât (Torah)]¹¹, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby).

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

ثُمُّ قَسَتْ قُلُوبُكُمْ مِنْ مَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَالِتَفَجُّ مِنْهُ ٱلْأَنْهُٰ رُّوَإِنَّ مِنْهَالَمَايَشَّقَقُ فَيَخْرُجُ مِنْهُٱلْمَاءُ وَإِنَّ مِنْهَالْمَايَهُ بِطُ مِنْ خَشْيَةِ ٱللَّهِ وَمَا ٱللهُ بِغَلِفِل عَمَّاتَعْمَانُونَ ٦

مِّنْهُمْ يَسْمَعُونَ كَلَمَ ٱللَّهِ ثُمَّ يُحَرِّفُونَهُ ومِنْ بَعْدِ مَاعَقَ لُوهُ وَهُمْ يَعَلَمُونَ ١

وَإِذَا لَقُواْ ٱلَّذِينَ ءَامَنُواْ قَالُوٓ اْءَامَنَّا وَإِذَا خَلَابَعْضُهُمْ إِلَى بَعْضِ قَالُوٓاْ أَتَحُدِثُونَهُم بِمَافَتَحَ ٱللَّهُ عَلَيْكُمْ لِيُحَاِّجُوكُمْ بِهِ عِندَرَبِّكُمْ أَفَلَا تَعْقُلُونَ ١

أُوَلَا يَعْلَمُونَ أَنَّ ٱللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلَنُونَ ۞ وَمِنْهُمْ أَمِّتُونَ لَا يَعْلَمُونَ ٱلْكِتَابَ إِلَّا أَمَانَ وَإِنَّ هُوْ إِلَّا يَظُنُّونَ ١

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ ٱلْكِتَبَ بأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَنَامِنْ عِندِ ٱللَّهِ لِيَشُّ تَرُواْ بِهِ عَنْمَنَا قَلِيلًا فَوَيْلٌ لَهُم مِّمَّاكَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُ مِ مِّمَا تَكُسِنُونَ ١ وَقَالُواْلَن تَعَسَّنَاٱلنَّارُ إِلَّا أَيَّامًا مَّعَدُودَةً قُلُ أَتَّخَذْتُمْ عِندَاللَّهِ عَهْدَافَار يُخْلِفَ اللَّهُ

^{[1] (}V.2:76) See the footnote of (V.2:42)

Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

- **81.** Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- **82.** And those who believe (in the Oneness of Allâh—Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)
- 83. And (remember) when We took a covenant from the Children of Israel, (saying): "Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and to Al-Masâkîn[1] (the needy), and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صليه وسلم), and perform As-Salât (Iqâmat-as-Salât), and give Zakât". Then you slid back, except a few of you, while you are backsliders." (Tafsîr Al-Qurtubî).
- 84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.
- 85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace

عَهْدَةً أَمْ تَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ۞

ؠؘڵؙۧڡ۬ڹػۘڛۘڔۘڛێٟؾۘڎۘٞۄؙٙڂڟڐۑؚۼۦڂٙڟۣێؾؙڎؙڎ ڣٲؙۅؙڷؚؿڸٟڬٲؘڞڂۘڹؙٲڵڐٳؖ؞ۿڎڣۣۿٵڂؘڸۮۅٮ۞ ۅؘڷڶٙؽؚڒؾٵڡٮؙۅؙڶۅٛػڝڶۅ۠ٲڵڞٙڵڸڂؾٲؙۏڷؾؠڬ ٲڞڂڹؙٲڵڿٮؘۜڐٞ۫ۿڎڣۣۿٵڂڸۮۅؘ۞ٛ

وَإِذْ أَخَذْنَا مِيثَقَ بَنِيَ إِسْرَءِيلَ لَانَعْبُدُونَ إِلَّا اللَّهُ وَبِالْوَالِدَيْنِ إِحْسَانَا وَذِي اَلْفُـرْنَىٰ وَالْيَشَكَىٰ وَٱلْمَسَاكِينِ وَقُولُواْ لِلنَّاسِ حُسِّنَا وَأَقِيهُ مُواْ ٱلصَّلَوْةَ وَءَاتُواْ الزَّكُوةَ ثُمُّرَ تَوَلِّيْتُمْ إِلَّا قِلِيلًا مِنْكُمْ وَأَنْتُم

وَإِذْ أَخَذْنَا مِيثَقَكُو لَاتَشْفِكُونَ دِمَاءَ كُرْوَلَا تُخْرِجُونَ أَنفُسَكُم مِّن دِيَدِكُمْ تُمَا أَقْرَرْتُمْ وَأَشُرْ تَشْهَدُونَ ۞

ثُمَّاأَنْتُرَهَؤُلَآءِ تَقْتُلُونَ أَنفُسَكُمْ وَتَخُرِجُونَ فَرِيقًا مِنْكُرُ مِّن دِينرِهِرْ تَظَلَهَرُونَ عَلَيْهِم إِلَّلْإِشْرِ وَالْهُدُوَنِ وَإِن يَأْنُوكُمْ أَسُرَىٰ تُقَدُّوهُمْ وَهُوَمُحَرَّرُ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُوْمِنُونَ بِبَعْضِ الْكِينِ وَتَكُمُّرُونَ بِبَعْضٍ فَمَاجَزًا مُن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيُّ فِي الْحَيْوَةِ الدُّنْيَا

⁽V.2:83) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger على الله عليه وسلم said, "Al-Miskîn (the needy) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two, but Al-Miskîn (the needy) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 557). [Please also see Tafsîr At-Tabarî (Verse 9:60)]

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in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

- 86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened, nor shall they be helped.
- 87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Îsâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.
- 88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nav. Allâh has cursed them for their disbelief. so little is that which they believe.
- 89. And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.
- 90. How bad is that for which they have sold their ownselves, that they should disbelieve in that which Allâh has revealed (the Qur'an), grudging that Allah should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
- 91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to

وَيَوْمَ ٱلْقِيَامَةِ يُرَدُّونَ إِلَىٰٓ أَشَدِّ ٱلْعَذَابُّ وَمَاٱللَّهُ بغَلِفِل عَمَّا تَعْمَلُونَ ٥

أُوْلَنِكَ ٱلَّذِينَ ٱشْتَهَ وَالْكَتَوَةَ ٱلدُّنْتَا مَٱلْآخِهَ وَّ فَلَا يُخَفَّفُ عَنْفُهُ ٱلْعَذَاكِ وَلِاهُمْ يُنْصَرُونَ ١

وَلَقَدْءَاتَيْنَامُوسَى ٱلْكَتَبْ وَقَفَّتْ نَامِنُ بَعْدِهِ مِالرُّسُلِّ وَءَاتَيْنَا عِيسَمَ أَبْنَ مَرْيَعَ ٱلْبَيِّنَتِ وَأَيَّدْنَنُهُ بِرُوحِ ٱلْقُدُسُّ أَفَكُنَّمَا جَآءَكُمُ رَسُولُ بِمَا لَا تَهُوَيَ أَنفُسُكُمُ ٱسْتَكْبَرُيُمْ فَفَريقًا كَذَّ نَتُوْ وَفَر يِقَا تَقْتُلُونَ ٨

وَقَالُواْ قُلُو بُنَا غُلُفًا ۚ بَلِ لَّعَنَهُمُ ٱللَّهُ بِكُفِّرِهِمْ فَقَللاً مَّا يُؤْمِنُونَ ١

وَلَمَّا جَآءَ هُمْ كِتَبُّ مِنْ عِندِ ٱللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبُلُ سَتَفْتِحُونَ عَلَى ٱلْذِينَ كَفَرُواْ فَلَمَّا جَاءَهُم مَّاعَرَفُواْ كَفَرُواْ ية - فَلَغْنَةُ ٱللَّهِ عَلَى ٱلْكَافِرِينَ ١

بنَّسَمَا ٱشْتَرَوْ إِبِهِ ۚ أَنفُسَهُ مُرَأَن يَكُفُرُواْ بِمَا أَنْزَلَ ٱللَّهُ بَغْيًا أَن يُنَزِّلُ ٱللَّهُ مِن فَضْ لِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِوِّهِ فَبَآءُو بِغَضَبِ عَلَى غَضَبِ وَلِلْكَافِرِينَ عَذَاكُ مُّهِينٌ ٥

وَإِذَا قِيلَ لَهُمْ ءَامِنُواْ بِمَا أَنِهَ لَ اللَّهُ قَالُواْ نُؤْمِنُ بِمَا أُوْلَ عَلَيْمَنَاوَيَكَ فُرُونَ بِمَاوَرَآةَ وُدُوهُوٓٱلْحَقُّ us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad عبلى الله عليه to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

- **92.** And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).
- 93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers"
- 94. Say (to them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
- 95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).
- 96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection Majûs (Magians), pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.
- 97. Say (O Muhammad عليه وسلم): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart

مُصَدِّقَالِمَا مَعَهُمُّ قُلُ فَلِمَ تَقْتُلُونَ أَنَابِيَاءَ اللهِ مِن مَسْلُ إِن كُنتُم تُقْمِينِينَ

﴿ وَلَقَدْ حَآءَ كُم مُوسَى إِلَّالِيَتِ ثُمَّ الْتَمِيَّاتِ ثُمَّ الْتَمِيِّالِيَّةِ ثُمَّ الْمَعْدِهِ وَوَأَنْتُمْ طَلِيمُونَ ﴾ فَلْمُونَ ﴾ فَلْمُونَ ﴾ فَلْمُونَ ﴾ فَلْمُونَ ﴾ فَلْمُونَ أَنْتُمْ اللَّهُ وَمَا أَنْ اللَّهُ وَمَا أَنْ اللَّهُ وَمَا أَنْ اللَّهُ وَمَا أَنْ اللَّهُ وَمِنْ اللَّهُ وَمَا أَنْ اللَّهُ وَمِنْ اللَّهُ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ اللَّهُ وَمِنْ اللَّهُ وَمِنْ اللَّهُ مِنْ اللَّهُ وَمِنْ أَلْمُعُمُونِ مِنْ اللَّهُ وَمِنْ أَلَّا مِنْ أَنْ اللَّهُ وَمِنْ أَلَّا اللَّهُ مِنْ مُنْ أَنْ مِنْ أَنْ اللَّهُ وَمِنْ أَنْ مُنْ مُنْ مِنْ مُنْ أَنْ مِنْ أَلِمُ مِنْ أَلْمُ مِنْ أَنْ مِنْ أَلِمُ وَمِنْ أَلْمُوالِمُونِ مِنْ أَلْمُونِ مِنْ أَلْمُونِ مُنْ أَلْمُعُلِّي مُنْ أَلَّا مُنْ أَلِمُ مِنْ أَلْمُونِ مِنْ أَلْمُونِ مُلْمُ أَلِمُ مِنْ أَلْمُونِ مُنْ أَلْمُنْ مُنْ أَلِمُ مُنْ أَلِمُ مِنْ أَلَّا مُنْ أَلِمُ مُنْ أَلِمُ مِنْ أَلَّا مُنْ أَلِمُ مُنْ أَلَّا مُنْ أَلَّا مُنْ أَلِمُ مُنْ أَلِمُ مُنْ أَلِمُ مُنْ أَلَّا مُنْ أَلَّا مُنْ أَلِمُ مُنَالِمُ مُنْ أَلَّ مِنْ أَلَّا مُل

وَإِذْ أَخَذْنَامِيشَاقَكُمْ وَرَفَعُمْنَا فَوَقَكُمُ الطَّورَخُدُواْ مَا ءَاتَيْنَكُمْ بِفُوَّ وَوَاسْمَعُواً قَالُواْ سَمِعْنَا وَعَصَيْنَا وَأُشْرِيُواْفِ قُلُوبِهِمُ الْمِجْلَ بِكُفْرِهِمْ قُلْ بِنْسَمَا يَأْمُرُكُم بِهِ ۚ إِيمَانُكُمْ إِنْكُنْدُمُ فَوْمِنِينِ ۚ ﴿

قُلْ إِن كَانَتْ لَكُمُ الدَّالُ الآخِرَةُ عِندَ اللَّهِ
خَالِصَةً مِّن دُوبِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن
كُنتُمْ صَادِقِينَ ۞
وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِ مُّ وَاللَّهُ عَلِيمٌ
إِلْظَالِدِينَ ۞

وَلَتَجِدَنَّهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَوْةٍ وَمِنَ الَّذِينَ أَشْرَكُوْ لَيُودُ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَاهُوَ بِمُزَحْزِجِهِ مِنَ الْعَذَابِ أَن يُعَمَّرُ وَاللَّهُ بَصِيرُ إِمَا يَعْمَلُونَ ۞

قُلْمَن كَانَ عَدُوَّل لِحِبْرِيلَ فَإِنَّهُ وُ نَزَّلَهُ وَعَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِلْمَابَيْنَ يَدَيْهِ وَهُدَى وَهُشْرَىٰ لِلْمُؤْمِينَ ۞

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by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

- 98. "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrîl (Gabriel) and Mikâl (Michael), then verily, Allâh is an enemy to the disbelievers."
- 99. And indeed We have sent down to you manifest *Ayât* (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Al-*Fâsiqûn* (those who rebel against Allâh's Command).
- 100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (The truth is:) most of them believe not.
- 101. And when there came to them a Messenger from Allâh (i.e. Muhammad صلی confirming what was with them, a party of those who were given the Scripture threw away the Book of Allâh behind their backs as if they did not know!
- 102. And they followed what the Shayatın (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shavâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that

مَنڪَانَ عَدُوَّالِيَّهَ وَمَلَنَہِڪَتِهِ ـ وَرُسُلِهِ ـ وَجِبْرِيلَ وَمِيڪَىلَ فَإِنَّ ٱللَّهَ عَدُوَّ لِلْكَفِرِينَ

وَلَقَدْ أَنْزَلْنَاۤ إِلَيْكَ ءَايَنتِ بَيِّنَتِّ وَمَايَكَهُوُ بِهَآ إِلَّا ٱلْفَسِقُونَ ۞

أَوَكُلَّمَاعَنهَدُواْعَهْ دَانْبَدَهُ وَفِيقٌ مِّنْهُ رَّبَلْ أَكَثَّرُ وَلَايُوْمِنُونَ ۞

وَلَمَّاجَاءَهُمْ رَسُولُ مِّنْ عِندِاللَّهِ مُصَدِّقٌ لِمَا مَعَهُ مِ نَبَدَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُواْ الْكِتَابَ كِتَبَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعَالَمُونَ ۞

وَاتَّبَعُواْ مَا تَتَاهُواْ الشَّيَطِينُ عَلَى مُلْكِ سُلَيْمَنَّ وَمَا حَمَرُ سُلَيْمَنُ وَلَكِنَ الشَّيَطِينَ حَفَرُواْ مُحَمِّرَ سُلَيْمَنُ وَلَكِنَ الشَّيَطِينَ حَفَرُواْ يُمَلِّمُونَ الشّيطِينَ حَفَرُونَ وَمَرُوتَ وَمَرُوتَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِسَابِلَ هَنُرُوتَ وَمَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ الْمَلْعَ فَيْكُمُ الْمَلْعَ فَيْكُمُ الْمَلْعَ الْمَرْعِ مَنْ الْمَرْعِ وَمَا هُم بِيضَا آزِينَ بِهِ مِنْ أَحَدٍ إِلَّا فَيْمَا مُولَا لَكُونَ الشّرَعِ مِنْ أَحَدٍ إِلَّا بِيانَ اللّهُ وَلَا اللّهُ وَلَكُونَ الشّرَعِ مُنْ الْمَرْعِ وَلَا يَعْمَلُونَ الشّرَعِ اللّهُ مَلْ اللّهُ وَلَكُونَ الشّرَعَ اللّهُ مَلْكُونَ الشّرَعَ اللّهُ مَلْ اللّهُ وَلَكُونَ الشّرَعَ اللّهُ مَلْكُونَ الشّرَعَ اللّهُ مَلْكُونَ الشّرَعَ الْمُولَى الشّرَعَ الْمُونَ اللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ الللللّهُ الللللللللللللللللللللللللللللل

for which they sold their ownselves, if they but knew.

- 103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!
- 104. O you who believe! Say not (to the Messenger صلى الله عليه وسلم) Râ'ina[1] but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
- 105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down to you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.
- 106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten. We bring a better one or similar to it. Know you not that Allâh is Able to do all things?
- 107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any Walî (protector or guardian) nor any helper.
- 108. Or do you want to ask your Messenger (Muhammad صلى الله عليه وسلم as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.
- 109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their ownselves,

وَلَوْأَنَّهُمْ ءَامَنُواْ وَٱتَّقَوْاْ لَمَثُوبَةٌ مِّنْ عِندِ ٱللَّهِ خَتُ اللَّهِ كَانُواْ يَعْلَمُونَ ٢

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتَقُولُواْ زَعِنَا وَقُولُواْ ٱنظُـدْنَا وَٱسْمَعُواْ وَلِلْكَافِرِينَ عَذَاكَ أَلْتُ 🕲

مَّا يَوَدُّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَن يُنَزَّلَ عَلَيْكُم مِّنْ خَيْرِيِّن رَّبِّكُمُّ وَٱللَّهُ يَخْتَصُّ بِرَحْمَتِهِ عَمَن يَشَاهُ وَاللَّهُ ذُو ٱلْفَصِّلِ ٱلْعَظيمِ ٨

* مَانَنسَخْ مِنْ ءَايَةٍ أَوْنُنسِهَا نَأْتِ بِخَيْرِ مِّنْهَا أَوْمِثْلُهَأُ أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَديرُ 🔞

أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُ دِمُلْكُ ٱللَّهَ مَا وَٱلْأَرْضُّ وَمَالَكُ مِين دُونِ ٱللَّهِ مِن وَلِيِّ وَلَا نَصِيرٍ ١

أَمْرَرُ يِدُونَ أَن تَشَعَلُواْ رَسُولَكُمْ كَمَاسُ إِلَهُوسَىٰ مِن قَبَلُ وَمَن يَتَبَدَّلِ ٱلْكُفْرَ بِٱلْإِيمَٰنِ فَقَدْضَلَ سَهَآءَ ٱلسَّبِيلِ 🚳

وَدَّكَثِيرُ مِنْ أَهْلُ ٱلْكِتَابِ لَوْيَرُدُّ ويَكُم مِنْ بَعْدِ إِيمَٰنِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِ مِنْ بَعَد مَا شَكَّرَ ﴾ لَهُمُ ٱلْحَقُّ فَأَعْفُواْ

⁽V.2:104) Râ'ina: In Arabic means "Be careful; Listen to us, and we listen to you", صلى أش whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet with bad intentions. (See V.4:46) عليه وسلم

even after the truth (that Muhammad صلی الله is Allâh's Messenger) has become manifest to them. But forgive and overlook, till Allâh brings His Command.^[1] Verily, Allâh is Able to do all things.

- 110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
- 111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."
- 112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin*^[2] then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsîr Ibn Kathîr*].
- 113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.
- 114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's

وَاصْفَحُواْحَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِ قَّ عَإِنَّ اللَّهَ عَلَىٰ كُلِّشَى ءِ قَدِيرٌ ﴿

وَأَقِيمُواْ الصَّهَاوَةَ وَءَاتُواْ الرَّكَوَةَ وَمَاتُقَدِّمُواْ لِأَنْفُسِكُم مِّنْ خَيْرِ يَجِّدُوهُ عِندَ اللَّهِ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۞

وَقَالُواْ لَنَ يَنْخُلَ ٱلْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْضَدَىَّ يَلْكَ أَمَانِيُهُمُّ قُلْ هَاتُواْ بُرْهَا نَكُمْ إِنْ كُنتُرُصَادِقِيرت ش

بَكَأْمَنْ أَسْلَرَوَجْهَهُ ولِلْهَ وَهُوَمُحْسِنٌ فَلَهُ وَأَجْرُهُ، عِندَرَيِّهِ - وَلِآخُوهُ عَلَيْهِمْ وَلَآهُمْ يَعَزَنُونَ شَ

وَقَالَتِ ٱلْبَهُودُلَيْسَتِ ٱلنَّصَرَىٰ عَلَىٰ شَىءٍ وَقَالَتِ النَّصَرَىٰ عَلَىٰ شَىءٍ وَقَالَتِ النَّصَرَىٰ عَلَىٰ شَىءٍ وَهُدْ يَتْ لُونَ النَّصَرَىٰ لَيْسَتِ الْبَهُودُ عَلَىٰ شَىء وَهُدْ يَتْ لُونَ الْسَكِ ٱلْكِينَ لَا يَعْلَمُونَ مِشْلَ الْكِينَ لَا يَعْلَمُونَ مِشْلَ فَوْلِهِ مَزْ فَاللَّهُ يَعْصَكُمُ بَيْنَهُمْ يَوْمَ الْقِينَمَةِ فِيمَا كَاللَّهِ مَنْ الْقِينَمَةِ فِيمَا كَاللَّهُ مِنْ الْقِينَمَة فِيمَا كَاللَّهُ مِنْ الْقِينَمَة فِيمَا كَاللَّهُ مِنْ الْقِينَمَة فِيمَا كَاللَّهُ اللَّهُ اللْعُلِمُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ ا

وَمَنْ أَظْلُرْمِنْنَ مَّنَعَ مَسَنجِدَا للَّهِ أَن يُذْكَرَ فِيهَا ٱسْمُهُ، وَسَعَى فِي خَرَابِهَأَ أُوْلِتَبِكَ مَاكَانَ لَهُمْ أَن يَدْخُلُوهِمَا إِلَّاخَابِفِينَ لَهُمْ فِي ٱلدُّنْيَاخِزْيٌّ وَلَهُمْ فِ ٱلْآخِرَةِ عَذَابٌ عَظِيمٌ ۞

^[1] (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsîr At-Tabarî*)

^[2] (V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad صلى الله عليه وسلم

Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)[1]. Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" - and it is.

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for a people who believe with certainty.

119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). [2]. And you will not وَيِلَهِٱلْمَشْرِقُ وَٱلْمَغْرِبُۢ فَأَيْنَمَا تُوَلُّواْ فَثَمَّ وَجْهُ ٱللَّهَ إِنَّ ٱللَّهَ وَاسِعٌ عَلِيمٌ ١

وَقَالُواْ ٱتَّخَذَ ٱللَّهُ وَلَدَأْسُ مْحَنَهُ أَرِّيل لَّهُ رِمَا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِّ كُلُّ لَهُ رَقَيْتُونَ ١

بَدِيعُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَإِذَا قَضَىَ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ رَكُن فَيَكُونُ ١ وَقَالَ ٱلَّذِينَ لَا يَعْلَمُهُ رَبَّ لَوْ لَا يُكَلِّمُنَا ٱللَّهُ أَوْتَأْتِينَآءَايَةُ كَنَاكَ قَالَ ٱلَّذِينَ مِن قَسْلِهِ م مِثْ إِنَّ فَهُ لِهِمْ تَشْلَهَتْ قُلُهُ بُهُمٌّ قَدْ يَتَنَّا ٱلْآلِبَ لِقَوْمِ يُوقِنُونَ 🕲

إِنَّا أَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا ۗ وَلَا تُسْعَلُ عَرْ أضحك الججيع

^{[1] (}V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glorified is He ... Nay

said, "Allâh said, 'The son of صلى الله عليه وسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me; it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring),' " (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 9).

^{[2] (}V.2:119) See the footnote of (V. 3:85).

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be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad على على الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad معليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's صلی companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (Tafsîr Al-Qurtubî).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Âlamîn [mankind and jinn (of your time-period, in the past)].

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands, [1] which he fulfilled.

وَلَن تَرْضَىٰ عَنكَ ٱلْيَهُودُ وَلَا ٱلنَّصَدَىٰ حَثَى تَنَيَّعَ مِلْتَهُ أُوَّلُ إِنَّ هُدَى ٱللَّهِ هُوَٱلْهُدَىُّ وَلَهِنِ ٱتَبَعْتَ أَهْوَلَءَهُم بَعْدَ ٱلَّذِى جَآءَكَ مِنَ ٱلْمِلْمِ مَالَكَ مِنَ ٱللَّهِ مِن وَلِيَّ وَلَا نَصِيرٍ ۞ مِن وَلِيَّ وَلَا نَصِيرٍ ۞

ٱلَّذِينَ ءَاتَيْنَاهُمُٱلْكِتَبَيِّتَلُونَهُۥحَقَّ نِلاَوَتِهِۦۗأُولَتَبِكَ يُؤْمِنُونَ بِهِ؞ٓوَمَن يَكْمُزُهِهِۦفَأُولَتِكَ هُرُالْخِيرُونَ ۞

يَنِيَ إِسْرَةِ مِلَ اذْكُرُواْ نِعْمَتِى الَّتِيَ أَنْعَمْتُ عَلَيْكُرُواَ فِي فَضَلْتُكُرُّ عَلَى الْعَالَمِينَ ۞

وَأَتَقُوٰ أِيْوَمَا لَا يَخِزِى نَفْشَ عَن نَفْسِ شَيْعًا وَلا يُفَهّ لُهُ مَا وَلاَ يُفَهّ لُهُ مَا مُنطَاع لا يُفَهّ لُهُ مَا يُنطَرُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطِيعُونَ اللهُ مَا يُنطِعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطِعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطِعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطِعُونَ اللهُ مَا يُنطَعُونَ اللهُ مَا يُنطِعُونَ اللهُ مَا يُعْمِلُونَ اللهُ مَا يُعْمَلُونَ اللّهُ مَا يُعْمَانُونَ اللّهُ مَا يُعْمِلُونَ اللّهُ مِنْ ال

* وَإِذِ ٱنتَكَ إِبْرَهِ عَمَرَبُهُ: بِكَلِمَتِ فَأَتَمَهُنَّ قَالَ إِنِّ جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِن ذُرِّتَتِيَّ قَالَ لَايَنَالُ

^{[1] (}V.2:124) It is said that those commands were many. Some of them are as follows:

⁽A) To invite mankind to the Tauhîd (Islamic Monotheism).

⁽B) To show mankind the Manâsik (See V.2:128).

⁽C) To practise the characteristics of Al-Fitrah:

[:] Narrated Abu Hurairah صلى الله عليه وسلم I heard the Prophet رضى الله عنه saying:

Five practices are characteristic of Al-Fitrah:

He (Allâh) said (to him), "Verily, I am going to make you an Imâm (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not the Zâlimûn (polytheists and wrong-doers)."

125. And (remember) when We made the House (the Ka'bah in Makkah) a place of resort for mankind and a place of safety. And take you (people) the Magâm (place) of Ibrâhîm (Abraham) [or the stone on which stood while he عليه السلام (Abraham) عليه السلام was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawaf of the Ka'bah in Makkah). and We commanded Ibrâhîm (Abraham) and Ismâ'îl (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tikâf), or bowing or prostrating themselves (there, in praver).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves. I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

عَقْدِي ٱلظَّلَامِينَ شَ

وَإِذْ جَعَلْنَا ٱلْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمْنَا وَٱتَّخِذُواْمِن مَّقَام إِبْرَهِ عُمَ مُصَلِّ وَعَهِدُنَا إِلَىٰ إِبْرَهِ عَمْ وَإِسْمَعِيلَ أَن طَهْرَابَيْتِيَ لِلطَّابِفِينَ وَٱلْعَكِفِينَ وَٱلْأَكِمُ ٱلسُّجُودِ ۞

وَإِذْ قَالَ إِبْرَهِ عُرُرَبٌ ٱجْعَلْ هَاذَا بَلَدًا ءَامِنَا وَٱرْزُقُ أَهْلَهُ و مِنَ ٱلشَّمَرَاتِ مَنْ ءَامَنَ مِنْهُم بِٱللَّهِ وَٱلْيَوْمِر ٱلْآخِرْ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ وَقَلِيلًا ثُمَّ أَضْطَةُ هُرَ إِلَىٰ عَذَابِ ٱلنَّارُّوبِشَ ٱلْمَصِيرُ اللَّهِ

said: "Cut the صلى الله عليه وسلم Allâh's Messenger صلى الله عنهما said: "Cut the moustaches short and leave the beard (as it is)." (Sahîh Al-Bukharî, Hadîth No. 781, Vol.7)

Circumcision.

⁽²⁾ Shaving the pubic hair,

⁽³⁾ Cutting the moustaches short,

⁽⁴⁾ Clipping the nails,

⁽⁵⁾ and depilating the hair of the armpits.

⁽Sahîh Al-Bukharî, Hadîth No. 779, Vol.7)

⁽D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he عليه السلام was thrown in the Fire. (2) When he عليه السلام was ordered to slaughter his son.

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the *Ka'bah* at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manâsik*^[2] (all the ceremonies of pilgrimage — *Hajj* and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad صلى الشعلية وسلم), who shall recite to them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophet's sunnah—legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinn and all that exists)."

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)."

وَاذْ يَرْفَعُ إِنْرَهِتُمُ الْقَوَاعِدُمِنَ ٱلْبَيْتِ وَاسْمَعِيلُ رَبِّنَاتَقَبَلْ مِنَّ أَلِنَكِ أَنْتَ السَّمِيعُ ٱلْعَلِيمُ ٥

رَبَّنَاوَاْجْعَلْنَامُسْلِمَنِينَ لَكَ وَمِن ذُرِّةَ يَتِنَاأُمُّةَ مُسْلِمَةً لَكَ وَأَرِنَامَنَاسِكَنَاوَتُبْ عَلَيْنَاً ۚ إِنَّكَأَنتَ التَّزَابُ الرِّحِيثُ ۞

رَبَنَاوَآبَعَتْ فِيهِمْرَسُولَامِنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَتِكَ وَيُمَرِّلُمُهُمُ ٱلْكِتَبَ وَٱلْمِكُمَة وَيُرَكِّيهِمِّرًّا ِنَكَ أَنتَ ٱلْمَـزِيزُ ٱلْحَكِيمُرُ۞

وَمَن يَرْغُبُ مَن مِلَّةَ إِبْرَهِ مِهُ إِلَّا مَن سَفِهَ نَفْسَهُ. وَلَقَهِ ٱصَطَفَيْهَ نَهُ فِي ٱلدُّنَيَّا وَإِنَّهُ. فِي ٱلْكِيْرَةِ لَمِنَ ٱلصَّلِيعِينَ ۞

> إِذْقَالَ لَهُ رَبُّهُ وَأَسْلِمٌ ۚ قَالَ أَسْلَمْتُ لِرَبِّ ٱلْعَلَمِينَ ۞

وَوَضَىٰ بِهَآ إِنْرَاهِ عُرُ بَنِيهِ وَيَعْقُوبُ يَنَبَيْ]إِنَّ الَّهَ ٱصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُونُنَّ إِلَّا وَأَنتُم مُسْلِمُونَ ۞

^{[1] (}V.2:127) See the footnote of (V.14:37).

^[2] (V.2:128) Manâsik: i.e. Ihrâm; Tawâf of the Ka'bah; Sa'y of As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina; Ramy of Jamarât; slaughtering of Hady (animal), etc. For details see "The Book of Hajj and 'Umrah", (Sahîh Al-Bukhârî, Vol.2,3).

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى), " Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîf [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikûn* (those who worshipped others along with Allâh — see V.2:105)."!!

أَمْكُنتُمْ شُهَدَآةً إِذْ حَضَرَيَهْ قُوبَ ٱلْمَوْثُ إِذْ قَالَ لِبَنِيهِ مَاتَعَبُدُونَ مِنْ بَعْدِى قَالُواْ نَعْبُدُ إِلَهَكَ وَالْدَهَ ءَابَآبِكَ إِبْرَهِ مَ وَإِسْ مَعِيلَ وَإِسْحَقَ إِلَهَا وَحِدَا وَخَنُ لُهُ رُمُسْلِمُونَ ۞

عِلْكَ أُمَّةُ قَدِّخَلَتَّ لَهَامَاكَسَبَتْ وَلَكُومًا حَسَبْتُمُ وَلَكُم مَّا حَسَانُواْ يَعْمَلُونَ اللهِ

وَقَالُواْكُونُواْ هُودًا أَوْنَصَارَىٰ تَهْ تَدُواً قُلْ بَلْ مِلَةَ إِنْ هِمَةُ وَلَّ قُلْ بَلْ مِلَةَ إِنْ هِمَةً وَمَاكَانَ مِنَ الْمُشْرِكِينَ هُ

Narrated 'Abdullah ibn 'Umar رضى الله عنها : The Prophet صلى الله عليه وسلم met Zaid ibn 'Amr ibn Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم . A meal was presented to the Prophet عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your Nusub* in the name of your idois, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid ibn 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضى الله عنها: Zaid ibn 'Amr ibn Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except Hanîf (Islâmic Monotheism)." Zaid enquired, "What is Hanîf?" He said, "Hanîf is the religion of (the Prophet) Ibrâhîm (Abraham) عليه المسلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know

^{[1] (}V.2:135) Narration about Zaid ibn 'Amr ibn Nufail.

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe in, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah(religion) can be better than Allâh's? And we are His worshippers. [Tafsîr Ibn Kathîr.]

مىلى الله عليه وسلم to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds.[1] And we

فَإِنْءَامَنُواْ بِمِثْلِمَآءَامَنتُم بِهِ ۖ فَقَدِ ٱهْـتَدَواً وَإِن تَوَلَّواْ فَإِنْمَاهُمْ فِي شِقَاقٍّ فَسَيَكَفِيكَهُمُ لَتُهُ وَهَوَالسِّمِيعُ الْعَلِيُرُ ۞

> صِبْغَةَ ٱللَّهِ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ صِبْغَةً وَخَوْزُلَهُ، عَلِيدُونَ ﴿

قُلْ أَغُمَّا بَوُنِنَا فِي اللَّهِ وَهُوَرَبُنَّنَا وَرَبُّكُمْ وَلَنَّا أَعۡمَٰلُنَا وَلَكُمْ أَعۡمَٰلُكُمْ وَنَحۡنُ لَهُ. مُخْلِصُونَ ۞

any other religion except <code>Hanîf</code> (Islâmic Monotheism)." Zaid enquired, "What is <code>Hanîf?</code>" He replied "<code>Hanîf</code> is the religion of (the Prophet) 'Ibrâhîm (Abraham) عليه المسلم, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)".

Narrated Asmâ' bint Abî Bakr رضى الله عنها: I saw Zaid ibn 'Amr ibn Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.169).

^{*} Nusub: See the glossary.

^[1] (V. 2:139):

a) "Narrated Al-Mughirah ibn Shu'bah: The Prophet صلى الله عليه وسلم used to pray so much

are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

آَمْ تَقُولُونَ إِنَّ إِبْرَهِعَمَ وَإِسْمَعِيلَ وَ إِسْحُقَ وَيَمْقُوبَ وَٱلْأَسْبَاطِ كَانُواْ هُودًا أَوْنَصَـٰرَیُّ قُلْءَأَنتُهُ أَعْلَمُأْمِ اللَّهُ وَمَنْ أَظْلَرُمِمَّنَكَمَّرَ شَهَادَةً عِندَهُ مِنَ اللَّهِ وَمَاأَللَهُ بِغَلْهِلٍ عَمَّاتَعْمَلُونَ ۞

تِلْكَ أُمَّةٌ قَدُّخَلَتُّ لَهَامَاكَسَبَتْ وَلَكُمِمَّا كَالْوَايْفَ مَلُونَ ١

that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 478).

b) Narrated 'Âishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 474).

c) Narrated Abu Hurairah رضيى الله عنه عليه وسلم : Allâh's Messenger صنلى الله عنه said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 452).

d) Narrated 'Abdullâh رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet on Said, "So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 449)

e) Narrated Abu Hurairah رضى الله عنه The Prophet صنى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 673).

الجزء ٣

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their *Qiblah* (prayer direction towards Jerusalem) which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم), "To Allâh belong the east and the west. He guides whom He wills to a Straight Way."

143. Thus We have made you strue real believers Muslims of Islâmic followers of Prophet Monotheism. true and his Sunnah صلى الله عليه وسلم (legal ways)], a just (and the best) nation, that you be witnesses over mankind[1] and the Messenger (Muhammad صلى الله عليه وسلم be a witness over you. And We made the Oiblah (prayer direction towards Jerusalem) which you used to face, only to test those who صلى الله followed the Messenger (Muhammad صلى الله عليه على الله على from those who would turn on their (عليه وسلم heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of Kindness, Most Merciful towards mankind

144. Verily, We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid-Al-Harâm* (the sanctuary in

* سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَاوَلَىٰهُمْ عَن قِبْلَتِهِمُ الَّتِيَ كَاوُا عَلَيْهَا قُل تِنَّهِ الْمَشْرِقُ وَالْمَغْرِثُ يَهْدِى مَن يَشَاءُ إِلَىٰ صِرَطِ مُسْتَقِيمِ ۞

وَكَذَاكِ جَعَلَنَكُمْ أُمّةً وَسَطَا اِلْتَكُونُواْ شُهَدَا ءَ عَلَ النّاسِ وَهَكُونَ الرّسُولُ عَلَيْكُمْ شَهِيدَ أُومَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنتَ عَلَيْهَ آ إِلّا لِنَعْلَمُ مَن يَنَيِّعُ الرّسُولُ مِمَّن يَنْقَلِبُ عَلَى عَقِبَيْهُ وَإِن كَانَتْ لَكِيرَةً إِلّا عَلَى الذِينَ هَدَى اللّهُ وَمَاكَانَ اللّهُ لِيُضِيعَ إِيمَنْ كُمْ أَإِنَ اللّهَ بِالنّاسِ لَنَ وَفُ زَحِيمٌ ٥

قَدْسَىٰ تَقَلُّ وَجْهِكَ فِي ٱلسَّمَأَةِ فَلَوُلِيْسَنَكَ فِسْلَةَ تَرْضَلْهَاْ فَوَلِ وَجْهَكَ شَطْرً ٱلْمَسْجِدِ ٱلْحَرَامِرْ وَحَيْثُ مَا كُنْتُمْ فَوَلُواْ وُجُوهَكُمْ شَطْرَةُ وَلِآ ٱلَّذِينَ أُوقُوْ ٱلْكِتَبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّيِّهِمُّ

Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Oiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him or the Ka'bah at صلى الله عليه وسلم Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad سلى الله عليه وسلم which are written in the Taurât (Torah) and the Injeel (Gospel)1[1].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمَا ٱللَّهُ بِعَلِفِلِ عَمَّا يَعْمَلُونَ ١

وَلِينْ أَتَيْتَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَبَ بِكُلَّ ءَايَةٍ مَّاتَّبِعُواْقِبَلَتَكَ وَمَآأَنْتَ بِسَابِعٍ قِبْلَتَهُمْ وَمَابَعْضُهُم بِتَابِعِ قِبَلَةَ بَعْضٌ وَلَين ٱتَّبَعْتَ أَهْوَآءَ هُمِينَ بَعْدِ مَاجَآءَكَ مِنَ ٱلْعِلْمِ إِنَّكَ إِذَا لَّه - الظَّلِمِينَ ١

ٱلَّذِينَ ءَاتَيْنَاهُمُ ٱلْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَ هُمْ وَإِنَّ فَرِيقَا مِنْهُ مَ لَيَكُتُمُونَ ٱلْحَقَّ وَهُمْ يَعَلَمُونَ ١

ٱلْحَقُّ مِن زَبِّكَ فَلَاتَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ٢ وَلِكُلِّ وِجْهَةُ هُوَمُولِيهَ أَفَاسْتَبِقُواْ ٱلْخَيْرَاتِ أَيْنَ مَاتَكُونُواْ يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ ٱللَّهَ عَلَى كُلَّ شَيْءِ قَدِيرٌ 🚯

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ ٱلْمَسْجِد ٱلْحَرَامِ وَلِمَانَهُ وَلَلْحَقُ مِن زَبِكَ وَمَا ٱللَّهُ بِعَلْفِل عَمَّا تَعْمَلُونَ 🕲

^{[1] (}V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم عليه وسلم).

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islâmic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

- 152. Therefore remember Me (by praying, glorifying)^[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
- **153.** O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirûn* (the patient).
- 154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.
- 155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

وَمِنْحَيْثُ خَرَجْتَ فَوَلِّ وَجَهَكَ شَطَرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَاكُنتُهُ فَوْلُواْ وُجُوهَكُمْ شَطْرَهُ لِتَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُورُحُجَةُ إِلَّا اَلَٰذِنَ ظَامَواْ مِنْهُ وْفَلَا تَخْشُوهُمُ وَأَخْشُونِ وَلِأَيْتَمَ نِعْمَتِي عَلَيْكُورُ وَلَمَلَكُونَهُ مَدُونَ ۞

كَمَاۤ أَنْسَلْنَافِيكُوْرَسُولَامِنے مِّيَنَّاوُاعَلَيْكُو اَلِيَتِنَا وَيُرْتِحِيكُوْ وَيُعَلِّمُكُو الْصِتَبَ وَالْحِكْمَةَ وَيُعْلِمُكُومًا لَوْ تَكُونُواْ تَعْلَمُونَ ۞

> فَأَذْكُرُونِ الْأَكْرُكُرُ وَأَشْكُرُواْ لِي وَلَا تَكُفُرُونِ ۞

يَّنَايُّهُا ٱلَّذِينَ ءَامَوُا ٱسْتَعِينُواْ بِٱلصَّهْرِ وَٱلصَّلَوَةَ إِنَّ ٱللَّهَ مَعَ ٱلصَّلِيرِينَ ۞

وَلَاتَقُولُواْلِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَتُنَّا بَلْ أَحْيَـاً أُ وَلَكِنَ لَا نَشْعُرُونَ ۞

وَلَنَبَالُوَنَّكُم بِشَىْءِ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَفْضِ مِّنَ ٱلْأَمْوَلِ وَٱلْأَنْفُسِ وَٱلنَّمَرَٰتُّ وَيَشِّرِالصَّلِايِنَ ۞

^[1] (V. 2:152):

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah عز و جل The Prophet صلى الله عليه وسلم said, "Allâh عز و جل says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (Sahîh Al-Bukhâri, Vol.9, Hadîth No.502).

- **156.** Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."
- 157. They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who receive His) Mercy, and it is they who are the guided ones.
- 158. Verily, As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwa)¹¹. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.
- 159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.
- 160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
- 161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.
- 162. They will abide therein forever (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
- 163. And your *Ilâh* (God) is One *Ilâh* (God Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

ٱلَّذِينَ إِذَا أَصَّابَتْهُم مُّصِيبَةٌ قَالُوَّا إِنَّالِلَهِ وَإِنَّا إِلَيْهِ رَجِعُونَ ۞

ٱُولَتِكَ عَلَيْهِمْ صَلَوَتٌ مِّن زَيْهِمْ وَرَحْمَةً وَأُولَتِهِكَ هُمُ ٱلْمُهْنَدُوتَ ۞

*إِنَّ الصَّفَاوَالْمَرْوَةَ مِن شَعَآبِرِاللَّهِ فَمَنْحَجَّ الْبَيْتَ أَوِلَّعْتَمَرَفَلَاجُنَاحَ عَلَيْهِ أَن يَطَّوَفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرُعَلِيدُ ۞

إِنَّ ٱلَّذِينَ يَكُتُمُونَ مَا أَنْزَلْنَامِنَ ٱلْبَيِّنَاتِ وَٱلْهُدَىٰ مِنْ بَعْدِمَابَيَّنَّهُ لِلنَّاسِ فِي ٱلْكِتَبِ أُوْلَتِهِكَ يَلْمُنُهُمُ ٱللَّهُ وَيَلْعَنُهُ مُلَالِّمِنُونَ ۞

إِلَّا ٱلَّذِينَ تَـابُواْ وَأَصۡلَحُواْ وَبَيَّنُواْ فَأُولَٰتِهَ اَتُوبُ عَلَيْهِمْ وَأَنَا ٱلتَّوَّابُ ٱلرَّحِيمُ ۞

إِنَّ ٱلَّذِينَ كَفَرُواْ وَمَاتُواْ وَهُمْ كُفَارُاُوُلَتِيكَ عَلَيْهِمْ لَعَنَهُ ٱللَّهِ وَٱلْمَلَتَبِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿

خَلِدِينَ فِيهَا لَايُحَفَّفُ عَنْهُمُ ٱلْعَذَابُ وَلَاهُرِّ يُنظَرُونَ ۞

وَإِلَهُكُوْ إِلَهُ وَحِدُّلًا إِلَهَ إِلَّاهُوَ ٱلرَّحْمَٰنُ ٱلرَّحِيمُ ۞

^[1] (V.2:158) See the footnote of (V.14:37).

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind. and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Avât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals[1] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.

169. He [Shaitân (Satan)] commands you only what is evil and Fahshâ' (sinful), and

إِنَّ فِي خَلْقِ ٱلسَّمَهَ إِنَّ وَٱلْأَرْضِ وَٱخْتِلَافِ ٱلَّيْلِ وَٱلنَّهَارِ وَٱلْفُلْكِٱلَّتِي تَجْرِي فِيٱلْبَحْرِبِمَا يَنفَعُ ٱلنَّاسَ وَمَا أَنزَلَ ٱللَّهُ مِنَ ٱلسَّمَاءِ مِن مَّاهِ فَأَحْيَا بهِ ٱلْأَرْضَ بَعْدَمَوْتِهَاوَيَثَ فِهَا مِن كُلِّ دَآتِةِ وَتَصْرِيفِ ٱلرِّيَاحِ وَالسَّحَابِ ٱلْمُسَخِّرَبِينَ ٱلسَّمَاءِ وَٱلْأَرْضِ لَآيَكِتِ لِقَوْمِ بَعْيِقِلُونَ ١

وَمِنَ ٱلنَّاسِ مَن يَتَخِذُ مِن دُونِ ٱللَّهِ أَنْ دَادًا يُحِبُّونَهُمْ كَحُبّ اللَّهُ وَالَّذِينَ ءَامَنُهُ أَأْشَدُّ حُبَّ إِللَّهُ وَلَوْيَكِي ٱلَّذِينَ ظَلَمُهُ أَ إِذْ يَسِرُونَ ٱلْعَذَاتِ أَنَّ ٱلْقُوَّةَ يَتُهُ جَمِعَ اوَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعَذَابِ ١

إِذْ تَبَرَّأَ ٱلَّذِينَ ٱتُّبِعُواْ مِنَ ٱلَّذِينَ ٱتَّـبَعُواْ وَرَأَوُلْ ٱلْعَدَابَ وَيَقَطَّعَتْ بِهِمُٱلْأَسْبَاكُ اللهِ

وَقَالَ ٱلَّذِينَ ٱتَّبَعُواْ لَوْ أَنَّ لَنَاكَ ۚ ةَ فَنَلَتَ ٓ أَمَنْهُمْ كَمَا تَبَرَّءُ وَامِنَّا كَنَاكَ يُرِيهِ مُ ٱللَّهُ أَعْمَلَهُمْ حَسَرَتِ عَلَيْهِ مِرْ وَمَاهُم بِخَرِجِينَ مِنَ ٱلنَّارِ ١

يَنَأَيُّهَا ٱلنَّاسُ كُلُواْمِمَافِ ٱلْأَرْضِ حَلَىٰلَاطَيْبَاوَلَا تَتَبَعُواْ خُطُورِتِ ٱلشَّيْطَانَ إِنَّهُ ولَكُمْ عَدُوُّ مُّبِينً ٨

إِنَّمَايَأُمُرُكُم بِٱلسُّوِّءِ وَٱلْفَحْشَاءِ وَأَن تَقُولُواْ عَلَى ٱللَّهِ

said one statement صلى الله عليه وسلم The Prophet رضى الله عنه said one statement and I said another. The Prophet صلى الله عليه وسلم said: "Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahîh Al-Bukhârî, Vol.6, Hadîth N0.24).

that you should say against Allâh what you know not.

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand, (Tafsîr Al-Ourtubî).

172. O you who believe (in the Oneness of Allah — Islamic Monotheism)! Eat of the lawful things that We have provided you^[1] with, and be grateful to Allah, if it is indeed He Whom you worship.

173. He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allah's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh مَا لَا تَعَلَّمُونَ ١

وَإِذَا قِيلَ لَهُ مُرَاتَّ بِعُواْ مَا أَنزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَبِعُ مَا أَلْفَتُنَا عَلَتُهُ ءَالَآءَنَأَ أُولَوْ كَانَ ءَالَآؤُهُمْ لَا مَعْقِدُونَ شَنْكَا وَلَا يَعْتَدُونَ ٨

وَمَثَلُ ٱلَّذِينَ كَفَرُواْ كَمَثَلِ ٱلَّذِي رَبْعِيُّ بِمَالَا يَسْمَعُ إِلَّا دُعَآءَ وَنِدَآءً صُمَّ الْكُرُعُمْيُ فَهُمْ لَانَعْقَلُونَ شَ

> يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْكُلُواْ مِن طَيِّبَتِ مَا رَزَقَنَكُمْ وَٱشْكُرُواْ بِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعَمُّدُونَ 🚳

إنَّمَا حَرَّمَ عَلَيْكُمُ ٱلْمَنْتَةَ وَٱلدَّمْ وَلَحْمَ ٱلْخِنزيروَمَآأُهِلَّ بِهِ-لِغَيْرِ ٱللَّهِ ۖ فَمَنِٱضْطُرَّغَيْرَبَاغِ وَلَاعَادِ فَلَآ إِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ غَفُورٌ رَحِهُ ۞

إِنَّ ٱلَّذِينَ يَكُنُّهُ مِنَ مَا أَنْ زَلَ ٱللَّهُ مِنَ ٱلْكِتَب وَيَشْتَرُونَ بِهِ-ثَمَنَا قَلِيلًا أُوْلَتِكَ مَا يَأْكُونَ في بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُ هُمُ ٱللَّهُ يَوْمَ

صلى الله I heard Allâh's Messenger : رضي الله عنه I heard Allâh's Messenger مثلى الله saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unlocar things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh عز ر جل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.49),

will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards the east and (or) the west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets^[1] and gives wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkîn (the needy), and to the wayfarer, and to those who ask, and to set slaves free, and performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttagûn (the pious — See V.2:2).

178. O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

ٱلْقِيَامَةِ وَلَايُزَكِيهِ مْ وَلَهُمْ عَذَابُ أَلِيمُ ١

أُوْلَتَهِكَ ٱلَّذِينَ ٱشْتَرُوُا الضَّلَالَةَ بِٱلْهُدَىٰ وَٱلْعَذَابَ بِٱلْمَغْفِرَةِۚ فَكَاۤ أَصْبَرَهُمْ عَلَى النَّادِ ۞

ذَلِكَ بِأَنَّ أَنَّهُ نَزَلَ الْكِتَبِ الْفِيُّ وَإِنَّ الَّذِينَ ٱخْتَلَفُواْ فِي الْكِتَكِ لَفِي شِقَاقِ بَعِيدِ ۞

" لَيْسَ الْمِرَّأَن تُولُولُ وُجُوهِكُمْ فِيلَ الْمَشْرِقِ
وَالْمُغْرِبِ وَلَكِنَ الْمِرَّمَن عَامَن بِاللَّهِ وَالْمَوْمِ
الْمُعْرِبِ وَلَلْكِنَ الْمِرْمَن عَامَن بِاللَّهِ وَالْمَوْمِ
الْمَالَ عَلَى حُبِهِ عَنْ عَالَمَنَ وَالْكِتَكِ وَالْتَبَيِّ وَالْمَسْكِينَ وَابْنَ الْمَسْكِينَ وَابْنَ السَّيْفِ وَالْمَسْكِينَ وَالْمَسْكِينَ وَابْنَ السَّيْفِ وَالْمَسْكِينَ وَالْمَسْكِينَ وَالْمَسْكِونَ وَالْمَسْكِونَ وَالْمَسْكِونَ وَالْمَسْكِونَ وَالْمَسْكِونَ الْمُعْوَلُونَ بِعَمْدِهِمْ إِذَا عَهَدُولُ وَالضَّكَوْق وَالضَّمْرَاةِ وَمِينَ الْبَاشِ أُولَتْبِكَ وَالضَّمَرَاةِ وَمِينَ الْبَاشِ أُولَتْبِكَ هُوالْمُتَقُونَ هَا الْمُتَعْمُونَ اللَّهِ الْمُتَعْمُونَ هَا الْمُتَعْمُونَ هَا الْمُتَعْمُونَ هَا الْمَتَعْمُونَ هَا الْمُتَعْمُونَ الْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُونَ الْمُتَعْمُونَ الْمُتَعْمُ الْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمَتَعْمُ وَالْمَتَعْمُ وَالْمَتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُعْمُ وَالْمُتَعْمُ وَالْمَتَعْمُ وَالْمُتَعْمُ وَالْمُعِلِي الْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُتَعْمُ وَالْمُنْ الْمُتَعْمُ وَالْمُعْمُونَ الْمُونَ الْمُعْمِلُونَ الْمُتَعْمُ وَالْمُنْ الْمُتَعْمُ وَالْمُعْلَعِيْمُ الْمُنْ الْمُتَعْمُ وَالْمُنْ الْمُعْمُونَ الْمُعْمِلُونَ الْمُنْ الْمُعْمِلُونَ الْمُعْمِلُونَ الْمُعْمُونَ الْمُنْ الْمُعْمُونَ الْمُنْعُمُ وَالْمُنْ الْمُنْ الْمُعْمُونَ الْمُعْمُونَ الْمُعْمِلُونَا الْمُعْمُونُ الْمُعْمِعُونَ الْمُنْعُمُ وَالْمُعْمُ الْمُنْعُمُ وَالْمُعْمُ الْمُعْمُونَ الْمُنْعُمُ الْمُعْمُولُونُ الْمُعْمُ وَالْمُعُونَ الْمُعْمُونُ الْمُعْمُونُ وَالْمُنْع

يَتَأَيُّهُا الَّذِينَ امَنُواْ كُتِتِ عَلَيْكُورُ الْقِصَاصُ فِي الْقَتَلَّى الْحُنُّ اِلْحُرِّ وَالْعَبَهُ بِالْمَهْدِ وَالْأَنْقُ بِالْأَنْثَى فَقَامَعُفِى لَهُ, مِنْ أَخِيهِ شَيْءٌ قَاتِبَاعٌ بِالْمَعْرُوفِ وَأَدَّاهُ إِلَيْهِ بِإِخْسَنِ ذَلِكَ تَخْفِيفٌ مِن تَذِكُرُ وَتَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلْهُ, عَذَابُ أَلِيهٌ ﴿

^{[1] (}V.2:177) See the footnote (b) of (V.3:85).

179. And there is (a saving of) life for you in Al-Oisâs (the Law of Equality punishment). O men of understanding, that you may become Al-Muttagûn (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth. that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious — See V.2:2). [1]

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing As-Saum (the fast)^[2] is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious — See V.2:2).

184. [Observing Saum (fast)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know. [3]

185. The month of Ramadan in which was

وَلَكُمْ فِي الْقَصَاصِ حَوَّةٌ يَتَأْوُلِي ٱلْأَلْبَ لَعَلَّكُمْ تَتَقُورَى 🕅

كُتَ عَلَيْكُمُ إِذَاحَضَرَ أَحَدَكُو ٱلْمَوْتُ إِن تَرَكَ خَيْـرًا ٱلْوَصِيَّةُ لِلْوَالدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعَ وِفَّ حَقًّ عَلَى ٱلمُتَّقِينَ ٨

فَمَا يَدَّلَهُ وبَعْدَ مَاسَمِعَهُ وَفَإِنَّمَاۤ إِثْمُهُ وعَلَى ٱلَّذِينَ يُبَدِّلُونَهُ وَإِنَّالَةَ سَمِيعٌ عَلِيمٌ @

فَمَنْخَافَ مِن مُّوصِجَنَفًا أَوْإِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهُ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيْكُمُ ٱلصِّيامُ كَمَاكُتَ عَلَى ٱلَّذِينَ مِن قَيْلِكُمْ لَعَلَّكُمْ تَتَغُونَ ١

أَيَّاهَامَّعْدُودَاتَّ فَمَنكَاتَ مِنكُمَّرِيضًا أَوْعَلَىٰ سَفَرِ فَعِدَّةٌ يُنْ أَيَّ الِمِ أُخَرُّ وَعَلَى ٱلَّذِينَ يُطِيقُونَهُ، فِذْبَةٌ طَعَامُ مِسْكِينٌ فَمَن تَطَوَّعَ خَيْرًا فَهُوَخَيْرٌلُّهُۥ وَأَن تَصُومُواْخَيْرٌ لَّكُمْ إِن كُنتُمْ تَعَاكُونَ 🕲

شَهْرُ رَمَطَهَ إِنَّ ٱلَّذِيَّ أُنْزِلَ فِيهِ ٱلْقُرْءَانُ

^{[1] (}V.2:180) The provision of this Verse has been abrogated by the Verse of inheritance (V.4:11).

⁽V.2:183) As-Saum means fasting i.e. not to eat or drink or have sexual relations etc. from the Adhân of the Fajr (early morning) prayer till the sunset.

⁽V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

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revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fast) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu Akbar; Allâh is the Most Great)] for having guided you so that you may be grateful to

هُدَى لِلنَّاسِ وَيَشِئَتِ مِّنَ الْهُدَىٰ وَالْفُرْوَانِ فَمَنَ شَهِدَ مِن حُمُ الشَّهُ رَفَلْيَصُمهُ فَّ وَمَن كَانَ مَر مِشَا أَوْعَلَى سَفَرٍ فَوَدَّةٌ مِنْ أَيَّامِ أُخَرَّ رُبِيدُ اللَّهُ يِحُمُ ٱلْنُسْرَوَ لَا يُرِيدُ بِحُمُ ٱلْمُسْرَ وَلِتُحْمِولُ الْهِدَةَ وَلِتُحَرِّرُوا اللَّهَ عَلَى مَا هَذَ لَكُمْ وَلَمَلَكُمْ تَشْكُرُونَ

^{[1] (}V.2:185):

⁽A) Narrated Talhah ibn 'Ubaidullâh: A bedouin with unkempt hair came to Allâh's Messenger صلى الله عليه رسلم and said, "O Allâh's Messenger! Inform me what Allâh has made compulsory for me as regards the Salât (prayers)." He replied: "You have to offer perfectly the five compulsory Salât (prayers) in a day and night (24 hours), unless you want to pray Nawâfii (praying or doing extra deeds besides what is obligatory)". The bedouin further asked, "Inform me what Allâh has made compulsory for me as regards Saum (fast)." He replied, "You have to fast during the whole month of Ramadân, unless you want to fast more as Nawâfii." The bedouin further asked, "Tell me how much Zakât Allâh has enjoined on me." The narrator added: Then, Allâh's Messenger مسلى الله عليه وسلى الله عليه وسلم informed him all about the Laws (i.e. fundamentals) of Islâm. The bedouin then said, "By Him Who has honoured you, I will neither perform any Nawâfii nor will I decrease what Allâh has enjoined on me." Allâh's Messenger ملي الله عليه عليه عليه عليه وسلم Said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." (Sahîh Al-Bukhârî, Hadîth No. 115, Vol. 3).

⁽B) Narrated Abû Hurairah رضى الله عليه رسلم : Allâh's Messenger صلى الله عليه رسلم said, "As-Siyâm (the fasting) is Junnah (protection or shield or a screen or a shelter from the Hell-fire*). So, the person observing Saum (fast) should avoid sexual relation with his wife and should not behave foòlishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' "The Prophet مسلم الله عليه رسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh عملي than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The Saum (fast) is for Me. "So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times." (Sahîh Al-Bukhârî, Hadîth No. 118, Vol. 3).

^{*} See Fath Al-Bârî, Vol. 5, Page 5.

^{**} Although all practices of worshipping are for Allâh, here Allâh as singles out Saum (fast), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (Fath Al-Barî, Vol. 5, Page 10)

⁽C) Narrated Abû Hurairah على : The Prophet صلى الله عليه وسلّم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not accept his fasting*)". (Sahîh Al-Bukhârî, Hadîth No. 127, Vol. 3).

^{*} See Fath Al-Bârî, Vol. 5, Page 18.

186. And when My slaves ask you (O Muhammad صلی الله علیه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright^[1].

187. It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fast). They are Libâs [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) Tafsîr At-Tabarî], for you and you are the same for them. Allâh knows that you used to deceive vourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikâf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs. revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become Al-Muttaqûn (the pious — See V.2:2).

وَإِذَا سَأَلَكَ عِبَادِى عَنِى فَإِنِي قَرِيثٌ أُجِيبُ دَعُوةَ ٱلدَّاعِ إِذَا دَعَانٌّ فَلْيَسْتَجِيبُوا لِي وَنُهُوْمِنُواْ بِي لَعَلَهُمْ يَرْشُدُونَ ﴿

أُحِلَ لَكُمْ الْتَلَةُ الصِّيامِ الرَّفَ إِلَى الْمَالَّ الْمَالَلُوْ الْمُسَكِمْ عَلِمَ اللَّهُ أَنَّكُمْ وَكُمُ الْمُفْسَكُمْ فَالَابَ عَلَيْكُمْ وَعَفَا عَنَكُمْ فَالْفَنَ بَنِيْمُ وَهُنَّ عَلَيْكُمْ وَكُلُواْ وَالشَّرُوهُنَ وَالْبَعْفُولَ عَلَيْكُمْ وَكُلُواْ وَالشَّرُوهُ الْمَالَكُمْ وَكُلُواْ وَالشَّرُوهُ اللَّهِ اللَّهُ اللَّهُ وَكُلُوا وَالشَّرُوهُ اللَّهُ اللَّهُ عَلَيْكُمُولَ الْمِسْكِمُ إِلَى اللَّهِ اللَّهِ اللَّهُ اللَّهُ عَلَيْكُمُولَ فِي الْمَسْلِحِدُّ تِلْكَ وَلَا تُبْعِيلُولَ اللَّهُ اللَّهُ عَلَيْكُمُولَ فِي الْمَسْلِحِدُّ تِلْكَ كُودُ اللَّهُ اللَّهُ عَلَيْكُمُولَ فِي الْمَسْلِحِدُّ تِلْكَ فَعَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُولَ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمْ وَاللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ وَاللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْكُمُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُمُ اللَّهُ الْلَهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُنْ اللَّهُ الْمُعْلِمُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُنْ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ الْمُنْ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْم

said, "Allâh's Messenger صلى الله عليه رسلم said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawâfil till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (Sahîh Al-Bukhârî, Vol.8, Hadîth No. 509).

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188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

مالى الله about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage". It is not Al-Birr (piety, righteousness) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their (proper) doors, and fear Allâh that you may be successful.

190. And fight in the Way of Allâh^[1] those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihâd*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah^[2] is worse than killing. And fight not with them at Al-Masjid-Al-Harâm (the sanctuary in Makkah)^[3],

وَلاَتَأْكُواْ أَمْوَالَكُم بَيْنَكُمْ بِالْبَطِلِ وَتُدُلُواْبِهَا إِلَى الْحُكَامِ لِتَأْكُلُواْ فَرِيقًا مِنْ أَمْوَلِ النَّاسِ بِالْإِشْرِوَأَشُدْ تَعَلَمُونَ ۞

*يَسْتَلُونَكَ عَنِ ٱلْأَهِلَةَ ۚ قُلْ هِى مَوَقِيتُ لِلنَّاسِ وَلَكُتِةً وَلَيْسَ ٱلْمِرُ بِـأَن تَـأَثُواْ ٱلْبُيُوتَ مِن ظُهُورِهَا وَلَكِنَ ٱلْمِرِّ مَنِ ٱتَّـَقَى ۚ وَأَثُواْ ٱللَّهِ يُمُوتَ مِنَ أَبْوَابِهِ أَوَاتَ مُواْ ٱللَّهَ لَعَلَكُمُ وَمُثْوِاتَ مِنَ

وَقَلْتِلُواْ فِ سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَلَنِلُونَكُمْ وَلَا تَعْمَدُونَا إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُعْمَدِينَ ۞

ڡٙٲڨؙڵؙۅۿڒڝۜؿ۠ۊڡٚڡؘؗٮؙۅۿڒۅٙڷڂ۫ڔۣۼۅۿڔؾٚڂڝۜؿؙٲڂۧڔۼۘٷڲؙۯ ڡٵٞڷۣڣٮٚڹۜةٞٲۺڎؙؠڹٵڶڡٞؾڸۧۅٙڵٳٮؗڡٞؾڸۅۿڒؚۼڹڎٵڵڡۺڿؚڍ ٱڂۛڗٳۄڿؾؘۜؽڡۜؾٳۏڮۯۑؿٷڽٳڹػڶڮۯؗۄٚڡٲؿؙڵۅۿڕۛڴڒؘڸػ

^[1] (V. 2:190) Al-Jihâd (holy fighting) in Allâh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islâm and is one of its pillars (on which it stands). By Jihâd Islâm is established, Allâh's Word is made superior, (His Word being Lâ ilaha illallâh which means none has the right to be worshipped but Allâh), and His Religion (Islâm) is propagated. By abandoning Jihâd (may Allâh protect us from that) Islâm is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. Jihâd is an obligatory duty in Islâm on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullâh ibn Mas'ûd رضنى الله عنه ' asked Allâh's Messenger رضنى الله عنه ' O Allâh's Messenger! What is the best deed?" He replied, "To offer the Salât (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in Jihâd in Allâh's Cause." I did not ask Allâh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (Sahîh Al-Bukhârî, Vol.4, Hadîth No.41).

^[2] (V. 2:191) Al-Fitnah: polytheism, to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction.

⁽V. 2:191) Narrated Abu-Bakrah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم delievered us a Khutbah (religious talk) on the day of Nahr (10th of Dhul Hijjah). He said, "Do you know what is the day today?" We said, "Allâh and His Messenger know better." He remained silent till

unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allâh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allâh) and (all and every kind of) worship is for Allâh (Alone)¹¹. But if they cease, let there be no transgression except against Az-Zâlimûn (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisâs*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allâh, and know that Allâh is with *Al-Muttaqûn* (the pious — See V.2:2).

195. And spend in the Cause of Allâh (i.e. Jihâd of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do

جَزَآءُ ٱلۡكَلۡفِرِينَ ١

فَإِنِ ٱنتَهَوَاْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

وَقَيَاوُهُرَحَتَّ لَاتَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ لِلَّهِ ۚ فَإِن ٱنتَهَوْ إِفَلَاعُدُونَ إِلَّاعَلَى ٱلظّالِمِينَ ۞

ٱلشَّهْرُلُخْلُهُ بِٱلشَّهْرِلُخْرَامِ وَٱلْخُرُمَنُ فِصَاصُّ فَمَنِ اعْتَدَىٰ عَلَيْكُرُ فَأَعْتَدُواْ عَلَيْهِ بِمِثْلِمَا آعْتَدَىٰ عَلَيْكُرُّ وَلَتَقُواْ ٱللَّهَ وَإَعَلَمُواْ أَنَّ ٱللَّهَ مَعَ ٱلْمُنَقِينَ ۞

وَأَنِفِقُواْفِسَبِيلِٱللَّهِ وَلَاتُلْقُواْبِأَيْدِيكُوالَى ٱلتَّهَلُكَةِ وَأَخْسِنُوَّا إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُحْسِينِنَ ۞

we thought that he might give that day another name. He said, "Isn't it the day of *Nahr?*" We said, "It is." He further asked, "Which month is this?" We said, "Allâh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah?*" We replied: "Yes, it is." He furthrer asked, "What town is this?" We replied, "Allâh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allâh's Message to you? We said, "Yes." He said, "O Allâh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.797).

(V. 2:193) (A) Narrated Ibn 'Umar رضى الله عليه وسلم : Allâh's Messenger على الله عليه وسلم said, "I have been ordered (by Allâh) to fight against the people till they testify that Lâ ilâha illallâh wa Anna Muhammmad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh وجل and that Muhammad الله عليه وسلم is the Messenger of Allâh), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, so if they perform all that, then they save their lives, and properties from me except for Islâmic laws, and their reckoning (accounts) will be with (done by) Allâh." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.24).

(B) See (V.8:39) and its footnote.

good. Truly, Allâh loves *Al-Muhsinûn*^[1] (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم) the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh, But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fast) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Haji, before (performing) the Haji, (i.e. Hajj-at-Tamattu' and Al-Oirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fast) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-Al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment^[2].

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e.

ٱلحُجُّ أَشْهُ رُّمَعْلُومَتُّ فَمَن فَرَضَ فِيهِتَ ٱلْحُجَّ فَلَا رَفَكَ وَلَافُسُوقَ وَلَاجِدَالَ فِٱلْحِيَّةُ

^[1] (V.2:195) See (V. 2:112).

^{[2] (}V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allâh's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' wal Marjân, Vol. 1, Ch.52, P.205]. The obligation of performing 'Umrah and its superiority. Ibn 'Umrah are obligatory for everybody." And Ibn 'Abbâs رضي الله عنها said, 'Umrah is mentioned in conjunction with Hajj in the Book of Allâh عز و جل "And perform properly Hajj" and 'Umrah for Allâh." (2:196).

Narrated Abu Hurairah رضي الله said, "(The performance of) 'Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrûr (the one accepted by Allâh) is nothing except Paradise." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.1).

two months and ten days). So whosoever intends to perform $Hajj^{[1]}$ therein (by assuming Ihram), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you for the journey), but the best provision is At-Taqwa (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave 'Arafât^[2], remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at Al-Mash'ar-il-Harâm^[3]. And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

200. So when you have accomplished your *Manâsik*^[4], remember Allâh as you

وَمَاتَفَعَلُواْ مِنْ خَيْرِيعُلَمْهُ ٱللَّهُ ۗ وَسَزَوَدُواْ فَإِنَّ خَيْرَالزَادِ ٱلتَّـقُوكَىٰ وَاَشَقُونِ يَنَـاُوْلِ ٱلأَلْبَبِ ۞

لَيْسَ عَلَيْڪُمْ جُنَاحُ أَن تَبْتَعُواْ فَضَلَا مِن رَّيَّكُمْ فَ إِذَا أَفَشْتُ مِ مِّنْ عَرَفَاتِ فَاذْكُرُواْ أَلَنَّهَ عِندَ الْمَشْعَدِ الْحَدَلِةِ وَأَذْكُرُوهُ كَمَاهَ دَلكُمْ وَإِن كُنتُم مِّن فَبْدِهِ - لَعِنَ الطَّالِينَ

ثُمَّ أَفِيضُواْمِنَ حَيْثُ أَفَاضَ ٱلنَّاسُ وَاَسْتَغْفِرُواْ اللَّهَ إِنَّ اللَّهَ عَنُورٌ تَجِيهٌ ۞

فَإِذَا قَضَيْتُ مُنَاسِكَكُمْ فَأَذْكُرُواْ ٱللَّهَ

^[1] (V. 2:197) What is said regarding *Hajj At-Tamattu'*, *Hajj Al-Qirân*, and *Hajj Al-Ifrâd*. And whoever has not brought a *Hady* with him, he should finish the *Ihrâm* of *Hajj*, and make it as *'Umrah*, (and then assume another *Ihrâm* for *Hajj* from Makkah, etc.) There are three ways of performing *Hajj* — as follows:

a) Hajj At-Tamattu': It means that you have no Hady with you and you assume Ihrâm only for 'Umrah first and after 'Umrah you finish your Ihrâm and assume another Ihrâm for performing Hajj, from Makkah, but you have to slaughter a Hady.

b) Hajj Al-Qirân: It means that one should have a Hady with him and should perform 'Umrah and then Hajj with the same state of Ihrâm.

c) *Hajj Al-Ifrâd:* It means that one assumes *Ihrâm* with the intention of performing *Hajj* only and does not perform *'Umrah.*

⁽V. 2:198) 'Arafât: a well known place near Makkah where pilgrims have to spend the 9th day of Dhul-Hijjah.

^[3] (V. 2:198) Al-Mash'ar il-Harâm, i.e. Muzdalifah, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of Dhul-Hijjah, or a great part of it.

⁽⁴⁾ (V.2:200) "Manâsik" i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah, stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât (stoning of the specified pillars in Mina), slaughtering of Hady (animal).

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remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

- 201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
- **202.** Those for them there will be alloted a share for what they have earned. And Allâh is Swift at reckoning.
- 203. And remember Allâh during the appointed Days^[1]. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered to Him.
- 204. And of mankind there is he whose speech may please you (O Muhammad صلی), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents. [2]
- 205. And when he turns away (from you "O Muhammad صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to

كَذِكِرُهُ اَبَآءَكُمْ أَوْأَشَدَّذِكُرُّ فَمِنَ التّاسِ مَن يَـ قُولُ رَبَّنَآءَ اِبْتَافِ الدُّنْيَا وَمَالَهُ دِفِ ٱلآخِرَةِ مِنْ خَلَقٍ ۞

> وَمِنْهُم مَّن يَـقُولُ رَبَّنَآة التِنَافِ ٱلدُّنْيَا حَسَـنَةً وَفِي ٱلْآخِرَةِ حَسَـنَةً وَقِنَا عَذَابَ ٱلنَّارِ ۞

أُوْلَتَهِكَ لَهُ مِّ نَصِيبٌ مِّمَاكَسَبُواْ وَلَلْلَهُ سَرِيعُ لَفِسَابِ ۞

* وَآذَكُرُواْ اللَّهَ فِ أَيَّامِ مَعْدُودَاتٍ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَكَآ إِنْمَ عَلَيْهِ وَمَن تَأْخَرَ فَكَآ إِنْمَ عَلَيْةٍ لِمِن اتَّقَى وَاتَّ قُواْ اللَّهَ وَأَعْلَمُواْ أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

وَمِنَ النَّاسِ مَن يُعْجِبُكَ فَوَّلُهُ فِ الْحَيَوةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَى مَا فِ قَلْمِهِ وَهُوَ أَلَدُّ الْخِصَامِ ۞

وَإِذَا وَلَى سَعَىٰ فِ ٱلْأَرْضِ لِيُغْسِدَ فِيهَا وَيُهْلِكَ ٱلْحَرْثَ وَالنَّسَلُ وَالنَّهُ لَا يُحِبُ ٱلْفَسَادَ ۞

^{[1] (}V. 2:203) These are the three days of staying at *Mîna* during the *Hajj*; 11th, 12th and 13th days of the month of *Dhul-Hijjah*, by saying *Allâhu Akbar* (Allâh is the Most Great) much, and while slaughtering *Hady* (animals) and during the *Ramy* of *Jamarât*. [2] (V.2:204):

⁽a) Narrated 'Âishah رضى الله عليه وسلم The Prophet صلى الله عليه وعمل "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.637).

⁽b) Narrated Abu Umamah رضى الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of good character."

⁽This Hadîth is quoted by Abu Dâwûd, At-Tirmidhî, Nasâ'i and Ibn Mâjah).

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destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

211. Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief)] then surely, Allâh is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

وَإِذَا فِيلَ لَهُ الْقِ اللَّهُ أَخَذَتُهُ الْعِـزَّةُ بِالْإِشْرِ فَا الْمِنْدِ اللَّهِ اللَّهُ اللَّالْمُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّمُ اللَّهُ اللَّلْمُ اللَّهُ اللَّاللَّمُ اللَّهُ

وَمِنَ النّاسِ مَن يَشْرِى نَفْسَ هُ اَبَتِغَاءَ مَرْضَاتِ اللّهُ وَاللّهُ لَهُ وَكُ وَكُ بِالْحِبَادِ يَنَأَيُّهَ اللّذِينَ ءَامَنُواْ آدْخُ لُواْفِ السّلِمِ كَافَةً وَلَا تَتَبِعُواْ خُطُوْتِ الشّيْطَانِ إِنّهُ، لَكُمْ عَدُوُّ مُبِينٌ ۞

فَإِنزَلَلْتُمْوِّنُ بَعْدِ مَاجَآةً تَّكُمُ ٱلْبَيِنَتُ فَأَعْلَمُوَّا أَنَّ ٱللَّهَ عَزِيزُ حَكِيرُ

هَلْ يَنْظُرُونَ إِلَّا أَن يَأْتِيَهُمُ ٱللَّهُ فِى ظُلَلِ مِّنَ ٱلْغَــَمَامِ وَٱلْمَلَتَجِكَةُ وَقُضِى ٱلْأَمْرُو إِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

سَڵؠؘؿؚؠٙٳۺڒٙۼۑڶؘڰؘۄٛٵؾؘؿٚڬۿڔۣڡٞٚٵؾۿؠێؚؾ۫ۊؖ۫ۅؘڡؘڽؙؽڹڐؚڶ ڹۣۼڡؘۿۜٱٮۜڣۅؽؙڹۼڋڡٵجٙٵٙؾ۫ڎؙڡؙڣؘٳ۪ڹۜٞٱٮڷۜۿۺؘڍيدُ ٱلْحِقَابِ ۞

رُيِّنَ لِلَّذِينَ كَفَرُواْ الْحَيْوَةُ الدُّنْيَا وَيَشخَرُونَ مِنَ اَلَّذِينَ ءَامَــُوُاْ وَالَّذِينَ اَتَقَوْاْ فَوَقَهُ مِّيْوَمَ الْقِيسَمَةُّ وَاللَّهُ يَمْرُدُُّكُ مَن يَشَآ اُهُ مِعَنِيجِسَابٍ ۞ 213. Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent down the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come to them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.

214. Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!

عليه وسلم) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masâkîn (the needy) and the wayfarer, and whatever you do of good deeds, truly, Allâh knows it well.

216. Jihâd¹¹¹ (holy fighting in Allâh's cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allâh knows but you do not know.

217. They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islâmic calendar). Say, "Fighting therein is a great (transgression)^[2] but a greater (transgression) with Allâh is to prevent mankind from following the Way of

حَانَ النَّاسُ أُمَّةً وَجِدَةً فَيَعَنَ اللَّهُ الْبَيِّينَ مُبَيِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْحِيَّنَ بِالْحَقِّ لِيحْكُمْ بِنَ النَّاسِ فِمَا احْتَلَفُو إِنِيهُ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوْوُهُ مِنْ بَعْدِمَا جَآءَ تُهُمُ الْبَيِّنَتُ بَغَيْنًا بَيْنَهُ مِّ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُواْ لِمَا الْخَتَلَفُو إِفِيهِ مِنَ الْحَقِّ بِإِذْ نِهِ * وَلَلْلَهُ يُهْدِى مَن يَشَآءُ إِلَى صِرَطٍ مُسْتَقِيمٍ شَ

أَمْرَحِسِبْتُوْأَن تَنْخُلُواْ الْجَنَّةَ وَلَقَا يَأْتِكُمُ مَثَلُ الَّذِينَ حَلَوْاْمِن فَبْلِكُمْ مِّشَتْهُ مُوْالْبَأْسَاءُ وَالضَّرَاءُ وَرُلْزِلُواْ حَتَى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُواْمَعَهُ, مَتَى نَضُرُ اللَّةُ الْآ إِنَّ فَصَرَالْلَهِ فَرِيبٌ ۞

يَسْتَكُونَكَ مَاذَايُنفِقُونَ أَقُلُ مَا أَفَقَتُم مِّنْ خَيْرِ فَلِلْوَلِدَيْنِ وَٱلْأَقْرَبِينَ وَٱلْيَسَكَىٰ وَٱلْمَسَكِينِ وَآيِّن ٱلسَّبِيلُ وَمَا تَقْعَلُولُمِنْ خَيْرِفَإِتَ ٱللَّهَ بِهِ، عَلَــُهُ ۞

كُيْبَعَلَيْكُمُ الْقِتَالُ وَهُوَكُرُهُ لَكُمْ ۖ وَعَسَىٰٓ أَن تَكْرَهُواْ شَيْنَا وَهُوَخَيْرٌ لَكُمْ ۗ وَعَسَىٰٓ أَن نُحِبُواْ شَيْنَا وَهُوَ شَــُرٌ لَكُمْ وَلَلْهُ يَعْلَمُ وَأَنْتُمْ لَاتَعْلَمُونَ ۞

يَسَنُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالِ فِيهٌ قُلْ قِتَالٌ فِيهِ حَبِيرٌ وَصَدُّ عَن سَبِيلِ اللَّهِ وَكُفُرٌ الِهِ عَ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْ لِهِ عِنْهُ أَحْبَرُ عِنداللَّهُ وَالْفِتْنَةُ أَحْبَرُ مِنَ الْقَتْلُ وَلَا يَزَالُونَ

 $^{^{[1]}}$ (V. 2:216) See the footnote of (V.2:190).

^[2] (V. 2:217) The provison of this Verse has been abrogated by Verse 9:36. *Jihâd* cf., (V. 2:216)

يُقَنِيلُونَكُوْحَقَّ يَرَدُّوكُمْ عَن دِينِكُوْ إِن اَسْتَطَاعُواً الْمُوَدِينِهُ إِن اَسْتَطَاعُواً الْمُوَد وَمَن يَرْتَيدُ مِنكُمْتُ وَهُو كَافِرٌ قَأُولَتَ إِنَّ حَيِطَتْ أَعْمَلُهُمْ فِي اَلدُّنْيَا وَالْآخِرَةَ قَافُلَتٍ لِكَا أَصْحَابُ النَّالِّ هُمْ فِيهَا خَادُونَ هَا

Allâh, to disbelieve in Him, to prevent access to Al-Masjid-Al-Harâm (at Makkah), and to drive out its inhabitants, and Al-Fitnah^[1] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most Merciful.

عملى They ask you (O Muhammad صلى) concerning alcoholic drink and gambling^[2]. Say: "In them is a great sin, and

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَاجَرُواْ وَجَهَدُواْ فِ سَبِيلِ ٱللَّهِ أُوْلَتَبِكَ يَرْجُونَ رَحْمَتَ ٱللَّهُ وَٱللَّهُ عَفُورٌ رَّجِيدٌ ۞

*يَسَكُونَكَ عَنِ ٱلْخَمْرِوَٱلْمَيْسِرِّ قُلْ فِيهِمَآ إِثْمُرُ كَبِيرٌوَمَنَفِعُ لِلنَّاسِ وَإِثْمُهُمَآ أَكْبَرُ مِن

^[1] (V.2:217) Fitnah: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.
^[2] (V. 2:219):

a) Narrated Abu Hurairah عبلي (ضبى الله عنه عنه هناله عليه رسلم said, "Whoever takes an oath in which he (forgetfully), mentions Lat and 'Uzza (i.e. two idols of Arab pagans) should say: "La ilaha illallâh" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as expiation)." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.383).

b) Narrated Ibn 'Umar رضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.481).

c) Narrated Anas صلى الله عليه رسلم : I heard from Allâh's Messenger صلى الله عليه رسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه وسلم said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 483)

d) Narrated Abu Hurairah رضي الله عنه وسلم: The Prophet صلى الله عليه وسلم said, "An adultererfornicator, at the time he is committing illegal sexual intercourse is not a believer; and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihâb said: 'Abdul Mâlik ibn Abî-Bakr ibn 'Abdur-Rahmân ibn Al-Hârith ibn Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs

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(some) benefits for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allâh makes clear to you His Laws in order that you may give thought "!"

220. In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties. Truly, Allâh is All-Mighty, All-Wise."

221. And do not marry Al-Mushrikât (idolatresses) till they believe (worship Allâh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn^[2] till they believe (in Allâh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allâh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

222. They ask you concerning menstruation. Say: that is an *Adha* (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore

نَقْعِهِ مَأْ وَيَسْتَلُونَكَ مَاذَا يُنفِقُونَ قُلِ الْمَفُوُّ حَنَّلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَدِ لَعَلَّكُمْ تَتَفَحَكُرُونَ ۞

فِى ٱلدُّنْيَا وَٱلْآخِرَةَّ وَيَسْتَلُونَكَ عَنِ ٱلْيَسَّامَيِّ أَفُل إِصْلَاحٌ لَهُمْ خَيْرٌّ وَإِن تُخَالِطُوهُمْ فَإِخْوَنُكُمَّ وَٱللَّهُ يُعَالَمُ ٱلْمُفْسِدَقِنَ ٱلْمُصْلِحِ وَلَوْشَاءَ ٱللَّهُ لَاْغَنْـتَكُمْ إِنَّ ٱللَّهَ عَزِيزُحُكِيرٌ

وَلَا تَنْكِحُواْ ٱلْمُشْرِكَتِ حَتَّى يُؤْمِنَ وَلَأَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِن مُشْرِكَةٍ وَلَوْ أَغَبَنْكُمُّ وَلَا تُنْكِحُواْ ٱلْمُشْرِكِنَ حَتَّى يُؤْمِنُواْ وَلَقَبَّدٌ مُؤْمِنُ خَيْرٌ مِن مُشْرِكِ وَلَوْ أَعْجَبَكُمُّ أُوْلَتِهِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُواْ إِلَى الْجَنَةِ وَالْمَغْفِرَةِ بِإِذْ نِهِ * وَيُمْيَنُ وَالْيَدِهِ وَلِلنَّاسِ لَعَلَهُمْ يَتَذَكَرُونَ

وَيَشْنَاوُنَكَ عَنِ الْمَحِيضِّ قُلُ هُوَأَذَى فَأَعْسَـٰزِلُواْ النِّسَـآءَ فِي الْمَحِيضِ وَلَا نَقْرَبُوهُنَّ حَتَّى يَطْهُرْنَّ

⁽takes illegally something by force) while the people are looking at him, is not a believer at the time he is robbing (taking it)." (Sahîh Al-Bukhârî, Vol.7, Hadîth No. 484).

^[1] (V.2:219) The provision of this Verse concerning alcoholic drinks and gambling has been abrogated by the Verse 5:90.

^{[2] (}V.2:221) *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم

keep away from women during menses and go not to them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in to them as Allâh has ordained for you (go in to them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts. bodies, for their prayers).

- 223. Your wives are tilth for you, so go to your tilth, 111 when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for your ownselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good ملى tidings to the believers (O Muhammad (الله عليه وسلم
- 224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)[2].
- 225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
 - 226. Those who take an oath^[3] not to have

فَاذَا تَطَكَّ نَ فَأَتُوهُنَّ مِنْ حَيِّثُ أَمَرَكُهُ اللَّهُ إِنَّ اللَّهَ يُحِبُ ٱلتَّوَّبِينَ وَيُحِبُ ٱلْمُتَطَهِرِينَ ٥

نِسَآؤُكُوۡ حَرُثُلَكُوۡ فَأَتُواٰ حَرْثُكُو أَنَّ سَنَّتُمُّ وَقِدِّمُواْ لِأَنفُسِكُمْ وَٱتَّقُواْ اللَّهَ وَٱعْلَمُوٓاْ أَنَّكُ مُّلَاقُوهُ وَيَشِّر ٱلْمُؤْمِنِينَ ١

وَلَا يَجْعَلُواْ ٱللَّهَ عُرْضَةً لَّأَنْمَانِكُو أَن تَكَّوُا وَتَتَقُواْ وَتُصَلِحُواْ بَيْنَ ٱلنَّاسِ وَٱللَّهُ سَمِيعٌ عَلِيدٌ

لَا يُوَاخِذُكُو اللَّهُ وَاللَّهُ وِيَ أَيْمَن كُو وَلَكِن يُوَاخِذُكُم بِمَا كَسَيَتْ قُلُوبُكُو أُواللَّهُ عَفُوزُ جَلِيمٌ ١

لِلَّذِينَ يُؤْلُونَ مِن نَسَاآيِهِ مِ تَرَبُّصُ أَرْبَعَةِ أَشْهُر كَان

^{[1] (}V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

^{[2] (}V.2:224) See the footnote of (V.5:89).

⁽V. 2:226) Narrated Nâfi': Ibn 'Umar used to say about Al-Î lâ' (الإجلاء)* which Allâh defined (in the Holy Book), "If the period of Al-i lâ' (צְּבֶל) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh [عز ر جل] has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ', 'Âishah and twelve other Companions of the Prophet صلى الله عليه وسلم (Sahîh Al-Bukhârî, Vol.7, Hadîth No. 213).

^{*} Al-'Îlâ' (الإيلاء): means the oath taken by a husband that he would not approach his wife for a certain period.

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce. then Allâh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either vou retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[1]. These are the limits ordained by Allâh, so do فَآءُو فَإِنَّ ٱللَّهَ غَفُهِ رٌّ رَّحِهُ ٣

وَإِنْ عَزَمُواْ ٱلطَّلَاقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٣

وَٱلْمُطَلَّقَاتُ مَتَرَبَّصْرَ مَا نَفُسِهِنَّ ثَلَاثَةَ قُرُوعٍ وَلَا يَحِلُّ لَهُ:َأَن يَكْتُمْ: مَاخَلَقَ اللَّهُ فَيَ أَرْحَامِهِنَّ إِن كُنَّ نُؤْمِنَّ مُاللَّهُ وَٱلْمُهُمُ ٱلْآخِرُ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدٍّ هِنَّ فِي ذَلِكَ إِنْ أَرَادُواْ إِصْلَحَاْ وَلَهُ أَمِثُ أُ ٱلَّذِي عَلَيْهِ اللَّهِ بِٱلْمَعُ وفَ وَلِلرِّ حَالَ عَلَيْهِ ۚ دَرَجَةٌ وَٱللَّهُ عَيْرُحَكُمُ اللهُ

ٱلطَّلَاقُ مَرَّنَاتًا فَإِمْسَاكُ بِمَعْرُوفِ وَلَا يَحِلُ لَكُوْ أَن تَأْخُذُواْ مِمَّا ٓ ءَاتَنتُهُمُ هُنَّ شَبِّعًا إِلَّا حُدُودَ ٱللَّهِ فَلَاجُنَاحَ عَلَيْهِمَا فِيمَا ٱفْتَدَتْ بِيِّ عِيلْكَ حُدُودُ ٱللَّهِ فَلَا تَعْتَدُوهَأُومَن بَتَعَدَّحُدُودَ ٱللَّهِ فَأَهُ لَيْكَ هُ ٱلظَّالْمُونَ اللَّهُ

^{[1] (}V.2:229) Al-Khulf* الخلع and how a divorce is given according to it.

صلى الله Abbâs المناس الله عنهما The wife of Thâbit ibn Qais came to the Prophet صلى الله عنهما and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his عليه وسلم religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which صلى الله عليه وسلم your husband has given you (as Mahr)?" She said. "Yes." Then the Prophet

not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zâlimûn (wrong-doers).

230. And if he has divorced her (the third time), then she is not lawful to him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.

231. And when you have divorced women and they are about to fulfill the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them. and to treat them unjustly and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah — legal ways Islâmic jurisprudence) whereby instructs you. And fear Allah, and know that Allâh is All-Knower of everything.

232. And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.

فَإِن طَلَّقَهَا فَلَاجُنَاحَ عَلَيْهِمَا أَن يَتَرَاجَعَ آإِن ظَنَّا أَن يُقسِمَا حُدُودَ ٱللَّهُ وَتِلْكَ حُدُودُ ٱللَّهِ يُسَتِّنُهَا لِقَوْمِ

وَإِذَا طَلَّقْتُمُ ٱلنِّسَاءَ فَلَغَنَ أَحَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفِ أَوْسَرَّحُ هُنَّ بِمَعْرُوفٌ وَلَا تُمْسِكُهُ هُنَّ ضِمَارًا لِتَعْتَدُواْ وَمَن يَفْعَا ذَلِكَ فَقَدْظُلَمَ نَفّ وَلَا تَتَحَذُواْ عَالَيْتِ اللَّهِ هُ وَأَ وَاذَكُواْ نِعْمَتَ اللَّهِ عَلَنكُ وَمَا أَذَلَ عَلَنكُ مِنَ الْكِتَابِ وَالْفِكُمَةِ يَعِظُكُم بِوْء وَٱتَّقُواْ ٱللَّهَ وَٱعْلَمُواْ أَنَّ ٱللَّهَ بِكُمَّا بَيْنَ وَعَلَيْهُ ۞

وَإِذَا طَلَقَتُهُ ٱلنِّسَاءَ فَلَغَنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَن يَنكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْاْ يَيْنَهُم بِٱلْمَعَّرُوفُّ ذَالِكَ يُوعَظُ بِهِ - مَنَ كَانَ مِن كُرُيُوْمِنُ بِٱللَّهِ وَٱلْهَوْمِ ٱلْآخِمُ ۗ ذَالِكُ أَزَّكَىٰ لَكُمْ وَأَطْهَرُ وَأُلِلَّهُ يَعَلَمُ وَأَنتُمْ

said to Thâbit, "O Thabît! Accept your garden, and divorce her once." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.197).

means the parting of a wife from her husband by giving him a certain الخلم "Al-Khul" الخلم compensation.

الجزء ٢

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days), then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal to women or conceal it in yourselves, Allâh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honourable saying (according to the Islâmic law). [1] And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so beware of Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

*وَالْوَالِانَ رُضِعْنَ أَوْلَاهُنَ حَوْلَيْنِ كَامِلَيْنَ لِمَنْ أَرَادَ أَنْ يُسِتَّ الرَّضَاعَةُ وَعَلَ الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَسَوَهُنَ وَالْمَعْرُوفَ لَاثُكَلَّفُ نَفْشُ إِلَّا وُسْعَهَ الْاثُضَارَ وَالدَّ إِوَلَهِ هَا وَلا مَوْلُودٌ لَهُ، وَوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ وَلِكُ فَإِنَّ أَرْدَا فِصَالًا عَنْ تَرَاضِ مِنْهُمَا وَيَشَا وَرِفَلا جُنَاحَ عَلَيْهُمِ أَوْلَ أَرَدتُمُ أَن تَسْتَرْضِعُواْ أَوْلِدَكُمُ فَلا جُنَاحَ عَلَيْكُمْ إِذَا سَلَمَتُ مِمَّا مَا تَنْتُمُ إِلْمَعْرُوقِ وَاتَقُواْ الْنَهُ وَاعْلَمُواْنَ اللَّهَ مِنَا تَعْمَلُونَ مِسِيرٌ هِ

ۅٙٲڵٙؽڹؙٮۘؾؘٷٙۊٙڹٙڡٮڬۄؙۅٙؽۮؘۯۅڹؘٲۯٚۅؘڹٵؽ؆ٙڽۜڞڹ ؠٲؘڡؙڛؚڡڹۜٙٲۯؠػڎٙٲۺۿڕؚۅؘۘۘۼۺ۠ڒؖٞڣٳۮؘٳؠؘڵۼ۫ڹٲڿڶۿڹۜ ڡؘڵڔؙۻؙٵڂؘۼؘؽڝؙٛؠٝ؋ۣڝٵڡؘۼڷڹ؋ۣٵؖڡؙڛ؋ڹۜ ؠٳڵڡۼۯۅڣۣٞٞٷڵؿؙ؋ۑػٲۼۛڡۘۿۏڹؘڂؚڽۯ۞

^{[1] (}V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then (pay) half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed *Mahr*). And to forego (and give her the full *Mahr*) is nearer to *At-Taqwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.

238. Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr)¹¹. And stand before Allah with obedience [and do not speak to others during the Salat (prayer)].

لَّاجُمُناحَ عَلَيْكُمْ إِن طَلَقَتُرُالِيَسَاةَ مَالَمْ تَمَسُّوهُنَ أُوْتَفْرِضُواْ لَهُنَّ فَرِيضَةً وَمَتِّعُوهُنَّ عَلَى ٱلْمُوسِعِ قَدَرُهُ، وعَلَى ٱلْمُقْتِرِقَدُرُهُ، مَنَعًا إِلَّمَعْرُوفِيَّ حَقًاعَلَى ٱلْمُحْسِنِينَ ۞

وَإِن طَلَقَتُ مُوهُنَ مِن قَبَلِ أَن تَمَسُّوهُنَّ وَقَدْ فَرَضْتُهُ لَهُنَ فَرِيضَةً فَيْصَفُ مَا فَرَضْتُمْ إِلَّا أَن يَعْفُونَ أَوْيَعْفُواْ ٱلَّذِى بِيكِ وِءعُقَدَةُ ٱلنِّكَاحِّ وَأَن تَعْفُولُ أَقْرَبُ لِلتَّقَرَىٰ وَلَاتَنسُواْ الْفَصْلَ بَيْنكُمْ ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرً ۞

حَفِظُواْعَلَ ٱلصَّلَوَاتِ وَالصَّلَوَةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَانِتِينَ ۞

^{[1] (}V.2:238) a) Chapter: Abandoning of prayer is disbelief. Narrated Jabir ibn Abdullah ا على الله عنه المعنف ال

b) The sin of one who misses the 'Asr prayer (intentionally):' Narrated ibn 'Umar رضى الله عليه الله عليه (intentionally): Allâh's Messenger مىلى الله عليه وسلم said, "Whoever misses the 'Asr prayer (intentionally), then it is as if he lost his family and property." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.527).

⁽c) One who omits (does not offer) the 'Asr prayer (intentionally):*

Narrated Abu Al-Malîh: We were with Buraidah in a battle on a cloudy day and he said, "Offer the 'Asr prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the 'Asr prayer, all his (good) deeds will be lost." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.528).

^{*} i.e. The one who omits (does not offer) the 'Asr prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

239. And if you fear (an enemy), perform Salât (prayer) on foot or riding 111. And when you are in safety, offer the Salât (prayer) in the manner He has taught vou, which vou knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise[2]

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious— See V.2:2).

242. Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

صلى الله عليه O Muhammad صلى الله عليه not seen of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allah and know that Allâh is All-Hearer, All-Knower.

245. Who is he that will lend Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or فَإِنْ خِفْتُرْ فَرَجَالًا أَوْرُكِمَ إِنَّا فَإِذَآ أَمِنتُمْ فَأَذْكُرُ وِاللَّهَ كَمَاعَلَّمَكُم مَّا لَوْتَكُولُوا تَعَلَّمُونَ 📾

وَٱلْذَهِ ٢ يُمَّا فَقَاتَ مِنْكُمَّ وَكَذَرُونِ أَزْوَجُا وَصِيَّةً لِأَزْوَجِهِ مِتَّنِعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجُ فَإِنْ خَرَجْنَ فَلَاجُنَاحَ عَلَيْكُمْ فِي مَافَعَانَ فِي أَنفُسِهِ فَ مِن مَّعَدُوفِ وَأَلَّهُ عَزيرُ حَكِدًا

> وَلِلْمُطَلَّقَكِ مَتَعٌ بِٱلْمَعْرُوفِ حَقًّ عَلَى ٱلْمُتَّقِينَ ١

كَنَاكَ يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَنتِهِ - لَعَلَّكُمْ تَعْقِلُونَ 🛍

*أَلَةُ تَدَرَ إِلَى ٱلَّذِينَ خَرَجُواْ مِن دِيكُ وَهِمْ وَهُمْمُ أُلُونُ حَذَرًا لُمُوْتِ فَقَالَ لَهُ مُرَالِلَهُ مُوتُواْتُمَ أَحْيَاهُمُّ إِنَّ ٱللَّهَ لَذُوفَضَ لِ عَلَى ٱلنَّاسِ وَلَكِيَّ أَكْثَرُ النَّاسِ لَانَشْكُ وَنَ ١

وَقَلِيَلُواْ فِي سَبِيلِ ٱللَّهِ وَآعَلَمُوَاْ أَنَّ ٱللَّهَ سَمِيعٌ

مَن ذَا ٱلَّذِي يُقْدِضُ ٱللَّهَ قَرْضًا حَسَنَا فَيُضَاعِفُهُ لَهُ وَأَضْعَافَا كَنْدَةً وَأَلْلَهُ يَقْبِضُ وَ يَنْضُطُ

⁽V.2:239) Narrated Sâlih Khawwat or Sahl bin Abî Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of Dhat-ur-Riqa' in the company of Allah's Messenger صلى الله عليه وسلم. One batch lined up behind him while another batch led the batch that was with him in صلى الله عليه رسلم led the batch that was with him in one Rak'ah, and he stayed in the standing posture while that batch completed their (two Rak'at) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining Rak'ah with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with Taslîm along with them. (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 451). (V.2:240): The provision of this Verse has been abrogated by Verse (4:12) and verse (2:234)

increases (your provisions), and to Him you shall return.

246. Have you not seen the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).

said to them, "Indeed, Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs. All-Knower."

said to them: Verily, the sign of his kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakînah^[1] (peace and reassurance) from your Lord and a remnant of that which the household of Mûsâ (Moses) and the household of Hârûn (Aaron) left behind, carried by the angels. Verily, in

وَإِلَيْهِ تُرْجَعُونَ 🚳

أَلْمَتَرَالَ الْمَلَامِنَ بَنِهَ اسْتَلَى يَلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوْلِيَتِي لَّهُمُ اَبْعَثْ لَنَا مَلِكَا نُقَيْرِ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُ إِن كُيْبَ عَلَيْكُمُ الْقِيتَالُ الْاَنْقَاتِلُوْلُ قَالُواْ وَمَالَتَا أَلَا نُقَيْرِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيسَرِنَا وَأَنْنَا إِنَّا فَلَمَا كُيْبَ عَلَيْهِ مُ الْفَلِيلِينَ اللَّهِ وَقَدْ أُخْرِجْنَا مِن دِيسَرِنَا وَلِيلَا مِنْهُمْ مُ وَاللَّهُ عَلِيمٌ مِالْفَلِيلِينَ اللَّهِ وَقَدْ الْمَلْمِينَ

وَقَالَ لَهُمْ تَبِيُهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ مَ اللَّهُ مَا لَكُمْ مَ طَالُوتَ مَلِكُمْ قَالُواْ أَنَّ يَكُونُ لَهُ الْمُلْكِ عِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ الْمَلْكِ عِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ الْمُلْكِ عَنْهُ الْمُلْكِ عَنْهُ وَلَا يُؤْتِ مُلْكَهُ وَمَن يَشَاةً وَاللَّهُ وَلِيعٌ عَلِيهٌ ﴿ وَلَا لَهُ وَلِيعٌ عَلَيهٌ وَلَا لَهُ وَلِيعٌ عَلِيهٌ ﴿ وَلِيعٌ عَلِيهٌ ﴿ وَلَا لَهُ وَلِيعٌ عَلَيْهُ وَلِيعٌ عَلَيْهُ وَلَا لَهُ وَلَا لَهُ وَلَا لَهُ وَلِيعٌ عَلَيْهُ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلَا لَهُ وَلَا لَهُ وَلِيعٌ وَلَا لَهُ وَلَا لَهُ وَلَهُ وَلَا لَهُ وَلَا لَهُ وَلَهُ وَلَهُ وَلَا لَهُ وَلَا لَا لَهُ لَا لَهُ عَلَى اللّهُ وَلَا لَا لَهُ لَا لَهُ وَلَا لَهُ وَلَا لَا لَهُ لَا لَا لَا لَهُ لَكُولُولُ وَلَا لَا لَهُ عَلَى اللّهُ وَلَا لَا لَهُ وَلَا لَا لَا لَهُ وَلَا لَا لَا لَهُ عَلَيْهُ وَلِيعٌ عَلَى اللّهُ وَلِي الْمُعْلَى اللّهُ وَلِيعٌ عَلَيْهُ وَلَا لَا عُلِيعٌ لَا عَلَا لَا لَا لَهُ وَلِهُ وَلِهُ وَلَا لَا عَلَا لَا لَا عَلَا لَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا لَا عَلَا لَا عَلَالُهُ وَلِهُ وَلِهُ وَلِهُ وَلِهُ إِلَا لَهُ وَلِهُ وَلِهُ إِنْ اللّهُ وَلِهُ وَلَا لَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَا عَلَالِهُ لَا عَلَا عَ

وَقَالَ لَهُمْرَتِيتُهُمْ إِنَّ الْيَـةَ مُلْكِهِ ۗ أَن يَـاْتِيَكُمُ التَّابُونُ فِيهِ سَكِينَةٌ مِّن دَّنِكُمْ وَبَقِيَّةٌ مِّمَّا تَـرَكَ الْ مُوسَى وَعَالُ هَـٰرُونَ تَخْـمِلُهُ الْمَلَابِكَةُ إِنَّ فِي ذَلِكَ لَآئِهَ لَـكُمْ إِن كُنتُممُّ وَمِنِينَ ۞

^{[1] (}V. 2:248) Narrated Al-Barâ': A man was reciting Sûrat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said, "That was As-Sakînah (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 531).

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this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with As-Sâbirûn (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave, and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and Al-Hikmah (Prophethood)^[1], and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the 'Âlamîn (mankind, jinn and all that exists).

252. These are the Verses of Allâh, We recite them to you (O Muhammad معلى أنه in truth, and surely, you are one of the Messengers (of Allâh)^[2].

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِقَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرِفَعَن شَرِبَ مِنْهُ فَلَيْسَ مِنِي وَمَن لَمْ يَظْعَمْهُ فَإِنَّهُ مِنْ إِلَّامَنِ اُغْتَرَفَ عُمْنَةٌ أَبِيدِةٍ فَشَرِيُولُ مِنْهُ إِلَّا قِلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ مِهُو وَالَّذِينَ ءَامَنُولُ مَمَهُ وَقَالُ اللَّهِ عَلَيْهُ وَالَّذِينَ اللَّهِ اللَّهِ عَلَيْهُ قَالُولُ الَّذِينَ يَظُنُونَ أَنَّهُم مُكُلِّهُوا اللَّهِ حَصُومَ الطَّيْونَ اللَّهِ حَمْوِنَ فِنَة قِلِيلَةً عَلَيْنَ فِنَةً حَكْثِيرَةً بِإِذْ نِنَ اللَّهِ قَلْمَهُ مَا الصَّيْمِينَ ﴿

وَلَمَّا اِمَرُوْاْ لِجَالُوتَ وَجُنُودِهِ ۚ قَالُواْ رَبَّنَاۤ أَفْرِعْ عَلَيْسَنَاصَبْرًا وَتَبِّتْ أَقْدَامَنَا وَأَنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَنْهِرِينَ

فَهَـزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَـالُوتَ وَءَاتَـنهُ اللَّهُ الْمُلْكَ وَالْحِصَّمَةَ وَعَلَمَهُ مِعَايَشَاةً وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضِ لَهْسَدَتِ الْأَرْضُ وَلَكِيَّ اللَّهَ دُو فَضْلٍ عَلَى الْعَـلَمِينِ

تِلْكَءَايَكُ ٱللَّهِ نَتَـُلُوهَا عَلَيْكَ بِٱلْحَقِّ وَإِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ۞

^{[1] (}V.2:251) See Tafsîr At-Tabarî, Vol. 2, Page 632.

^{[2] (}V.2:252)

A. Narrated Jābir ibn 'Abdullāh :رضنى الله عنها The Prophet صبلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Îsâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He wills

a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made Halâl (lawful) to me, yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.331).

B. Narrated Abu Hurairah رضي الله عنه said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 735).

C. Narrated Ibn Mas'ûd صلى الله عليه وسلم عليه وسلم عليه وسلم الله عليه وسلم لله عليه وسلم (صنى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 683).

D. Narrated 'Aishah رضى الله عنها' and Ibn 'Abbâs رضى الله عنها'. On his death-bed, Allâh's Messenger صلى الله عليه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allâh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (Sahîh Bukhârî, Vol. 4, Hadîth No. 660).

E. Narrated Abu Hurairah رضى الله عنه said, "The Isrâelis used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the Bai'a (pledge) first.* Fulfil their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under their guardianship." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 661).

^{*} If the Bai'a (pledge) is given to a caliph and after a while another caliph is given the Bai'a (pledge) by some members of the society, the common Muslims should abide by the Bai'a (pledge) given to the first caliph, for the election of the second is invalid.

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254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zâlimûn (wrong-doers).

255. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Kursî^[1] extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Avat-ul-Kursî,]

256. There is no compulsion in religion.

يَّتَأَيُّهُا ٱلَّذِينَ ءَامَنُوْأَ أَنفِقُواْ مِمَّا رَزَقَٰنَكُمْ مِّنِ قَبْلِ أَن يَأْتِي يَوْمُّلَا بَيْعٌ فِيهِ وَلَاخُلَةٌ وُلَا شَفَعَةٌ وَٱلْكَفِرُونَ هُمُرُالظَّالِمُونَ ۞

اَللهُ لَآ إِللهَ إِلَاهُو َالْتَكُ الْقَيُّومُّ لَا تَأْخُذُهُ السِنَةُ وَلَا نَوْمُّ لَهُ, مَا فِي السَّمَوَتِ وَمَا فِي الْرَّضُّ مَن ذَا الَّذِي يَشْفَعُ عِندَهُ وَ إِلَّهِ إِذْنِهِ عِنعَهُ مُا بَيْنَ أَيْدِيهِ مُومَا خَلْفَهُمُّ وَلَا يُحْيطُونَ بِشَىءٍ مِنْ عِلْمِهِ عَلَى اللَّمَوْتِ وَالْأَرْضُّ إِلَّا بِمَاشَآءٌ وَسِعَ كُوسِينُهُ السَّمَوَتِ وَالْأَرْضُ وَلَا يَعُودُهُ وَهِ فَظُهُما وَهُوالْعَلِيُّ الْعَظِيمُ فَيْ

لَآ إِكْرَاهَ فِي ٱلدِّينِّ فَدَتَّبَيَّنَ ٱلرُّشَّدُمِنَ ٱلْغَيُّ فَمَن

^{[1] (}V. 2:255). Kursî: literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلى الله عنائلة عليه وسلم said: "The Kursî compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the Kursî extends over the entire universe, then how much greater is the 'Arsh. Indeed Allâh, the Creator of both the Kursi and the 'Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the Kursî.

b) To believe in the 'Arsh (Throne). It is narrated from Muhammad ibn 'Abdullâh and from other religious scholars that the Kursî is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatâwa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم ordered me to guard the Zakât revenue of Ramadân. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allâh's Messenger " العملي الله عليه وسلم "Then Abu Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allâh's Messenger صلى الله عليه وسلم and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite Ayat -ul-Kursî, (2:255) for then there will be a guard from Allâh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet ملى الله عليه وسلم heard the story) he said (to me), "He (who came to you at night) told you the truth, although he is a liar; and it was Satan." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.530).

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût^[1] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

257. Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliva' (supporters and helpers) are Tâghût [false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81.82)

258. Have you not seen him who disputed with Ibrâhîm (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom? When Ibrâhîm (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhîm (Abraham) said, "Verily, Allâh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zâlimûn (wrong-doers).

259. Or like the one who passed by a town which had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death?" So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a يَحُفُرُ بِٱلطَّاغُوتِ وَيُؤْمِنْ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثِّقَىٰ لَا ٱنفِصَامَ لَهَأُ وَٱللَّهُ سَمِيعُ

ٱللَّهُ وَلِيُّ ٱلَّذِينَ امْنُواْ يُخْرِجُهُ مِينَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورُّ وَٱلَّذِينَ كَفَرُولًا أَوْلِيَّ آؤُهُمُ ٱلطَّلْخُوتُ يُخْرِجُونَهُ مِينَ ٱلنُّورِ إِلَى ٱلظَّلُمَاتُّ أُوْلِنَبِكَ أَصْحَبُ ٱلنَّارِّكُمْ فِيهَا خَلِدُونَ 🕲

أَلَمْ تَمَرَ إِلَى ٱلَّذِي حَاجَ إِبْرَهِ عِمَ فِي رَبِّهِ ۚ أَنْ اَتَمَاهُ اللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَهِكُ مُرَدِّقَ ٱلَّذِي يُحْي، وَيُمِيتُ قَالَ أَنَا أُخِيء وَأُمِيتُ قَالَ إِبْرَهِ عِمُ فَإِنَّ ٱللَّهَ يَأْتِي بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَامِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِي كَفَرُّ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّلَمِينِ ٥

أَوْكَأَلَّذِي مَرَّعَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّى يُحْيء هَاذِهِ ٱللَّهُ بَعْدَمَوْتِهَا ۚ فَأَمَاتَهُ ٱللَّهُ مِاْئَةَ عَامِرِثُمَّ بَعَثَةً ۚ قَالَكَمْ لَيِثْتً قَالَ لَيِثْتُ يَوْمًا أَوْبَعْضَ يَوْمِرُ قَالَ بَلِ لَبَثْتَ مِاْئَةَ عَامِر فَأَنظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَوْ يَتَسَنَّةً وَأَنظُرْ إِلَى حِمَادِكَ وَلِنَجْعَلَكَ ءَايَةً لِلنَّاسِّ وَٱنظُرْ إِلَى ٱلْعِظَامِكَمْ فَنُشْ هُاثُمُ نَكْسُوهَا لَحْمَأَ فَلَمَّا تَبَيَّرَ لَهُ، قَالَ أَعْلَهُ أَرَّ أَلِيَّهُ عَلَى

^{[1] (}V.2:256) The word Taghût covers a wide range of meanings: It means anything worshipped other than the Real God (Allah), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as Taghûts. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed, but the one who does not accept to be worshipped will not be considered as a Tâghût. Sometimes "Tâghût" means a false judge who gives a false judgement (see V.4:60). [See Tafsîr Ibn Kathîr, and (V.4:51)].

sign for the people. And look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

- 261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.
- 262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
- **263.** Kind words and forgiving (of faults) are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.
- 264. O you who believe! Do not render in vain your Sadaqât (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is (a little) dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

كُلِّشَى ءِ قَدِيرٌ ٥

وَاذْ قَالَ إِبْرَهِكُرُرِبِ أَرِنِ كَيْفَ تُحِي اَلْمَوْزَنَّ قَالَ أَوْلَمْ تُوْمِنَّ قَالَ بَكَى وَلَكِن لِيَطْمَيْنَ قَلِي قَالَ فَخُذْ أَرْبَعَتَ قِنَ الطَّلْيرِ فَصُرْهُنَ إِلَيْكَ ثُمُّ الْجَعَلْ عَلَى كُلِ جَلِيمِّهُنَّ جُزَّا تُمَّالَا مُعَلِّدُ اللَّهُ عَلِيدًا فَعُمُنَ مَا أَتِينَكَ سَعَيَا وَاعْلَمْ أَنَ اللَّهَ عَرِيدُ حَكِيدٌ ۞

مَّشُلُ الَّذِينَ يُنفِقُونَ أَمَّوَلَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنابِلَ فِ كُلِسُنْبُلَةٍ مِّالْتَهُ حَبَّةً وَاللَّهُ يُصَنِعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعُ عَلِيثُمْ ۞

ٱلَّذِينَ يُسْفِقُونَ أَمْوَلَهُمْ فِي سَبِيلِٱللَّهِ ثُمَّرَلَا يُشِّعُونَ مَا أَنْفَقُواْمَنَّا وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَاحْوَٰفُ عَلَيْهِمْ وَلَاهُمْ يَخَرُونَ ۞

> *قَرِّلُمَّعْرُوكُ وَمَغْفِرَةٌ خَيْرٌقِن صَدَفَةٍ يَتْبَعُهَاۤ أَذَىُّ وَٱللَّهُ غَنْ حَلِيــــُرٌ ۞

يَتَأَيُّهَا الَّذِينَ ءَامَنُواْ لَا تُبْطِلُواْ صَدَقَائِكُمْ بِالْمَنِ وَالْأَذَى كَالَّذِي يُنفِقُ مَالَهُ، رِئَآءَ النَّاسِ وَلَا بُوْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَصَمَّلُهُ، كَمَثْلِ صَفْوَانٍ عَلَيْهِ تُرَكِّ فَأَصَابُهُ وَالِلُ فَتَرَكُهُ، صَلَّا لَّا يَقْدُرُونَ عَلَى شَيْءٍ مِمَا كَسَبُواْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَفِينِ فَيْ

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their ownselves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is striken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His Ayât (proofs, evidences, verses) to you that you may give thought [1].

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ' (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*^{|2|} to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

وَمَثَلُ اَلَذِينَ يُنفِ قُونَ أَمَوَلَهُمُ ٱبْتِغَآ اَ مَرْضَاتِ اللَّهِ وَتَشِّيتَامِّنْ أَنفُسِهِ مَكَشَلِ جَنَّمَ مِرَقُوةٍ أَصَابَهَا وَابِلُّ فَعَاتَتُ أُصُلَهَا ضِعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلُّ فَطَلُّ وَاللَّهُ بِمَا تَصْمَلُونَ بَصِيرُ ۞

أَوَدُ أَحَدُكُمْ أَن تَكُونَ لَهُ وَجَنَةٌ مِّن نَخِيلِ وَأَغَنَابِ تَجْرِي مِن تَعْتِهَا ٱلْأَنْهُ وُلُهُ وفِيهَا مِن كُلِّ الثَّمَرَتِ وَأَصَابَهُ ٱلْكِبُرُ وَلَهُ وُدُرِيَّةٌ صُعَفَاهُ فَأَصَابَهَ آ إِعْصَارٌ فِيهِ نَارٌ فَآحْرَقَتَّ كَذَلِكَ يُبَيِنُ اللَّهُ لَكُمُ ٱلْآيَنِ لَعَلَّكُمْ تَتَفَكَّرُونَ هَا

يَّتَأَيُّهُا الَّذِينَ ءَامَنُوا أَنفقُواْ مِن طَيِّبَتِ مَاكَسَبْهُ وَمِمَّا أَخْرَخْنَا لَكُم قِنَ الْأَرْضِ وَلَا تَيْمَمُواْ الْخَبِيثَ مِنْهُ شُفِقُوتَ وَلَسْتُر بِنَاخِذِيهِ إِلَّا أَن تُغْمِصُواْ فِيغُونَا عَلَمُواْ أَنَّ اللَّهَ غَيْنُ حَبِيدُ ۞

ٱلشَّيْطَانُ يَعِدُكُوالْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءَۗ وَاللَّهُ يَعِدُكُم مَعْفِرَةً مِنْهُ وَفَضْلَاً وَاللَّهُ وَسِمُّ عَلِيدٌ ۞

يُوْقِى ٱلْحِكْمَةَ مَن يَشَاّةُ وَمَن يُوْتَ ٱلْحِكْمَةَ فَقَدْ أُوقِ خَيْرًا كَثِيرًا وَمَا يَذَكُرُ إِلَّا أُوْلُواْ الْأَلْبَنبِ ۞

⁽V.2:266) 'Umar رضى الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 62).

^[2] (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'an, and the *Sunnah* and one's ability to speak and act in the correct and right way.

270. And whatever you spend for spendings (e.g., in Sadaqah — charity for Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers) there are no helpers.

271. If you disclose your Sadaqât (almsgiving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allâh) will expiate you some of your sins. And Allâh is Well-Acquainted with what you do.

272. Not upon you (Muhammad عالى الله عالى) is their guidance, but Allâh guides whom He wills. And whatever you spend of good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend of good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for the Fuqarâ' (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. [1] And whatever you spend of good, surely, Allâh knows it well.

274. Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve. ^[2]

وَمَآ أَنَفَقْتُءِ مِِّن نَفَقَةٍ أَوْنَذَرْتُح مِِّن نَذْرِ فَإِنَّ ٱللَّهَ يَعْـ لَمُةُۥ وَمَا لِلظَّالِمِينِ مِنْ أَنصَادٍ ۞

إِن تُبُدُواْ ٱلصَّدَقَاتِ فَيْعِمَاهِكُّ وَإِن تُخْفُوهَا وَتُؤْتُوهَا ٱلْفُقَرَآءَ فَهُوَخَيْرٌ لَّكُمُّ وَيُحكَفِّرُعَنكُم مِِّن سَيِّنَادِكُمُّ وَالْمَهُ بِمَا تَعْمَلُونَ خِيرٌ ۞

﴿لَيْسَ عَلَيْكَ هُدَنهُ مْ وَلَكِنَّ اللَّهَ يَهْدِى مَن يَشَأَةٌ وَمَا تُنفِقُواْ مِنْ حَيْرِ فَلِأَنفُسِكُمْ وَمَا تُنفِقُونَ إِلَّا اَبْتِغَاةً وَجَّهِ اللَّهِ وَمَا تُنفِقُواْ مِنْ حَيْرِيُوفَ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ۚ ۚ

لِلْفُقَرَآءَ الَّذِينَ أُحْصِرُواْ فِ سَجِيلِ اللَّهُ لَا يَسَعِيلِ اللَّهُ لَا يَسَعِيلِ اللَّهُ لَا يَسَعِيلِ اللَّهُ لَا يَسَعَلَمُ وَنَصَرْبَا فِى الْأَرْضِ يَحْسَبُهُمُ الْحَاهِلُ أَغْنِيرَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَهُمُ لَايَسْتَلُوتَ النَّاسَ إِلْحَافَاً وَمَا يَسْعِمُونَ النَّاسَ إِلْحَافَاً وَمَا تُنْفِقُواْ مِنْ خَيْرِ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿

ٱلَّذِينَ يُنفِقُونَ أَمْوَلَهُم بِٱلَّنِلِ وَٱلنَّهَارِسِتَا وَعَلَانِيَةً فَلَهُمْ أَخْرُهُمْ عِندَ دَيِّهِمْ وَلَا خَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْدَثُونَ ۞

^{[1] (}V.2:273) The Arabic word *Ilhâfa* literally means: "to beg with importunity," but Imâm Tabarî in his *Tafsîr* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

 $^{^{[2]}}$ (V.2:274) Narrated Abu Hurairah رسلم: The Prophet صئى الله عليه وسلم said, "Seven people will be shaded by Allâh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allâh, (i.e.worships Allâh (Alone) sincerely from his childhood);

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

275. Those who eat $Rib\hat{a}^{[1]}$ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like $Rib\hat{a}$ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating $Rib\hat{a}$ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to $Rib\hat{a}$ (usury)], such are the dwellers of the Fire — they will abide therein forever.

276. Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from $Rib\hat{a}$ (usury) (from now onward), if you are (really) believers^[2].

الَّذِينَ يَأْكُونَ الرِّيَوْاْ لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطِلُ مِنَ الْمَيِّذَ ذَلِكَ بِأَنَّهُمْ قَالُواْ إِنِّمَا الْبَيْمُ مِثْلُ الرِّيَوْاْ وَأَخَلَ اللَّهُ الْبَيْعَ وَحَرَّهُ الرِّيَوْاْفَمَن جَاءَهُ، مَوْعِظَهُ مِن دَبِهِ مَا أَنتَهَى فَلَهُ، مَاسَلَفَ وَأَمْرُهُ وَإِلَى اللَّهِوَّمَنْ عَادَقَا أُوْلَتَهِكَ أَصْحَلُ النَّارِّهُمْ فِيهَا خَلِدُونَ ﴿

يَمْحَقُ ٱللَّهُ ٱلرِّيَوَا وَيُرْبِي ٱلصَّدَقَاتِ ۚ وَٱللَّهُ لَا يُحِبُكُلَ كَفَّادٍ أَشِيهِ ۞

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَاتِ وَأَقَامُواْ الصَّلَوْةَ وَءَاتُواْ الزَّكَوْةَ لَهُمْ أَجْرُهُمْ عِندَ دَبِهِمْ وَلَاحَوْفُ عَلَيْهِرْ وَلَاهُمْ يَحْزَنُونَ

عَنا أَيْمًا اللَّذِينَ ءَامَنُواْ اتَقُواْ اللَّهَ وَذَرُواْ مَا بَقِيَمِنَ الزَّيَوَ اللَّهَ وَذَرُواْ مَا بَقِيَمِنَ الْمَا الْوَقَالِ اللَّهُ وَذَرُواْ مَا بَقِيَمِنَ اللَّهِ الْمَا لَيَوَالْ اللَّهُ اللَّهُ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْمُلَامِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنُولُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِ

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.504).

⁽V.2:275) Ribâ: Usury is of two major kinds; (A) Ribâ An-Nasî'a i.e. interest on lent money; (B) Ribâ Al-Fadl, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

^{[2] (}V. 2:278) a) Narrated 'Aun ibn Abu Juhaifah درضي الله عنه : My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet مثلي الله عليه وسلم forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribâ* (usury), and cursed the picture-makers." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.299).

لجزء ٣ 🔰

279. And if you do not do it, then take a notice of war from Allâh and His Messenger (صلى الله عليه وسلم) but if you repent, you

فَإِن لَّمْ تَفْعَلُواْ فَأَذَنُواْ بِحَرْبِ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْسُمُ فَلَكُوْرُهُوسُ أَمْوَلِكُمْ لَا تَظْلِمُونَ

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave Ribå (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (Sahîh Al-Bukhârî, Vol.7, Hadîth No.845).

(2:279) a) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه : Once Bilâl brought Barni (a kind of) dates to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two Sâ'of them for one Sâ' of Barni dates, in order to give them to the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely Ribâ (usury)! This is definitely Ribâ (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then buy the superior kind of dates with that money." (Sahîh Al-Bukharî, Vol.3, Hadîth No.506).

b) Narrated Samura ibn Jundub صلى الله عليه وسلم Allâh's Messenger رضى الله عنه very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be صلى الله عليه narrated to him by those whom Allah willed to relate One morning the Prophet said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind صلى الله عليه وسلم of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said. "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, " — red like blood." The Prophet صلى الله عليه وسلم added. "And behold. in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have

shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.^[1]

281. And be afraid of the Day when you

وَلَا تُظَلُّمُونَ ١

قَانِكَانَ دُوعُسْرَةٍ فَنَظِرَةً إِلَى مَيْسَرَةً وَأَن تَصَدَّقُواْخَيْرٌ لَكُمْ إِن كُنتُمْ تَعَلَمُونَ

وَاتَّقُواْ يَوْمَا تُرْجَعُونَ فِيهِ إِلَى ٱللَّهِ ثُنَّا تُوفَّى كُلُّ

never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever صلى الله seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet added, "So we ascended till we reached a city built of gold and silver bricks, and we عليه وسلم went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of صلَّى الله عليه "their bodies) had disappeared, and they became in the best shape." The Prophet further added, "My two companions (angels) said to me: 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of Ribâ (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is Mâlik; the gatekeeper of Hell, and the tall man whom you saw in the garden, is Ibrâhîm (Abraham), and the children around him are those who die on Al-Fitrah (the Islâmic Faith of Monotheism)." " The narrator added : Some Muslims asked the Prophet صلى الله عليه رسلم "O Allâh's

"The narrator added: Some Muslims asked the Prophet صلى الله عليه رسلم "O Allâh's Messenger! What about the children of Al-Mushrikûn?" The Prophet صلى الله عليه وسلم replied, "And also the children of Al-Mushrikûn." The Prophet صلى الله عليه وسلم added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allâh forgave them.' "(Sahîh Al-Bukhârī, Vol. 9, Hadîth No. 171).

* *Al-Mushrikûn:* polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم .

[1] (V.2:280) Narrated Abu Hurairah رضى الله عنه (عنه عليه رسلم): Allâh's Messenger صبلى الله عليه رسلم said; "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allâh may forgive us.' So when he met Allâh (after his death), Allâh forgave him." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.687).

shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)^[1]; then if one of you entrust the other, let the one who is entrusted discharge

نَفْسِ مَّاكَسَبَتْ وَهُمْ لَايُظْلَمُونَ ٥

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِذَاتَدَايَنتُم بِدَيْنٍ إِلَّى أَجَلِ مُسَمَّى فَأَكْتُهُوهُ وَلَيَكْتُ يَنْكُمْ كَايِتُ بَالْعَدْلُ وَلَا يَأْبَ كَايَتُ أَن يَكْتُبَكَمَا عَلَّمَهُ أَللَّهُ فَلْيَكُمُّتُ وَلْيُسِّلِل ٱلَّذِي عَلَيْهِ ٱلْحَقُّ وَلْيَتِّقَ ٱللَّهَ رَبُّهُ و وَلَا يَجَحَسُ مِنْهُ شَيَّةً فَإِن كَانَ ٱلَّذِي عَلَيْهِ ٱلْحَقُّ سَفِيهًا أَوْضَعِيفًا أَوْلَا يَسْتَطِيعُ أَن يُعِلَّ هُوَفَلْيُمُلِلْ وَلِيُّهُ وَبِالْفَدُلُّ وَاسْتَشْهِدُواْ شَهِينَيْنِ مِن رِّجَالِكُمُّ فَإِن لَّهْ يَكُوْنَا رَجُلَيْنِ فَرَجُكُ وَالْمَرَأْتَانِ مِمَّن تَوْضَوْنَ مِنَ ٱلشُّهَكَ إَوَأَن تَضِلَّ إِحْدَنِهُمَا فَتُذَكِّرَ إِحْدَنِهُمَا ٱلْأُخْرَيٰ وَلَا يَأْتِ ٱلشُّهَدَاتُهُ إِذَا مَا دُعُوا وَلَا تَشَعَمُواْ أَن تَكْتُمُهُ هُ صَغِيرًا أَوْكَبِيرًا إِلَىٰ أَجَلَةُ ۚ ذَٰلِكُمْ أَقْسَطُ عِندَاللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىَ أَلَّا تَرْتَا ابُواْ إِلَّا أَن تَكُونَ يَحِكِرَةً حَاضِرَةً تُديرُونِهَا بَنْكُو فَلَسَ عَلَيْحُمْ مُخَاجُ أَلَاتَكُتُهُ وَهَأُ وَأَشْهِدُوٓاْ إِذَا تَبَايَعْتُمْ وَلَا يُضَاّرَ كَايَبٌ وَلَاشَهِيدُ وَإِن تَفْعَلُواْ فَإِنَّهُ مُسُوقٌ بِكُمٌّ وَاتَّقُواْ ٱللَّهُ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّهُ مِ عَلِيهُ ١

﴿ وَإِن كُنْتُمْ عَلَى سَفَرِ وَلَمْ تَجِدُواْ كَابَتَا فَرِهَنَّ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضَا فَلْيُوَدِّالَّذِي ٱوْنُمِنَ أَمَانَتَهُ وَلْيَتَقِ اللّهَ رَبَّةُ وَلَا تَكْتُمُواْ

^{(1) (}V.2:283) Narrated 'Âishah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahîh Al-Bukhârî, Vol.3, Hadîth No.686)

his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your ownselves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people. [11]:

ٱلشَّهَادَةَ وَمَن يَكْتُمُهَا فِإِنَّهُ وَ الْهُوَ الْهُوَ الْهُوَ الْهُوَ الْهُوَ الْهُوَّالُهُ أُدُّ

يَّقُومَافِ ٱلسَّمَوَّتِ وَمَافِى ٱلْأَرْضُِّ وَإِن شُّدُواْ مَا فِتَ أَنفُسِكُمْ أَلْتُخْفُوهُ يُحَاسِبَكُم بِهِ اللَّهُ فَيَغْفِرُلِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاهُ ۖ وَاللَّهُ عَلَى كُلِّ سَى عَ فَدِيرُ ۞ سَى عَ فَدِيرُ

ءَامَنَ ٱلرَّسُولُ مِنَا أَنْزِلَ إِلَيْهِ مِن زَيِدٍ وَٱلْمُؤْمِنُونَ كُلُّ اَمَن بِٱللَّهِ وَمَكْنَبٍ كَتِهِ وَكُنْبُهِ هِ وَرُسُلِهِ وَلاَنْفَرِقُ بَيْنَ أَحَدِ مِن رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطْعَنَا عُفْرَانُكَ رَبِّنَا وَإِلَيْكَ ٱلْمَصِيرُ ۞

لَايُكِلِفُ اللهُ نَفْسًا إِلَّا وُسَعَهَا لَهَامَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَشَبَتْ وَعَلَيْهَا أَذُ كَنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا أَرْبَنَا وَلَا تَخْمِلْ عَلَيْنَا إِضَرَاحَمَا حَمَلَتْهُ وَعَلَى اللّهِ عَلَيْنَا إِنْ اللّهِ عَلَيْنَا وَكُنْ وَبَنَا وَلَا عَمُعَلَنَا مَا لَاطَافَحَةً لَنَا بِقِدْ وَأَعْفُ عَنَا وَأُغْفِرَلَنَا وَأَغْفِرَلَنَا وَأَغْفِرَلَنَا وَأَغْفِرَلَنَا وَأَغْفِرَلَنَا وَأَغْفِرَلَنَا وَأَرْحَمْنَا أَلْفَوْمِ وَالْمَافَا فَصُرْنَا عَلَى الْفَوْمِ الْمَافَوْمِ الْمَافِينَ اللّهُ الْمُؤْمِدِينَ اللّهُ الْمُؤْمِدِينَ اللّهُ الْمُؤْمِدِينَا فَلَا اللّهُ وَالْمَالُونَ الْمُؤْمِدِينَا فَلَا اللّهُ وَاللّهُ الْمُؤْمِدِينَا فَلْ اللّهُ وَلَامِنَا فَانْصُرُنَا عَلَى الْفَوْمِ اللّهُ اللّهُ وَاللّهُ اللّهُ وَلَا اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ عَلَى اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّ

مسلى الله عليه وسلم (V.2:286) Narrated Abu Mas'ūd Al-Badri حسلى الله عليه وسلم (كالم: Allâh's Messenger مسلى الله said, "Whosoever recites the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.345).

Sûrat Âl 'Imrân (The Family of Imran) III

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
- 2. Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists).
- 3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad عليه الله عليه) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),
- 4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- 5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.
- **6.** He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 7. It is He Who has sent down to you (Muhammad صلی الله علیه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth), they follow that



بِنْ ﴿ إِلَّهُ الرَّجْزَالِيُّ عِيرًا

الترڻ

ٱللَّهُ لَا إِلَهَ إِلَّا هُوَا لَحْيُّ أَلْقَيُّومُ ۞

نَزَّلَ عَلَيْكَ ٱلْكِتَنَبَ بِٱلْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَزَلَ ٱلتَّوَرَنَةَ وَٱلْإِنجِيدَ لَ ۞

مِن قَبْلُ هُدُى لِلنَّاسِ وَأَنزَلَ الْفُرُوَانُّ إِنَّ اَلَٰذِينَ كَفَرُواْ بِعَايَنتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌٌ وَاللَّهُ عَزِيدٌ دُوانتِقَامٍ ۞

إِنَّ الْمَدَلَايَغَفَلَ عَلَيْهِ شَيْءٌ فِى الْأَرْضِ وَلَا فِي السَّمَلَةِ ۞ هُوَالَّذِي يُصَوِّرُكُونِ الْأَرْعَامِ كَيْفَ يَشَاءً ۚ لَا إِلَهَ إِلَّا هُوَالْمَذِيزُ لِلْحُكِيمُ ۞ هُوَالْمَذِيزُ لِلْحُكِيمُ ۞

هُوَالَذِى آَنَلَ عَلَيْكَ الْكِنَبَ مِنْهُ وَالِنَكُ مُحْكَمَنُكُ هُنَ أَمُّ الْكِنَنِ وَلُخَرُ مُسْفَنِهِ لَتُّ فَأَمَّاالَّذِينَ فِي قُلُوهِ مِرْزَيْغٌ فِيَتَلِيعُونَ مَاتَشَنِهَ مِنْهُ اَيْنِكَآةَ الْفِشْنَةِ وَانْتِغَاّةَ تَأْوِيلِهِ مِوَمَا يَعْلَمُ تَأْوِيلَهُ وَ إِلَّااللَّهُ وَالرَّسِخُونَ فِى الْمِلْمِ يَفُولُونَ ءَامَنَا بِهِ مَكُلٌّ مِنْ عِندِ رَبِّنَا وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبِ ۞ which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsîr At-Tabarî).

- 8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."
- 9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".
- 10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
- 11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.
- 12. Say (O Muhammad صلى الله عليه وسلم to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."
- 13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsîr At-Tabarî)

رَبَّنَا لَانُرِغُ قُلُوبَنَابَهُ لَـ إِذْهَدَيْتَنَاوَهَبْ لَنَامِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَابُ ۞

رَبُّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمِ لَارَبِّبَ فِيدًّ إِنَّ اللَّهَ لَايُحْلِفُ الْمِيعَادَ ۞

إِذَالَٰذِينَكَفَنُوالَنَ تُغْفِى عَنْهُمْ أَمْوَلُهُمْ وَلَا أَوْلَنُدُهُم مِّنَ ٱللَّهِ شَيْئًا وَأُوْلَنَہِكَ هُرُوقُودُ ٱلنَّـادِ ۞

> ڪَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبِلِهِمُّ ڪَذَبُولُوعَائِيتَنافَا خَذَهُ اللهُ بِدُنُوبِهِمُّ وَاللهُ شَدِيدُ الْمِقَابِ ۞

قُل لِلَّذِينَ كَفَرُواْ سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىجَهَ مِثَرِّوبِنْسَ الْمِهَادُ ۞

قَدَّكَاتَلَكُمْءَانِيَّةً فِي فِئَتَيْنِ ٱلْتَقَتَّأُفِئَةٌ تُقَنِّيلُ فِ سَبِيلِ ٱللَّهِ وَأُخْرَىٰ كَافِرَةٌ يُسَرَقِنَهُم مِثْلَيْهِمْ رَزَٰى ٱلْمَيْزَ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاهُ إِنَّ فِي ذَلِكَ لَمِبْرَةً لِأَوْلِي ٱلأَبْصَرِ ۞ ٱلأَبْصَدِ ۞

- 14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.
- 15. Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun^[1] (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of (His) slaves".
- 16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- 17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.
- 18. Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- 19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations,

نُيِنَ لِلنَّاسِ حُبُّ الشَّهَوَتِ مِنَ النِّسَآءَ وَالْبَرِينَ وَالْقَنَطِيرِ الْمُقَنَظرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَكِرِ وَالْحَرْثُِ ذَلِكَ مَسَّعُ الْحَيَوْةِ الدُّنْتَأُ وَاللَّهُ عِندَهُ رحُسْنُ الْمَعَابِ ۞

*قُلْ أَوْنَيِنَكُم بِخَيْرِ مِن ذَالِكُمْ لِلَّذِينَ أَتَقَوَّا عِندَ رَبِّهِ مُ جَنَّتٌ تَجْنِي مِن تَحْتِهَا ٱلْأَنْهَ لُ خَلِدِينَ فِيهَا وَأَزْوَجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ ٱللَّهُ وَٱللَّهُ بَصِيرٌ بِٱلْعِبَ ادِ ۞

اَلَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَاءَامَنَا فَاغْفِر لِنَنا ذُنُوبَنَا وَقِنَا عَذَابَ النَّادِ ۞

ٱلصَّابِرِينَ وَٱلصَّلِوقِينَ وَٱلْقَانِتِينَ وَٱلْمُنفِقِينَ وَٱلْمُسْتَفْفِرِينَ بِٱلْأَسْحَارِ ۞

شَهِدَاللَهُ أَنَّهُ لَآإِلَهَ إِلَّاهُوَ وَالْمَلَتِ كَةُ وَأُولُواْ الْمِلْرِقَآبِمَا إِلَّهِ سَطِّ لَآإِلَهَ إِلَّاهُوَ الْمَزِيرُ الْحَكِيمُ ۞

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَاثُرُّ وَمَا اَخْتَلَفَ الَّذِينَ أُوتُواْ الْكِتَبَ إِلَّامِنَ بَعْدِ مَاجَاءَ هُمُ الْمِائْرِ بَعْنَا بَيْنَهُ فُرُّ وَمَن يَكْ فُرْ يِئَايَتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْفِسَابِ ۞

^[1] (V.3:15) i.e. they will have no menses, urine, or stool, See *Tafsîr Ibn Kathîr* and also see footnote of (V.29:64).

etc.) of Allah, then surely, Allah is Swift in calling to account.

- 20. So if they dispute with you (Muhammad say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves [1].
- 21. Verily, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, —then announce to them a painful torment.
- 22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- 23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allah to settle their dispute, then a party of them turn away, and they are averse.
- 24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- 25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- 26. Say (O Muhammad صلع الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and

فَإِنْ حَاجُوكَ فَقُلْ أَسْلَمْتُ وَجَهِيَ يِلْهِ وَمَن ٱتَّبَعَنُّ وَقُل لِلَّذِينَ أُوتُواْ ٱلْكِتَبَ وَٱلْأُمَّيِّينَ ءَأَسُلَمْتُ مُ فَإِنْ أَسُلَمُواْ فَقَدِ ٱهْتَدَوُّا وَإِن تَوَلَّوْاْ فَإِنَّمَاعَلَيْكَ أَلْبَلَغُ وَأَلْفَهُ بَصِيرٌ بِٱلْعِبَادِ ٥

إِنَّ ٱلَّذِينَ يَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِعَيْرِحَقِّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونِكَ بِٱلْقِسْطِ مِنَ ٱلنَّاسِ فَبَشِّرُهُم بعَذَاب أَلِيهِ ۞

أُوْلَتِكَ ٱلَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِٱلدُّنْتِ وَٱلْآخِرَةِ وَمَالَهُ مِينَ نَصِرِيتَ ٥

أَلَّ تَدَ إِلَى ٱلَّذِينَ أُوتُواْنَصِيبَامِّنَ ٱلْكِتَبِ يُدْعَوْنَ إِلَى كتكب اللهيليخ كوبيننه فرثؤ يتوكى فريق يمنه فروهم مُعْرِضُونَ 📆

ذَلِكَ بِأَنَّهُ مُ قَالُواْ لَن تَعَسَّىنَا ٱلنَّارُ إِلَّا أيَّامُامَّعُدُودَاتٌّ وَغَرَّهُمْ فِي دِينِهِ مِمَّا كَانُواْنِفُةُ وُونَ ١ فكيفإذا بمغنائم ليؤير لاريب فيه ووفيت

قُلُ اللَّهُ مَ مَالِكَ ٱلْمُلْكِ تُؤْتِي ٱلْمُلْكَ مَن تَشَالَهُ وَتَنزِعُ

ٱلْمُلْكَ مِغَن تَشَآءُ وَتُعِيزُ مَن تَشَآءُ وَتُذِلُ مَن تَشَآءُ ۖ

كُلُّ نَفْيِنِ مَاكِسَيَتْ وَهُرِّ لَا يُظْلَمُونَ ٥

^[1] (V.3:20) See the footnote of (V.3:85).

You take the kingdom from whom You will, and You endue with honour whom You will. and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

- 27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).
- 28. Let not the believers take the disbelievers as Auliya' (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)[2], and to Allâh is the final return.
- 29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."
- 30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allah is kindness to (His) slaves.

سَدكَ ٱلْخُنُرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٥

تُولِجُ ٱلَّيْلَ فِٱلنَّهَارِ وَتُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِيُّ وَثُخَرِجُ ٱلْحَقَ مِنَ الْمَيِّتِ وَتُخْرِجُ ٱلْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ٥

لَّا يَتَخِذِا ٱلْمُؤْمِنُونَ ٱلْكَانِمِينَ أَوْلِيَآ ءَمِن دُونِ ٱلْمُؤْمِنِينَ وَمَن يَفْعَلَ ذَلِكَ فَلَيْسَ مِنَ ٱللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُواْ مِنْهُمْ تُقَانَةٌ وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُ ۗ وَلِلَى اللَّهِ الْمُصِيرُ ٨

قُلْ إِن تُخْفُواْ مَا فِي صُدُورِكُمْ أَوْتُبُدُوهُ يَعْلَمْهُ اللَّهُ وَيَعَلَهُ مَا فِي السَّيَعَاتِ وَمَا فِي الْأَرْضُ وَلِلَّهُ عَا إِكُمَّ الْمَنَّ وَلَا يُرَّكُ اللَّهُ عَالِيرٌ ١

يَوْمَ يَحَدُكُلُ نَفْسِ مَّاعَمِلَتْ مِنْ خَيْرِ مُّحْضَرًا وَمَاعَمِكَتْ مِن سُوِّءِ تَوَدُّ لَوْأَنَّ بَيْنَهَا وَيَيْنَهُ وَأَمَدًا نَعَدَاً وَنُحَدِّزُ أُوْاللَّهُ نَفْسَهُ مُّ وَاللَّهُ رَهُ وَفُلْ ىآلْعتاد 🗗

^{[1] (}V.3:26) See the footnote of (V.3:73)

^{[2] (}V.3:28) The Statement of Allâh عز و جل But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

said, "There is none who has a صلى الله عليه وسلم the Prophet يرضي الله عنه said, "There is none who has a greater sense of Ghairah* than Allah, and for that reason He has forbidden Al-Fawahish, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 500).

^{*} Ghairah: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

- 31. Say (O Muhammad مسلى الله عليه وسلم to mankind): "If you (really) love Allâh, then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."
- 32. Say (O Muhammad صليه وسلم): "Obey Allâh and the Messenger (Muhammad "Obey Allâh and the Messenger"). "But if they turn away, then Allâh does not like the disbelievers
- **33.** Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times).
- **34**. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.
- 35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, the All-Knower."
- 36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," and Allâh knew better what she brought forth, "And the male is not like the female, and I have named her Maryam^[2] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."
- 37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zechariah). Every time he entered *Al-Mihrâb*^[3] to (visit) her, he found her supplied with sustenance. He said: "O

قُلْ إِن كُنتُمْ تِحُبُّونَ اللَّهَ فَاتَبِعُونِي يُحِيْبَكُواللَّهُ وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَاللَّهَ عَنْفُورٌ تَحِيمٌ ۞

قُلْ أَطِيعُواْ لَلَهُ وَالرَّسُولَ فَإِن تَوَلَّواْ فَإِنَّ اللَّهَ لَا يُحِبُّ الْسَحْفِرِينَ ۞

*إِنَّ اللَّهَ ٱصْطَفَقَ ءَادَمَ وَثُويَحَا وَءَالَ إِبْرَهِيمَ وَءَالَ عِمْرَنَ عَلَى الْعَالِمِينَ ۞

ذُرِيَّةً بْعَصْهَا مِنْ بَعْضِ وَأَللَّهُ سَمِيعٌ عَلِيهُ

إِذْ قَالَتِ ٱمۡرَأَتُ عِمۡرَنَ رَبِ إِنِّى نَذَرْتُ لَكَ مَافِى بَطْنِى مُحَرَّزًا فَتَقَبَّرًا مِنِيَّ ۖ إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ ۞

فَلَمَّا وَضَعَتْهَا فَالْتُرْتِ إِنِي وَضَعْتُهَا أَنْنَ وَلَلْهُ أَغَارُهَا وَضَعَتْ وَلَيْسَ الذَّكُرُكَا لَانْنَّ وَإِنِي سَمَّيْتُهَا مَرْيَعَ وَلِنَ أَعِيدُهَ إِنِكَ وَذُرِيَّتِهَا مِنَ الشَّيْطِينِ الزَّجِيدِ۞

فَتَقَبَلُهَا رَهُمَا يِقَبُولٍ حَسَنِ وَأَنْبَنَهَا نَبَاتًا حَسَنَا وَكَفَلَهَا زَكِرَيَّا كُلَمَا دَخَلَ عَلَيْهَا زَكِيرِيَا ٱلْمِحْرَابَ وَجَدَعِندَ هَا رِنْ قَالَّا الْمَدْرَئِزُانَ الْفِهِ مِنْ أَقَالَتْ هُوَمِنْ عِندِ ٱللَّهِ إِنَّ ٱللَّهَ يَنْزُنُ فُ مَن يَشَانَهُ بِغَيْرٍ حِسَابٍ ۞

^[1] (V.3:32) See the footnote of (V. 3:85).

^{🔟 (}V.3:36) Maryam (مریم) literally means: maidservant of Allâh.

^{[3] (}V. 3:37) Al-Mihrâb; a praying place or a private room.

Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.

- 38. At that time Zakariyâ (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- 39. Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) عليه (the Word from Allâh ("Be!" and he was!)], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous."
- **40.** He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."
- 41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning. [11],
- **42**. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)."
- **43.** O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irka'î* (bow down) along with *Ar-Râki'ûn* (those who bow down)."

هُنَالِكَ دَعَازَكِيرِ يَّارَبَهُ ۚ قَالَ رَبِّ هَبْ لِي مِن لَّذُنكَ ذُرِّيَةً طَيِّبَةً إِنَّكَ سَمِيعُ ٱلدُّعَآءِ ۞

فَنَادَتُهُ ٱلْمَلَتَهِكَةُ وَهُوَقَآيَمٌ يُصَلِّى فِٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا إِكَامَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ ٱلصَّلِحِينَ ۞

قَالَ رَبِّ أَنَّ يَكُونُ لِي عُلَمُّ وَقَدْ بَلَغَنِيَ ٱلْكِبُرُ وَامْرَأَ فِي عَاقِرٌ قَالَ كَنْكِ ٱللَّهُ يَفْعَلُ مَايَشَاءُ ۞ قَالَ رَبِّ آخِعَل لِي َايَةً قَالَ اَيْتُكَ أَلَا تُكِيِّ ٱلنَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَارَمْزَا وَاذْكُر زَبَكَ كَثِيرًا وَسَبْحُ بِالْفِيشِي وَالْإِبْكِر ۞

وَإِذْ فَالَتِ ٱلْمَلَتَ ِكَةُ يَكُمُ زِيمُ إِنَّ اللَّهَ أَصْطَفَىكِ وَطَهَّرَكِ وَأَصْطَفَىكِ عَلَى نِسَاءَ ٱلْعَلَمِينَ ۞

يَكُمْرِيَـُهُ ٱقْنُـيِّى لِرَبِّكِ وَأَسْجُدِى وَآرْكِيمِ مَعَ الرَّكِعِينَ ۞

^{[1] (}V. 3:41) See Tafsîr Al-Qurtubî, Vol.4, Page.82.

44. This is (a part) of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلی الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Marvam (Marv), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle^[1] and in manhood, and he will be one of the righteous."

إِذْ يُلْقُونَ أَقَلَمَهُمْ أَيُّهُمْ يَكُفُوا مِرْيَعَ وَمَاهِ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ١

مِّنُهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهَا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرِّبِينَ ۞

وَيُكِلِّمُ ٱلْنَاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّالِحِينَ

said, "None spoke صلى الله عليه وسلم The Prophet رضي الله عنه said, "None spoke in cradle but three:(The first was) Jesus, (the second child was): There was a man from Banî Israel called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Banî Israel was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and, facing the rider, said: "O Allâh! Do not make me like him." The child then started to suck her breast again, [Abu sucking his مبلى الله عليه وسلم aucking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration.")]. After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said. "O Allah! Do not make my child like this (slavegirl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 645).

- 47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something. He says to it only: "Be!" - and it is
- 48. And He (Allâh) will teach him ['Îsâ (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), and the Taurât (Torah) and the Inieel (Gospel).
- 49. And will make him ['Îsâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.
- 50. And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- 51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.
- 52. Then when 'Îsâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriyyûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- 53. Our Lord! We believe You have sent down, and we follow the

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمْسَسْنِ يَشَرُّ قَالَ كَذَلِكُ ٱللَّهُ يَخَلُقُ مَا يَشَاءُ إِذَا قَضَى ٓ أَمْرًا فَإِنَّ مَا يَقُولُ ۵ رغ کرتو رخ بغا

> وَيُعَلِّمُهُ ٱلْكِتَكَ وَٱلْحِكَمَةَ وَٱلتَّهَ زَطِةَ وَٱلْإِنجِيلَ ٥

وَرَسُولًا إِلَىٰ بَنِيٓ إِسْرَآءِ بِلَ أَنِّي قَدْحِتْ تُكُم بِعَايِيةٍ مِّن زَّيْتُ مُ أَنِّ أَخْلُقُ لَكُم مِّنَ الطِّينِ كَهَيْءَةِ ٱلطَّيْرِ فَأَنفُحُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ ٱللَّهِ وَأَبْرِئُ ٱلْأَحْمَهُ وَٱلْأَبُّوصَ وَأُحْيِ ٱلْمَهْ تَكَ بِإِذْنِ ٱللَّهُ وَأُنَبِّتُكُم بِمَا تَأْكُونَ وَمَا تَدَّخِرُونَ فِي بُهُوتِكُم ۖ إِنَّ فِي ذَلِكَ لَآئِدَةً لَكُمْ إِن كُنتُم مُّ وَمِنِينَ ١

وَمُصَدِّقًا لِمَابَيْنَ يَدَى مِنَ ٱلتَّوْرَيْدِ وَلِأُجِلَّ لَكُم بَعْضَ ٱلَّذِي حُرِّمَ عَلَيْكُمّْ وَجِنْتُكُمْ بِعَايَةٍ مِن زَّتِكُمُ فَأَتَّقُواْ اللَّهَ وَأَطِيعُونِ ٥

> إِنَّ ٱللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْدُدُوهُ هَلِذَا صِهَ صَّلْ مُّستَقِيعٌ ۞

* فَلَمَّا أَحَسَّ عِيسَوا مِنْهُ مُر ٱلْكُفْرَ قَالَ مَنْ أَنصَادِيَ إِلَى ٱللَّهِ قَالَ ٱلْحَوَادِيُّونَ نَحْنُ أَنصَارُ ٱللَّهِ ءَامَنَا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُهُ رِبَ ٢

رَتَّنَا ءَامَنَا بِمَا أَنْزَلْتَ وَٱتَّبَعْنَا ٱلرَّسُولَ فَأَكْتُبُنَا الرَّسُولَ فَأَكْتُبُنَا

الجزء ٣

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Messenger ['Îsâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha illallâh — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill 'Îsâ (Jesus) عليه السلام, and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allah said: "O 'Îsâ (Jesus)! I will make you sleep and raise you to Myself and clear you of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad بالله عليه وسلم 'Îsâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'an till the Day of Resurrection 11. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

مَعَ ٱلشَّهِدِينَ ٢

وَمَكُنُواْ وَمَكَرَ ٱللَّهُ وَٱللَّهُ خَيْدُ ٱلْمَنْكِرِينَ ٥

إِذْ قَالَ ٱللَّهُ يَنْعِيسَنَّ إِنِّي مُتَوَفِّيكَ وَزَافِعُكَ إِلَّيَّ وَمُطَهِّرُكِ مِنَ ٱلَّذِينَ كَفَرُواْ وَجَاعِلُ ٱلَّذِينَ ٱتَّبَعُوكَ فَوْقَ ٱلَّذِينَ كَفَرُوٓاْ إِلَىٰ يَوْمِ ٱلْقِبَمَةُ ثُمَّ إِلَىٰٓ مَرْجِعُكُمْ فَأَخَكُمْ يَنْنَكُمْ فِيمَاكُنتُهُ فِيهِ تَخْتَلفُونَ ٥

^{[1] (}V.3:55) The advent (descent) of 'Îsâ (Jesus), [son of Maryam (Mary)] عليه السلام .

a) Narrated Abu Hurairah صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said. "By Him in will shortly عليه السلام (Mary) عليه السلام whose Hand my soul is, surely ['Îsâ (Jesus)], the son of Maryam descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'an (as a just ruler); he will break the cross and kill the pigs and there will be no Jizyah* (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it. and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'an): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him [i.e. ˈs͡a (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his [ˈs͡sa (Jesus) عليه السلم or a Jew's or a Christian's] death, and on the Day of Resurrection, he ['Îsâ (Jesus) عليه السلام (will be a witness against them." (4:159).

⁽See Fath Al-Bari, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word Al-Jizyah instead of Al-Harb. (Sahîh Al-Bukhârî, Vol.4, Hadîth No.657).

said: "How will صلى الله عليه وملم Allâh's Messenger رضي الله عنه said: "How will you be when the son of Maryam (Mary) [i.e. 'Îsâ (Jesus) عليه السلام descends amongst you, and he will judge people by the Law of the Qur'an and not by the law of the Inject (Gospel)." (Fath Al-Barî, Vol. 7, Pages 304 and 305) (Sahîh Al-Bukhârî Vol.4, Hadîth No. 658).

^{*} The Jizyah (a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by 'Îsâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

- **56.** "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- 57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zâlimûn (polytheists and wrong-doers).
- 58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- **59.** Verily, the likeness of 'Îsâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" and he was.
- **60.** (This is) the truth from your Lord, so be not of those who doubt.
- 61. Then whoever disputes with you concerning him ['Îsâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad ملی "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."
- 62. Verily, this is the true narrative [about the story of 'Îsâ (Jesus)], and, Lâ ilâha illallâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- 63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.
- 64. Say (O Muhammad صلى الله عليه وسلم):
 "O people of the Scripture (Jews and

فَأَمَّا ٱلَّذِينَ كَفَرُواْ فَأُعَذِبُهُمْ مَعَذَابَا شَدِيدًا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمَالَهُم مِّن نَصِرِينَ ۞

وَأَمَّا الَّذِينَ ءَامَنُواْ وَعَـمِلُواْ الصَّلِاحَٰتِ فَيُوقِيهِمْ أُجُورَهُمُّ وَلَلَهُ لَايُحِبُ الظَّلِمِينَ ۞

> ذَالِكَ نَتْلُوهُ عَلَيْكَ مِنَ ٱلْآيَنتِ وَٱلذِّكْرِ ٱلْحُكِيدِ ۞

إِنَّ مَثَلَ عِيسَىٰ عِندَاللَّهِ كَمَثَلِ اَدَمَّ خَلَقَهُ، مِنثُرَابِ ثُرُّ قَالَلُهُ، كُن فَيكُونُ ۞

ٱلْحَقُّ مِن رَّبِّكَ فَلَا تَكُن مِّنَ ٱلْمُمْتَرِينَ ٥

فَمَنْ حَآجَكَ فِيهِ مِنْ بَعْدِ مَاجَآة كَ مِنَ ٱلْهِـ لْمِ فَقُلْ تَعَالَوْاْ نَدْعُ أَبَّنَآةَ نَا وَأَبْنَآةَ كُمْ وَيِسَاءَنَا وَيْسَاءَكُرْ وَأَنفُسَنَا وَأَنفُسَكُورُتُمْ نَبْتَهِـ لِ فَنَجْعَل لَّغَنَتَ ٱللَّهِ عَلَى ٱلْكَاذِينَ ۞

إِنَّ هَذَا لَهُوَالْقَصَصُ ٱلْحَقُّ وَمَامِنْ إِلَّهِ إِلَّا ٱللَّهُ وَإِنَّ اللَّهُ وَإِنَّ اللَّهُ وَإِنَّ ا ٱلتَّهَ لَهُوَ الْعَرِيْرُ ٱلْحَكِيْرِ ۞

فَإِن تَوَلَّوْا فَإِنَّ ٱللَّهَ عَلِيمٌ بِٱلْمُفْسِدِينَ ١

قُلْ يَنَأَهُلَ ٱلْكِتَبِ تَعَالُواْ إِلَّا كَامِمَةِ سَوَاعِ

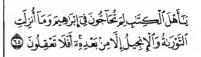
Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh^[1]. Then, if

بَيْنَـنَا وَبَيْنَكُمْ أَلَانَعُبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ عَ شَيْعًا وَلَا يَتَخِذَ بَعْضُنَا بَعْضًا أَرْبَاكِامِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُواْ أَشْهَدُواْ بِأَنَّا مُسْلِمُونَ ۞

[1] (V.3:64) Narrated Ibn 'Abbâs رضي الله عنهما Abu Sufyân narrated to me personally, saying, صلى set out during the truce that had been concluded between me and Allâh's Messenger was brought to صلى الله عليه وسلم While I was in Shâm, a letter sent by the Prophet الله عليه وسلم Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said. 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyan) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him), 'Tell them (i.e. Abu Sufyân's companions) that I am going to ask him (i.e. Abu Sufyân) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No'. He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No'. He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyân added, "By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No'. Then Heraclius told his translator to tell me (i.e. Abu Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allah. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing. that is the way of true faith till it is complete. Then I asked you whether you had ever fought

they turn away, say: "Bear witness that we are Muslims."

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah)



with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.' Abu Sufvân said, "Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allah's Messenger and read it, wherein was written: صلى الله عليه وسلم

In the Name of Allâh, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah* (i.e. Muhammad معليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger معلي الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.75).

* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

- 66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.
- 67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2:105)[1]
- 68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad and those who have believed (صلى الله عليه وسلم (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.
- 69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive (it) not.
- 70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the Avât of Allâh. [the Verses about Prophet muhammad صلى الله عليه وسلم present in the Taurât (Torah) and the Injeel (Gospel)][2] while you (yourselves) bear witness (to their truth)."
- 71. "O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?"[3]

هَآأَنتُوْهَا وُلآهِ حَجَجُتُرْفِ مَالَكُم بِهِ ءعِلْهُ فَلِرَ تُحَاجُونَ فِيمَالَيْسَلَكُم بِهِ عِلْرُ وَٱللَّهُ يَعْلَهُ وَأَنتُهُ لَاتَعْلَمُونَ 🕲

مَاكَانَ إِبْرَهِ مُرْيَهُودِيُّ اوَلَا نَصْرَانِيًّا وَلَكِنَ كَانَ حَنِيفًا مُّسَلِمًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ﴿

إِنَّ أُولَى ٱلنَّاسِ بِإِبْرَهِي مَلِلَّذِينَ ٱتَّبَعُوهُ وَهَاذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُوا وَٱللَّهُ وَلَيُّ ٱلْمُؤْمِنِينَ 🚳

وَدَّت طَّآبِهَ أُمِّنْ أَهْلُ الْكِتَبِ لَوْيُضِلُّونَكُمْ وَمَا يُضِلُّونَ الَّا أَنفُسَهُمْ وَمَايَشْعُ ونَ ٦

يَتَأَهَلَ ٱلۡكِتَابِلِمَ تَكُفُرُونَ بِعَايَاتِ ٱللَّهِ وَأَنتُمْ تَشْعَدُونَ ٧

يِّنَأُهْلَ ٱلْكِتَابِ لِمَرْتَلْبِسُونَ ٱلْحُقَّ بِٱلْبَطِلِ وَتَكْتُمُونَ ٱلْحَقِّ وَأَنتُهُ تَعَالَمُونَ ٢

^{[1] (}V.3:67) See the footnote of (V.2:135).

^{[2] (}V.3:70) See (V. 7:157)

^{[3] (}V. 3:71) a) see (V. 7:157).

b) Narrated Anas : رضي الله عنه There was a christian who embraced Islâm and read Sûrat-Al-صبلي الله عليه وسلم Bagara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه رسلم Later on he reverted to Christianity again, and he used to say: "Muhammad knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims). and reject (it) at the end of the day, so that they may turn back.

73. And believe no one except the one who follows your religion." Say (O Muhammad صلى الله عليه وسلم): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord". Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand^[1] of Allah; He grants to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower."

وَقَالَتِ طَآبِفَةٌ مِّنَ أَهْلُ الْكِتَابِءَ امِنُواْ بِٱلَّذِيَ أَنْزِلَ | عَلَى ٱلَّذِينَ ءَامَنُهُ أَوَحِهَ ٱلنَّهَارِ وَٱكْفُ وَأَ عَالِخِهُ وَ لَعَلَّفُ مِّيَرَجِعُونَ ٧

وَلَاتُؤْمِنُواْ إِلَّا لِمَن تَبِعَ دِينَكُمْوُلْ إِنَّ ٱلْهُدَىٰ هُدَى اللَّهِ أَن يُؤْتَى أَحَدُ مِنْلَ مَا أُوتِيتُمْ أَوْيُحَاجُوكُمْ عِندَرَبِكُمْ قُلُ إِنَّ ٱلْفَصْلَ بِيدِٱللَّهِ يُؤْتِيهِ مَن يَشَدَ وَأُلِلَّهُ وَسِعُ عَلِيهٌ ١

and his companions. They dug the grave صلى الله عليه وسلم said, "This is the act of Muhammad of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown and his companions. صبلي الله عليه وسلم his body out. They said, "This is an act of Muhammad They due the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (Sahîh Al-Bukhârî, Vol.4, Hadîth No. 814).

" عز و جل The Qualities of Allah " عز و جل

صقات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والساق والمجيء، والاستواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزول، والضحك، وغيرها فإن العلماء بالكتاب والسنة يؤمنون بهذه الصفات، ويثبتونها الله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى { لَيْنَ كَمِثْنَاهِ مِثْنَى ۗ ١١/٤٢ وقوله تعالى {وَلَا يَكُ لَهُ كُونًا أَحَدٌ } ١١/٢ .

Sifât-ullâh (The Qualities of Allâh).

All that has been revealed in Allah's Book (the Qur'an) as regards the [Sifât] The Qualities of Allâh عزوجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His صلى الله عليه وسلم rising over His Throne and others, or all that Allâh's Messenger مسلى الله عليه وسلم qualified Him in the true authentic Prophet's Ahâdîth (narrations) as regards His Qualities like [Nuzûl], His Descent or His laughing and others, the religious scholars of the Qur'an and the Sunnah believe in these Qualities of Allah and they confirm that these are really His Qualities, without Ta'wîl (interpreting their meanings into different things) or Tashbîh (giving resemblance or similarity to any of the creatures) or Ta'tîl, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allah). These Qualities befit only for Allah Alone, and He does not resemble any of (His) creatures. As Allah's Statement (in the Qur'an): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer " (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4)."

74. He selects for His Mercy (Islâm and the Qur'an with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back to you; and among them there is he who, if entrusted with a single silver coin, will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; then verily, Allâh loves those who are Al-Muttaqûn (the pious — See V.2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allah has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's," On the contrary (he would say): "Be you Rabbâniyyûn (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْتَصُ بِرَحْمَتِهِ عِمَن يَشَآءُ وَٱلْمَهُ ذُو ٱلْفَضْل ٱلْعَظِيمِ ۞

* وَمِنْ أَهْلِ ٱلْكِتَابِ مَنْ إِن تَأْمَنُهُ بِقِنطَارِ يُؤَدِّهِ إِلَيْكَ وَمِنْهُ مِمَّنْ إِن تَأْمَنْهُ بِدِينَارِ لَا يُؤَدِّهِ تَ إِلَيْكَ إِلَّا مَادُمْتَ عَلَيْهِ قَآمِمُ أَذَٰلِكَ بِأَنَّهُمْ وَالُواْ لَيْسَ عَلَيْهِ مَا فِي ٱلْأُمْتِينَ سَبِيلٌ وَبَقُولُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ٥

> بَلَيْمَنْ أَوْفَ بِعَهْدِهِ ءَوَاتَّقَىٰ فَإِنَّ أَلَّهَ يُحِبُّ ٱلْمُتَّقِينَ 🕏

إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَنِهِ مُرْتَمَنَّا قَلِيلًا أُوْلَتِكَ لَاخَلَقَ لَهُمْ فِي ٱلْآخِرَةِ وَلَايُكَلِّمُهُمُ اللهُ وَلَا يَنظُلُ إِلَيْهِ مِ يَوْمَ الْقِيدَمَةِ وَلَا يُزَكِيهِمْ وَلَهُ وَعَذَاكُ أَلِيمٌ ۞

وَإِنَّ مِنْهُ مْ لَفَرِيقًا يَلُوُونَ أَلْسِنَتَهُم رَالْكِتَكِ لتخسبوه من الحيتب وماهومن الحيتب وَيَقُولُونَ هُوَ مِنْ عِندِاللَّهِ وَمَاهُوَ مِنْ عِندِاللَّهِ وَيَقُولُونَ عَلَى اللَّهِ ٱلْكَذِبَ وَهُمْ يَعْلَمُونَ ٥

مَاكَانَ لِبَشَرِأَن يُؤْتِيَهُ ٱللَّهُ ٱلْكِتَابَ وَٱلْحُكَمَ وَٱلنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُواْعِبَ ادَا لِكِمِن دُونِ ٱللَّهِ وَلَاكِن كُونُواْ رَبَّانِيَعَنَ بِمَا كُنتُمْ تُعَلِّمُونِ ٱلْكِتَبَ وَبِمَاكُنتُمْ تَدْرُيسُونَ ١

- **80**. Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsîr At-Tabarî*).
- 81. And (remember) when Allâh took the Covenant of the Prophets, (saying): "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad معلى الشعالية وسلم confirming what is with you; you must, then, believe in him and help him." (Allâh) said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."
- **82.** Then whoever turns away after this, they are the $F\hat{a}siq\hat{u}n$ (rebellious: those who turn away from Allâh's Obedience).
- 83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.
- 84. Say (O Muhammad صلى الله عليه وسلم):
 "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Îsâ (Jesus) and the Prophets from their Lord. We make no distinction between one and another among them and to Him (Allâh) we have submitted (in Islâm)."

وَلَايَأْمُرَكُمْ أَن تَتَخِذُواْ الْمَلَتِكَةَ وَالنَّبِيِّنَ أَرْبَابًا أَيَامُرُكُم بِالْكُفْرِيِّقَدَ إِذَاْنتُمِمُّسْلِمُونَ ۞

وَاذْ أَخَذَ ٱللَّهُ مِيئَقَ ٱلنَّيِّتِينَ لَمَاءً اتَّيْتُكُمْ مِن كِتَّبِ وَحِكْمَةِ شُرِّجَاءً كُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَنُوْمِئُنَّ بِهِ- وَلَتَنصُرُ بَلَاْ وَاَلَ عَأْفَرَتْنُعْ وَأَخَذْ ثُوَّ عَلَىٰ ذَلِكُمْ إِلَى الشَّلِهِ لِيرِتْ ۞ فَاشْهَدُواْ وَأَنَا مُعَكُمْ مِنَ الشَّلِهِ لِيرِت

فَمَن تَوَلَّى بَعْدَ ذَالِكَ فَأُوْلَنَيِكَ هُمُ ٱلْفَاسِتُونَ ۞

أَعْغَيْرَ دِينِ ٱللَّهَ يَتَعُونَ وَلَهُ وَأَسْلَمُمَن فِ ٱلسَّمَوَّتِ وَٱلْأَرْضِ طَوْعًا وَكَوْرَهَا وَإِلَيْهِ يُرْجَعُونَ ۞ يُرْجَعُونَ ۞

قُلْ اَمَنَىا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْمَا وَمَا أُنْزِلَ عَلَيْ إِبْرَهِيهِ مَ وَاسْمَعِيلَ وَاسْحَقَ وَيَعْفُوبَ وَالْأَشْبَاطِ وَمَا أُوتِي مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّوبَ مِن تَرِّهِ مَرْلانَفَ رِقُ بَيْنَ أَحَدِمِنْهُمْ وَتَحْنُ لَهُ وَ مُسْلِمُونَ ۞ مُسْلِمُونَ ۞

^{[1] (}V.3:80) Narrated 'Umar على الله عليه وسلم saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)*, for ! am only a slave. So call me the slave of Allâh and His Messenger." (Sahîh Al-Bukhârî, Vol.4, Hadîth No. 654).

^{*} The Christians overpraised 'Îsâ (Jesus) عليه السلام till they took him as a god besides Allâh.

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers^[1].

وَمَن يَبْتَغ غَيْرَا لْإِسْلَادِدِينَا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي ٱلْآخِرَةِ مِنَ ٱلْخَسِرِينَ ۞

(V.3:85). a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه الله عليه وسلم (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol.1, Hadîth No. 153. S.S.M.H 20). [See also (V.3:116)]

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b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه رسلم about Belief, Islâm, Ihsân (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه رسلم Then the Prophet صلى الله عليه رسلم said (to his companions): "Jibrael (Gabriel) عليه المسلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See Sahîh Al-Bukhârî, Vol. I, Hadîth No.50 and 87) And the Statement of Allâh عزو جله "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضي الله عنه One day while the Prophet عليه رسلم was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection."* Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform As-Salât (Iqamât-as-Salât), to give the Zakât and to observe Saum (fast) during the month of Ramadân,"** then he further asked, "What is Ihsân (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh at it jooking at you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

- (1) When a slave (lady) gives birth to her master.
- (2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel عليه السلام) left and the Prophet وسلم asked his Companions to call him back, but they could not see him. Then the Prophet عليه السلام said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عليه وسلم said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.47).

* In this *Hadîth*, only 4 articles are mentioned, while in another *Hadîth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

- 86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come to them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).
- 87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- 88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- 89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.
- 90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- 91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom^[1]. For them is a painful torment and they will have no helpers.

كَيْفَ يَهْدِى اللَّهُ قَوْمَا كَفَرُواْ بَعْدَ إِيمَنِهِمْ وَشَهِـدُوَاْ أَنَّ الرَّسُولَ حَقُّ وَجَاءَهُمُ الْبَيِّنَثُ وَاللَّهُ لَا يَهْدِى الْقَوْرَ الظَّلِيمِينَ ۞

أُوْلَتِهِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِ مُرَاعَى عَلَيْهِ اللهِ وَالنَّاسِ أَمْمَعِ بَنَ ﴿

خَلِدِينَ فِيهَا لَايُحَفَّفُ عَنْهُ رُالْعَذَابُ وَلَاهُمْ يُظرُونَ ۞

إِلَّا ٱلَّذِينَ صَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّا ٱللَّهَ غَـفُورٌ نَحِيـمُ

إِنَّ ٱلَّذِينَ كَفَرُواْ بَعْدَ إِيمَنِ هِرُثُمَّ ٱزْدَادُواْ كُفْرًا لَّنَ تُفْبَلَ ثَوَبَتُهُمْ وَأُوْلَتَهِكَ هُوُالضَّاَ أُوْنَ ۞

إِنَّ الَّذِينَ حَـَفَرُواْ وَمَاتُواْ وَهُمْ حُـفَاً الِّمَالَ يُقْبَلَ مِنْ أَحَدِهِم مِّلَ ُ ٱلأَرْضِ ذَهَبَ وَلِي اَفْتَدَىٰ بِيَّةً أُوْلَيِكَ لَهُمْ عَذَابُ أَلِيهُ وَمَالَهُم مِّن نَصِرِينَ ۞

^{**}Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (*Hajj*) to Makkah for the one who can afford it once in a lifetime.

⁽V.3:91) Narrated Anas ibn Mâlik نضى الله عليه وسلم ياله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship with Allâh i.e. to accept Islâm, but you refused).' " (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.546).

- 92. By no means shall you attain Al-Birr (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend. Allah knows it well.
- 93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."
- 94. Then after that, whosoever shall invent a lie against Allâh, - such shall indeed be the Zâlimûn (disbelievers).
- 95. Say (O Muhammad صلم الله عليه و سلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) Hanîf (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn." (See V.2:105)
- **96.** Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for the 'Alamîn (mankind and jinn).
- 97. In it are manifest signs (for example), the Magâm (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Haii (pilgrimage to Makkah), then he is a disbeliever of Allâhl, then Allâh stands not in need of any of the 'Alamîn (mankind, jinn and all that exists)[1]

لَ. تَنَالُواْ ٱلْبِرَحَةَ يُنفقُواْ مِمَّا يُحِبُّونَ ۚ وَمَاتُنفقُواْ مِن شَيْءِ فَإِنَّ أَلِلَّهُ بِهِ عَلِيتُمْ ١

*كُلُّ الطَّعَامِ كَانَ حِلَّا لِبَحْ اسْرَ عِيلَ إِلَّا مَاحَتُمَ إِسْرَاهِ مِلْ عَلَىٰ نَفْسِهِ عِن قَبْل أَن تُنَزَّلَ ٱلتَّوْرَيْدُ ۚ قُلْ فَأْتُواْ بِٱلتَّوْرَيْنَةِ فَٱتْلُوهِمَ ٓ إِن كُنتُمْ صَدِقِينَ 🗗

فَمَنَ أَفْتَرَىٰ عَلَى ٱللَّهِ ٱلْكَاذِبُ مِنْ بَعْدِ ذَالِكَ فَأُوْلَتِكَ هُمُ الظَّلِيمُونَ ١

قُلْ صَدَقَ ٱللَّهُ فَأَتَّبِعُواْ مِلَّةَ إِبْرَاهِمَ حَنفَا فَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ۞

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارِّكًا وَهُدَّى لْلْعَالَمِينَ 📆

فِيهِ ءَايَكُ بَيِّنَتُ مَّقَامُ إِبْرَهِيمُ وَمَن دَخَلَهُ كَانَ اَمِنَأُ وَلِلَّهِ عَلَى النَّاسِحِجُ ٱلْبَيْتِ مَن اَسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَن كَفَرَ فِإِنَّ ٱللَّهَ غَنُّ عَنِ ٱلْعَالَمِينَ ۞

^{[1] (}V.3:97)

a) The performance of Hajj is an enjoined duty and its superiority, and the Statement of Allâh عزو جل: "Hajj (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e.denies Haij (pilgrimage to Makkah), then he is a disbeliever of Allâh), then Allâh stands not in need of any of the 'Âlamîn (Mankind, Jinn and all that exists)." (V.3:97) (Sahîh Al-Bukhârî, Vol.2, Chapter 1, The Book of Haii, P. 344).

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad yourselves] as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while to you are recited the Verses of Allâh, and among you is His Messenger (Muhammad مسلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and practically obeys all that Allâh has ordered), then he is indeed guided to a Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember

قُلْيَنَاۚ أَهْلَ ٱلْكِتَبِ لِمَرَتَكُفُرُونَ بِعَايَنتِ ٱللَّهِ وَٱللَّهُ شَهِيدُ عَلَى مَاتَفَمَلُوتَ ۞

قُلْيَتَأَهْلَٱلْكِتَنْبِ لِتَرْتَصُدُّونَ عَنْسَبِيلِٱللَّهِ مَنْ ءَامَنَ تَبْغُونَهَا عِوَجَا وَأَنتُمْرُشُهَدَأَةٌ وَمَاٱللَّهُ بِغَنِيلٍ عَمَّا تَعْمَلُونَ ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا إِن تُطِيعُواْ فَرِيقَا مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَبَ يَرُدُّوكُمْ بَعْدَ إِيمَنِكُرْ كَفِرِينَ ۞

وَكَيْفَ تَكْفُرُونَ وَأَنتُرَتُنَا عَلَيْكُمْ اَيْتُكُا لَلَهِ وَفِيكُمْ رَسُولُهُ وَمَن يَعْتَصِم بِاللَّهِ فَقَدْهُدِيَ إِلَىٰ صِرَطِ مُسْتَقِيرٍ ۞

يَّنَأَيُّهُٱلَّذِينَ ءَامَنُواْأَتَقُواْلَلَهَ حَقَّ تُقَاتِهِ ء وَلَا تَمُوتُنَّ إِلَّاوَأَنْتُر مُّسَالِمُونَ ۞

ڡٙڷڠٙڝڡۘۅ۠ٳ۠ؠحَبْلِٱللَّه جَمِيعَاوَلَاتَفَرَّفُو۠اْوَٱذَكُوُلْ يَعْمَتَ ٱللَّهِ عَلَيْكُمْ إِذَكَتُنُمْ أَغْمَاءً فَأَلَفَ بَيْنَ فُلُوبِكُرْ

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lû' wal-Marjân] (Sahîh Muslim).

in the Hadîth Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ân and the

Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Avât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allah: We recite them to you (O Muhammad مىلى الله علي الله in truth, and Allâh wills no injustice (عليه وسلم to the 'Alamin (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet

فَأَصْيَحْتُم بِنِعْمَتِهِ وَإِخْوَانَا وَكُنتُمْ عَلَى شَفَا حُفْرَ وِمِنَ ٱلنَّارِ فَأَنْقَذَكُمْ مِنْفَأَكُذَلِكَ يُبَيْنُ ٱللَّهُ لَكُمْ وَالِيتِه وَلَعَلَّكُ وَتَعْتَدُونَ ١

وَلْتَكُن مِنكُوْ أُمَّةٌ يُدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بَالْمَعْرُونِ وَيَنْهَوْنَ عَنِ ٱلْمُنكُرُ وَأُوْلِنَيكَ هُمُ ٱلْمُفَلِحُونَ ١

وَلَاتَكُونُوا كَأَلَّذِينَ تَفَرَّقُواْ وَأَخْتَلَفُواْ مِنْ بَعْدِ مَاجَآءَ هُرُ ٱلْبِيَنَاتُ وَأُولَتِكَ لَهُمْ عَذَابٌ عَظِيمٌ ١

يُؤمِر تَبْيَضُ وُجُوهُ وَلَسْوَدُ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْ ثُر بَعْدَ إِيمَنِكُمْ فَذُوقُواْ الْعَذَابَ يَاكُنتُ تَكُفُونَ ١

وَأَمَّا ٱلَّذِينَ ٱبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ ٱللَّهِ هُمِّهُ فِيهَا خَلِدُونَ ١

تِلْكَ ءَايَتُ ٱللَّهِ نَسْلُوهَا عَلَيْكَ بِٱلْحَقِّ وَمَاٱللَّهُ يُرِيدُ ظُلْمًا لِلْعَالِمِينَ ٢

وَيِتَهِ مَا فِي ٱلسَّحَارَاتِ وَمَا فِي ٱلْأَرْضُ وَإِلَى ٱللَّهُ تُرْجَعُ ٱلأُمُورُ ١

كُنتُهُ خَدَ أُمَّةِ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ

صلى الله عليه Prophet's Sunnah (legal ways, orders, acts of worship, statements of the Prophet صلى الله عليه ".[(وسلم

Muhammad صلى الله عليه وسلم and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh ll. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destitution is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكِرِوَتُوْمِئُونَ بِاللَّهُ وَلَوَّءَامَنَ أَهْلُ الْكِتَبِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِفُوتَ ۞

لَن يَضُرُّوكُمْ إِلَّا أَذَى وَإِن يُقَتِلُوكُمْ يُولُّوكُمُ ٱلأَذَبَ ارَشُعَ لَا يُصَرُّونَ ۞

ضُرِيَتْ عَلَيْهِهُ الذَّلَةُ أَيْنَ مَاثُقِفُواْ إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُ و بِغَضَبِ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِهُ الْمَشْكَثَةُ ذَٰلِكَ بِأَنَّهُ مُرَّا لُوْا يَصْفُرُونَ بِعَايَنتِ اللَّهِ وَيَقْتُلُونَ ٱلْأَنْلِيمَا ، بِغَيْرِ حَقِّ ذَٰلِكَ بِمَاعَصُواْ وَكَانُواْ يَعْتَدُونَ اللَّهِ

* لَيْسُواْ سَوَاتَةٌ مِّنَ أَهْلِ الْحِيتَبِ أُمَّةٌ قَآيِمَةٌ يَسْلُونَ ءَلِئَتِ اللَّهِ ءَانَآءَ ٱلْيَلِ وَهُمْ يَسْجُدُونَ ۞

^[1] (V.3:110)

a) Narrated Abu Hurairah رضي الله عنه The Verse:

[&]quot;You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad عليه الله عليه and his Sunnah] are the best of peoples ever raised up for mankind means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah عسلى الله عليه وسلم : The Prophet عملي الله said, "Allâh wonders at those people who will enter Paradise in chains." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 254).*

^{*} The people referred to here may be the prisoners of war who were captuered and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

114. They believe in Allah and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monothe-صلى الله and following Prophet Muhammad and forbid Al-Munkar (polytheism, عليه وسلم disbelief and opposing Prophet Muhammad and they hasten to (all) good); and they hasten to works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttagûn (the pious — See V.2:2).

116. Surely, those who reject Faith صلى disbelieve in Allâh and in Muhammad) as being Allah's Messenger and in الله عليه وسلم all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. [11] (Tafsîr At-Tabarî).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, and Muhammad عليه السلام Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them. but they love you not, and you believe in all

يُؤْمِنُونَ بِاللَّهِ وَٱلْبَوْمِ ٱلْآخِرِ وَيَأْمُرُونِ بألْمَعْرُوفِ وَيَنْهَوْنَ عَن ٱلْمُنكَرِ وَيُسَرِعُونَ فِي ٱلْخَيْرَاتِ وَأُولَتِكِ مِنَ ٱلصَّلِحِينَ ٢

وَمَا يَفْعَلُواْ مِنْ خَيْرِ فَلَن يُحْفَوُونُهُ وَٱللَّهُ عَلِيحٌ بٱلْمُتَّقِينَ 🚳

إِنَّ ٱلَّذِينَ كَفَرُواْ لَن تُغْنِي عَنْهُمْ أَمْهَ الْهُمْ وَلَاَّ أَوْلَنُدُهُرِمِنَ ٱللَّهِ شَيْئًا وَأُوْلَنَهِكَ أَصْحَبُ ٱلنَّارِّهُمْ فىقاخلدُونِ 🛍

مَثَلُ مَا يُنفِقُونَ فِي هَاذِهِ ٱلْحَيَوٰةِ ٱلدُّنْيَا كَمَثَل ريج فيها صِرُّأَصَابَتْ حَرْثَ قَوْمِ ظَلَمُوَا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسَهُمْ يَظْلِمُونَ 🕲

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ بِطَانَةً مِن دُونِكُمْ لَايَأْلُونَكُمْ خَبَالًا وَدُّواْمَاعَيْتُمْ قَذْ بَدَتِ ٱلْبَغْضَاءُ مِنْ أَذْ وَهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْبِيَتَا لَكُوا لَايَاتًا إِن كُنتُمْ تَعْقِلُونَ ١

هَنَأَنتُهُ أُولَامٍ يُحِتُونَهُمْ وَلَا يُحِتُونَكُمْ وَتُؤْمِنُونَ

^[1] (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

- 120. If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn [the pious See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.
- 121. And (remember) when you (Muhammad صلى الله عليه وسلم left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- 122. When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.
- 123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much^[1] that you may be grateful.
- 124. (Remember) when you (Muhammad صلى الله عليه وسلم said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"
- 125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- 126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except

بِٱلْكِتَٰبِ كِيِّهِ عَلِيْهِ وَلِذَا لَقُوكُمْ قَالُوَّا عَامَنَا وَلِذَا خَلَوَا عَضُّواْ عَلَيْكُمُ ٱلْأَنَامِلَ مِنَ ٱلْغَيْظِ قُلُ مُوثُولْ بِغَيْظِكُمْ ۚ لِذَا اللَّهَ عَلِيمٌ بِذَاتِ ٱلصُّدُودِ ۞

ٳڹٮۜڡ۫ۺۺػؙڗڂڛۜڹؗڎٞۺٷۿؗؠ۫ۄٙٳڹڞۣؠػؗۯڛێؚٟؽؘڎٞ ؠڡ۫ۧڔؘٷڸؠؚۿٵۜۅٳڹؾڞؠۯڡٳٛۅٙؾۜڠٞٷٳ۫ڵٳڝؗٛڗؙؙڴڗػؽۮۿڗ ڞٙؾٵؙؖٳڹۜٙٱڵڎؠؚڝٵؾڂڝڶۅڹؘۿڿۑڟ۞

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِئُ ٱلْمُؤْمِنِينَ مَقَاعِدَ لِلْقِسَالِّ وَٱلَّهُ سَحِيعُ عَلِيهُ ۞

إِذْ هَمَّت ظَايِهَتَانِ مِنكُوْ أَن تَفْشَلَا وَلُلَهُ وَلِيُّهُمَّ أَّ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۞

وَلَقَدْ نَصَرُكُواللَّهُ مِبَدْرِ وَأَنتُمْ أَذِلَّةٌ فَأَتَقُوا اللَّهَ لَعَلَا اللَّهُ لَعَلَا اللَّهُ

إِذْ نَقُولُ اِلْمُؤْمِنِينَ أَلَن يَكْفِيكُمْ أَن يُمِذَّكُورَبَّكُمْ مِثَلَنْقَةَ النَّفِ مِّنَ ٱلْمَلَتَ كَوْمُنزَلِينَ ۞

بَكَّ أَن تَصْبِرُواْ وَتَنَّ مُّواْ وَيَا أَقُكُم مِّن فَوْرِهِرْ هَذَا يُمُدِدْ مُرُّرَبُكُم بِخَمْسَةِ ءَالَفِي مِّنَ الْمُلَتِكَةِ مُسَوِّمِينَ ۞

وَمَاجَعَلَهُ اللّهُ إِلَّا اِبْشَرَىٰ لَكُمْ وَلِتَطْمَيِنَ قُلُواكُمُ بِيُّهُ وَمَا النَّصَرُ إِلَّا مِنْ عِندِ اللّهِ الْعَزِيزِ لُخَكِيمِ

^[1] (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained

from Allâh, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

عليه وسلم but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not *Ribâ* (usury)^[1] doubled and multiplied, but fear Allâh that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy. [2]

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

134. Those who spend (in Allâh's Cause) in prosperity and in adversity, [3] who re-

لِيَقْطَعَ طَرَقًا مِنَ الَّذِينَ كَفَرُوٓاْ أَوْيَكْ بِتَهُمُر فَيَـنَقَلِمُواْخَآبِيدِت ۞

لَيْسَ لَكَ مِنَ ٱلْأَمْرِشَىَّ ۚ أَوْيَتُوبَ عَلَيْهِ مَّ أَوْيَتُوبَ عَلَيْهِ مَّ أَوْيُعَذِّبَهُمْ

وَلِدَّهِ مَافِ السَّمَوَاتِ وَمَافِى الْأَرْضِ يَفِيرُلِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ عَفُورٌ تَحِيثٌ ٢

يَتَأَيُّهُا الَّذِيتَ امَنُواْ لَاتَأْكُواْ الرِّيَوَاْ أَضْعَافَا مُضَاعَفَةً وَّاتَّقُواْ اللَّهَ لَعَلَّكُمْ تُقْلِحُونَ ۞ وَاتَّقُواْ النَّارَ الَّيِّ أَعِدَّتْ لِلْكَوْرِينَ ۞

وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ٥

* وَسَارِعُواْ إِلَىٰ مَغْفِرَ وَقِن ذَيِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَوَتُ وَٱلْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۞

ٱلَّذِينَ يُنفِقُونَ فِي ٱلسَّرَّاءِ وَالضَّرَّاهِ وَٱلْصَىٰ ظِمِينَ ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسُِّ

^[1] (V.3:130) a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law), (4) to eat up Ribâ (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

⁽V.3:132) See the footnote of (V.3:85).

said, "Charity is صلى الله عليه وسلم The Prophet رضى الله عنه said, "Charity is obligatory everyday on every joint of a human being*. If one helps a person in matters

press anger, [1] and who pardon men; verily, Allâh loves Al-Muhsinûn [2] (the good-doers).

135. And those who, when they have committed *Fâhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[3]

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ٢

وَالَّذِينَ إِذَا فَعَلُواْ فَحِشَةً أَوْظَلَمُوۤا أَنفُسَهُمْ ذَكَرُواْ اللَّهَ فَالْسَتَغْفَرُواْ لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِدُّ واْعَلَى مَا فَعَلُواْ وَهُمْ يَقْلَمُونَ ۞

ٱؙۅؙۘڵٮٙؠٟڬؘجڒٙٲۉؙۿ؎ڡۧغ۬ڣڗ؞ٞؾڹڒٙؾٟڡ۪؞ٚۅٙڿٙڬٿؙ تَۼرىٯڹػٙؾ۬ؠٵٱڵٲ۫نهؘۮڒڂڸڍڽؘڣؠٲؘڡۣۼؠ ٲڂؚۯؙٳؙڡٝڽؠڸڒؘ۞

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَّ فَسِيرُواْ فِ ٱلْأَرْضِ فَٱنظُرُواْ كَيْفَ كَانَ عَلِقِبَهُ ٱلْمُكَذِينِ ٥

> هَنذَابِيَانٌ لِلنَّاسِ وَهُدَى وَمَوْعِظَةُ لِلْمُتَّقِينَ ۞

وَلَاتَهِنُواْ وَلَاتَحْزَنُواْ وَأَنتُهُمُ ٱلْأَغَلُونَ إِنكُنتُر مُؤْمِنِينَ ۞

concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.141).

^{*} To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.135).

^{[2] (}V.3:134) Al-Muhsinûn: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance with the Sunnah (legal ways) of Allâh's Messenger, Muhammad صلى الله عليه وسلم

^{[3] (}V.3:135) See the footnote of (V.42:25).

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zâlimûn (polytheists and wrong-doers).

- 141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.
- 142. Or do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirûn (the patient)?
- 143. And you had indeed longed for death (Ash-Shahadah — martyrdom) before you met it. Now you have seen it openly with your own eyes.
- is no (صلى الله عليه وسلم) more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.
- 145. And no person can ever die except by Allah's Leave and at an appointed term. And whoever desires a reward in (this) world. We shall give him of it; and whoever desires a reward in the Hereafter. We shall give him thereof. And We shall reward the grateful.
- 146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with whom (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirûn (the patient).

إِن يَمْسَسُ كُرُقَرْحٌ فَقَدْمَسَ ٱلْقَوْمَ قَرْحٌ مِّتْلُهُۥ وَتِلْكَ ٱلْأَيَّا مُرُدَّا ولُهَا بَيْرَ لَنَّاسٍ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِيرِبِ ءَامَنُواْ وَسَتَخِذَ مِنْكُمْ شُهَدَآءٌ وَاللَّهُ لَايُحِتُ ٱلظَّلَامِينَ @

> وَلِيُمَجِّصَ ٱللَّهُ ٱللَّذِينَ ءَامَنُواْ وَيَمْحَقَ ٱلْكَافِينَ ١

أَمْ حَسِيۡتُمُ أَن تَدۡخُلُواْ ٱلۡجَنَّةَ وَلَمَّا يَعۡلَمُ اللَّهُ ٱلَّذِينَ جَهَدُواْ مِنكُ وَيَعْلَمُ ٱلصَّايِرِينَ ١

وَلَقَ ذَكُنتُ مُ تَمَنَّوْنَ ٱلْمَوْتَ مِن قَبْلِ أَن تَلْقَوْهُ فَقَدْ رَأْمَتُهُمُ هُ وَأَنتُ تَنظُوُ ونَ ١

وَمَامُحَمَّدُ إِلَّارَسُولُ قَدْخَلَتْ مِن قَبْلِهِ ٱلرُّسُلُ " أَفَايْن مَّاتَ أَوْقُتِلَ انقَلَبْتُمْ عَلَى أَعْقَالَ كُوْفَهَن يَنقَلِبْ عَلَىٰ عَقِبَ لِهِ فَلَن يَضُرَّ ٱللَّهَ شَيْئُ وَسَيَجْزى أللَّهُ ٱلشَّلِكِ مِنْ ١

وَمَاكَاتَ لِنَفْسِ أَن تَمُوتَ إِلَّا بِإِذْنِ ٱللَّهِ كِتَنَا مُؤَجَّلًا وَمَن يُردُ ثُوابَ الدُّنْيَا نُوْتِهِ عِنْهَا وَمَن يُرِدُ ثَوَابَ ٱلْأَخِرَةِ نُوْتِهِ عِنْهَا وَسَنَجْزِي ٱلشَّكِرِينَ ٥

وَكَأَيْنِ مِن نَبِي قَلْتَلَ مَعَهُ و رِبِيُّونَ كَثِيرٌ فَمَا وَهَنُواْ لِمَآ أَصَابَهُمْ فِي سَبِيلِ ٱللَّهِ وَمَاضَعُفُواْ وَمَا ٱسْتَكَانُوا أُواللَّهُ يُحِتُ ٱلصَّدِينَ ١

وَمَاكَانَ قَوْلَهُمْ إِلَّا أَنْ قَالُواْرَبِّنَا أَغْفِرَلْنَا ذُنُوبَنَا وَإِسْرَافَنَا | 147. And they said nothing but: "Our Lord!

Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

- 148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinûn* (the good-doers See the footnote of V.3:134 and of V.9:120).
- 149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers. [1]
- 150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.
- 151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrong-doers).
- 152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

فِىَ أَمْرِنَا وَثَيِّتَ أَقْدَامَنَا وَأَنصُرْنَاعَلَى ٱلْقَوْمِ ٱلْكَنفِرِينَ ۞

فَنَانَىٰهُمُ ٱللَّهُ قُوَابَ ٱلدُّنْيَا وَحُسْنَ ثَوَابِ ٱلْآخِرَةُ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓأَ إِن تُطِيعُواْ ٱلَّذِينَ كَفَرُواْ يَـرُدُّ وَكُمْ عَلَىٓ أَعْقَامِكُمْ فَتَـنَقَلِمُواْ خَسِرِينَ بَـلِ ٱللَّهُ مَوْلِنَكُمُ وَهُوَخَيْرُ ٱلنَّصِرِينَ ۞

سَنُلْقِ فِي قُلُوبِ اَلَّذِينِ كَفَرُواْ اَلرُّعْبَدِمَاَ أَشْرَكُواْبِ اللَّهِ مَالَمْ يُنَزِّلْ بِهِ عَسُلَطَكُنَّا وَمَأْوَلَهُمُ النَّارِّ وَيِشْ مَثْوَى اَلظَّلِمِينِ

وَلَقَدْ صَدَوَقَكُمُ اللَّهُ وَعُدَهُ وَإِذْ تَكُمُ اللَّهُ وَعُدَهُ وَإِذْ تَكُمُ اللَّهُ وَعُدَهُ وَإِذْ تَكُمُ اللَّهُ وَعَصَيْتُ مِنْ اَبَعْدِ مَا وَتَنْزَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُ مِنْ اَبَعْدِ مَا أَرْنَاكُمْ اللَّهُ فِي اللَّهُ فَي وَمِنْكُمْ مَنْ يُرِيدُ اللَّهُ فِي اللَّهُ وَاللَّهُ فَي اللَّهُ وَاللَّهُ وَالْمُؤْمِنِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَالْعَالَةُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَ وَاللَّهُ وَاللَّهُ وَاللْمُؤْمِنِينَاكُ وَاللَّهُ وَاللَّهُ وَالْمُؤْمِنِينَالِينَالِي وَالْمُؤْمِنِينَالِكُوالِمُ اللَّهُ وَالْمُؤْمِنِينَا وَالْمُؤْمِينَالِينَا وَاللَّهُ وَالْمُؤْمِنِينَا وَالْمُؤْمِنِينَا وَالْمُلْمُؤْمِنِينَا وَالْمُؤْمِنِينَا وَاللَّهُ وَالْمُؤْمِنِينَا وَالْمُؤْمِنِينَا وَالْمُؤْمِنِينَا وَالْمُؤْمِنِينَا وَالْمُؤْمِنِي

the land where polytheism is practised). Narrated Samurah ibn Jundub نصف الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a Mushrik (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (Mushrik), then he (that Muslim) is like him (Mushrik). (This Hadîth indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.)" [The Book of Jihâd, Abu Dâwûd].

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad was in your rear calling you (صلى الله عليه وسلم back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress. He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their ownselves. أصلى الله ignoring the others and the Prophet صلى الله and thought wrongly of Allah — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad "Indeed the affair belongs: "Indeed the affair belongs wholly to Allâh." They hide themselves what they dare not reveal to you. saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify[1] that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud). it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had

*إذْ تُصعبدُونِ وَلَاتَ لُؤُونِ عَلَى . أَحَـدِ وَٱلرَّسُولُ بِيَدْعُوكُمْ فِي أُخْرَبُكُمْ فَأَثَلَكُمُ غَمَّا بِغَمْ لِكِنْلَا تَحْبُ نُواْعَلَ مَافَ اتَكُمْ وَلَا مَآأَصَ لَكُمُ وَأَلَّهُ خَيِيرٌ بِمَاتَقِ مَلُونَ ۞

ثُمَّ أَنزَلَ عَلَيْكُم مِنْ بَعْدِ ٱلْغَمِّ أَمَنَةَ نُعُاسًا يَغْشَى طَآبِفَةً مِنكُ وَطَآبِفَةٌ قَدَأُهُمَتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ عَيْرَ ٱلْحِقِّ ظَنَّ ٱلْجَهِلِيَةِ يَقُولُونَ هَلِ لَنَامِنَ ٱلْأَمْرِمِن شَيْءً قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُ مِللَّهُ ۗ يُخْفُونَ فِيَ أَنفُسِهِم مَّالَائِدُونَ لَكٌّ يَقُولُونَ لَوْكَانَ لَنَامِنَ ٱلْأَمْرِ شَيْءُ مَّاقُتِلْنَاهَا هُنَّأُقُل لَّوْ كُنتُمْ في يُهُ تِكُونَ لَهُ زَالَّذِينَ كُتَ عَلَيْهِ مُ ٱلْقَتْلُ إِلَى مَضَاجِعهِّمْ وَلِيَبْتَلِ أَللَّهُ مَافِي صُدُورِكُمْ وَلِيُمَحِّصَ مَافِ قُلُوبِكُو ۚ وَٱللَّهُ عَلِيمُ إِذَاتِ ٱلصَّدُورِ 🕲

إِذَّ ٱلَّذِينَ تَوَلِّواْ مِنكُمْ وَمُ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّ مَا ٱسْتَزَلَّهُ مُ ٱلشَّيْطِكُ بِيَعْضِ مَاكَسَهُ أَوَلَقَدْ عَفَا ٱللَّهُ عَنْهُمُّ إِنَّ ٱللَّهَ غَنْهُ رُحِلِيمٌ ٥

تَأَيُّهَا ٱلَّذِينَءَامَنُواْ لَاتَكُونُواْ كَٱلَّذِينَ كَفَرُواْ وَقَالُواْ لِإِخْوَانِهِمْ إِذَا ضَرَبُواْ فِي ٱلْأَرْضِ أَوْكَانُواْ غُزَّى لَّوْكَانُواْ عِندَنَا مَا مَا تُواْ وَمَا قُتِلُواْ لِيَجْعَلَ ٱللَّهُ

^{[1] (}V.3:154) The Arabic word yumahhis has three meanings: (1) To test, (2) To purify, (3) To get rid of (Tafsîr Al-Qurtubî).

stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealth).

158. And whether you die, or are killed, verily, to Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you (Muhammad صلى الله عليه وسلم) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (Ghulûl), [1] and whosoever deceives his companions as regards the booty, he shall bring forth on the

ذَلِكَ حَسْرَةَ فِ قُلُوبِهِ ثُرَّ وَٱللَّهُ يُخِيء وَيُمِيتُ وَٱللَّهُ بِمَاتَعْمَلُونَ بَصِيرٌ ۞

وَلَيِن قُيِلْتُهُ فِي سَبِيلِ اللّهِ أَوْمُتُهُ لَمَغْفِرَةٌ مِّنَ اللّهِ وَرَحْمَةُ حَيْرٌهِ مَا يَجْمَعُونَ ۞

وَلَيِن مُّتُن أَوْقُتِلْتُ مُ لَإِلَى ٱللَّهِ تُحْشَرُونَ ۞

هَِمَارَحْمَةِ مِِنَ ٱللَّهِ لِنتَ لَهُ ۗ وَلَوَكُتُ فَظَّاعَلِيطَ ٱلْقَلْبِ لَاَنْفَضُّواْ مِنْ حَوْلِكَ ۖ فَاعَفُ عَنْهُ مُ فَاسْتَغْفِرْ لَهُ وَشَاوِرْهُ رِفِ ٱلْأَمْرِ ۖ فَإِذَا عَزَمْتَ فَتَوَكَّلُ عَلَى اللَّهَ ۚ إِنَّ اللَّهُ يُحِبُ ٱلْمُتَوَكِّينَ ۞

إِن يَضُرِّكُمُ اللَّهُ فَلاَغَالِبَ لَكُمْ وَان يَخْذُلْكُمْ فَانَ يَخْذُلْكُمْ فَمَنَ ذَالَقِهُ فَلَيْتَوَكِّلُ فَمَن ذَالَقِوعَ فَالْمَدَوَّةِ وَعَلَّاللَّهِ فَلْيَتَوَكِّلُ الْمُؤْوِنُونَ ۞ وَمَاكَانَ لِنَحِيَّ أَن يَعُلُّ وَمَن يَغْلُلْ يَأْتِ بِمَاغَلَ يَوْمَ وَمَاكَانَ لِمَا أَكُومَ لَا فَيْسِ مَّا كَسَبَتْ وَهُمْ لَا يُطْلَعُونَ ۞ لَا يُظْلَمُونَ ۞

^{[1] (}V.3:161) Al-Ghulûl: (Stealing from the war booty before its distribution), and the Statement of Allâh تصالي: "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضي الله عليه وسلم The Prophet علي وسلم got up amongst us and mentioned Al-Ghulûl, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulûl for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 307).

Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — Ghulûl)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلی الله علیه وسلم) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet صلی الله علیه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.

أَفَمَنِ ٱتَّبَعَ رِضُوانَ ٱللَّهِ كَمَنْ بَاءً بِسَخَطِيِّنَ ٱللَّهِ وَمَأْوَنَهُ جَهَةً وَمِشَلَاً لَمُصِيرُ

هُمْ دَرَجَتُ عِندَ ٱللَّهِ وَٱللَّهُ بَصِيرٌ بِمَا يَعَمَلُونَ ١

لَقَدْ مَنَّ اللَّهُ عَلَى ٱلْمُؤْمِنِينَ إِذْ بَعَتَ فِيهِ مُرَسُولًا مِّنَ أَنْفُسِهِ مِّ يَتْلُواْ عَلَيْهِ مَ النِّيْهِ - وَيُزَكِّيهِ مِ وَيُعَلِّمُ هُمُ ٱلْكِتَبَ وَالْجِكْمَةَ وَإِن كَانُواْ مِن قَبُلُ لِفِي ضَلَالٍ مُّيِينٍ ۞

⁽V.3:164) Following the *Sunnah* (legal ways) of the Prophet صنلى الله عليه وسلم And the Statement of Allah صنلى الله عزد جائد "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet صنى الله عليه وسلم) which they should learn and ask about; the Qur'an which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahîh Al-Bukhârî*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allâh's Messenger ملى الله عليه وسلم said to us, "Certainly Al-Amânah (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt Al-Amânah from it) and also learnt it from the Sunnah. [Both the Qur'ân and As-Sunnah strengthened their (the faithful believer's) Amânah]." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.381).

B) Narrated Abu Hurairah رضى الله عنه said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.384).

صلى Some angels came to Prophet Muhammad; رضي الله عليه وسلم: Some angels came to Prophet Muhammad الله عليه وسلم while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this

- 165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.
- 166. And what you suffered (of the disaster) on the day (of the battle of *Uhud* when) the two armies met, was by the leave of Allâh, in order that He might test the believers.
- 167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.
- 168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us,

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُ مِثْنَايَهَا قُلْتُمْ أَنَى هَلَذًا قُلْ هُوَمِنْ عِندِ أَنفُسِكُمْ أِنَّ اللّهَ عَلَى كُلِ شَيْءٍ فَلِيرٌ ۞

وَمَاۤ أَصَٰبَكُمْ يَوْمَالَتُفَى ٱلْجَمْعَانِ فِيإِذْنِ اللّهِ وَلِيَعْلَرَ الْمُؤْمِنِينَ ۞

وَلِيَعْلَمُ الَّذِينَ نَافَفُواْ وَقِىلَ لَهُمْ تَعَالُواْ قَنِتُواْ فِي سَبِيلِ اللَّهَ أَوَاذَ فَعُواْ قَالُواْ لَوَتَعْلَمُ قِسَالًا لَّا تَنَّبَعْنَكُمُّ هُرِلِلْكُفُورِيَّوَمَهِذٍ أَفْرَبُ مِنْهُ مُرلِلْإِيمَنِّ يَقُولُونَ بِأَفْوَهِ هِمَّمَ الْنَسَ فِي قُلُوبِهِ ثُرُ وَاللَّهُ أَعْلَمُ جِمَا يَصْحُتُمُونَ ۞

ٱلَّذِينَ قَالُواْلِإِخْوَيْهِمْ وَقَعَدُواْ لَوَأَطَاعُونَامَا قُتِلُواْ قُلْ فَآدَرَهُ واْعَنْ أَنفُسِكُمُ ٱلْمَوْتَ إِن كُنتُمْ

companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad منان الله عليه وسلم obeys Allâh; and whoever disobeys Muhammad منان الله عليه وسلم obeys Allâh; and whoever disobeys Muhammad منان الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No.385).

D) Narrated Abu Mûsa رصنى الله عنه الله عنه said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people! I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ân and the Sunnah), and the example of the one who disobeys me and disbelieves the truth I have brought." (Sahîh Al-Bukharî, Vol. 9, Hadîth No. 387).

they would not have been killed." Say: "Avert death from your ownselves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allah has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not vet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) ملى الله Allâh and the Messenger (Muhammad مُعلى الله after being wounded; for those of them who did good deeds and feared Allah. there is a great reward.

173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us). [1],

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allah. And Allah is the Owner of Great Bounty.

صَلِدِقينَ 🚳

عِندَرَبْهِ مْ يُرْزَقُونَ ١

فَرِحِينَ بِمَآءَ اتَّنْهُمُ ٱللَّهُ مِن فَضَّله ، وَيَسْتَنْشِهُ وِنَ بِٱلَّذِينَ لَرِّيَلُحَقُواْ بِهِم مِّنْ خَلِفِهِ رَأَلَّا خَوْفُ عَلَيْهِ مِرْ وَلَاهُمْ يَعْزَنُونَ ١

*يَسَتَبْشِرُونَ بِنِعَمَةِ مِن اللَّهِ وَفَضَيلِ وَأَتَ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُؤْمِنِينَ ١

ٱلَّذِينَ ٱسْتَجَابُولُينَّهِ وَٱلرَّسُولِ مِنْ بَعْدِمَاۤ أَصَابَهُمُ ٱلْقَـرْحُ لِلَّذِينَ أَحْسَنُهُ أَمِنْهُمْ وَأَتَّعَوْا أَجْدُوعَظِيمُ ٢

ٱلَّذِينَ قَالَ لَهُ مُؤَالنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُ ٱلَّهُ فَأَخْشَوْهُمْ فَزَادَهُمْ إِيمَانَا وَقَالُواْ حَسَبُنَا ٱللَّهُ وَنعْمَ ٱلْوَكِيلُ ٢

فَأَنقَلَهُواْ بِنِعْمَةِ مِّنَ ٱللَّهِ وَفَضْل لَّمْ يَمْسَسْ هُمُّرْسُوَّةٌ وَأَتَّبَعُواْ يِضْوَانَ ٱللَّهِ وَٱللَّهُ ذُوفَضْ لِعَظِيمٍ ٥

^[1] (V.3:173) Allâh's Statement:- "Those (i.e. believers) to whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them."

a) Narrated Ibn 'Abbâs رضني الله عنهما (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrahım (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army). therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 86).

when عليه السلام (Abraham) The last statement of Ibrahim (Abraham) رضى الله عنهما when he was thrown into the fire, was: "Allah (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 87).

175. It is only Shaitân (Satan) that suggests to you the fear of his Auliyâ' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad المسلى الله عليه وسلم]; so fear them not, but fear Me, if you are (true) believers.

176. And let not those grieve you (O Muhammad صلى الله عليه وسلم) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

177. Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

178. And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

179. Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the *Ghaib* (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

180. And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory $Zak\hat{a}t$). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection^[1]. And to

إِنَّمَاذَلِكُوُالشَّيْطَانُ يُغَوِّفُ أَوْلِيَآهَ هُ. فَلا تَخَافُوهُرُ وَخَافُونِ إِنكُنتُدمٌ مُّؤْمِدِينَ ۞

وَلَا يَحْزُنِكَ الَّذِينَ يُسَدِعُونَ فِى ٱلْكُفْرِ إِنَّهُ مِّرَ لَنَ يَضُدُّوا اللَّهَ شَيَّا أَيْهِدُ اللَّهَ أَلَّا يَجْعَلَ لَهُمْ حَظَافِى اللَّاجِرَةِ وَلَهُمْ عَذَاكُ عَظِيمُ ۞

إِنَّ الَيِّينَ اَشْتَرَوُا الْكُفْرَ بِالْإِيمَٰنِ لَنَ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَاكِ أَلِيهُ ﴿

وَلَايَعَسَةَنَّ اَلَٰذِينَ كَفَرُوٓ الْثَانُمْ لِي لَهُمْ خَيْرٌ لِإِنْفُسِهِمْ إِنَّمَانُمْ لِيَهْمُ لِيَنَّدَادُوّاً إِنْمَا أَوْلُهُمْ عَذَابٌ مُهِينٌ ۞

مَّاكَانَ اللَّهُ لِيَدَرَّا لَهُ وْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَقَّى مِينَ اللَّهُ عَلَيْهِ حَقَّى يَ يَمِيزَ لَغَيْنِ وَلَكِنَّ اللَّهَ يَجْتَى مِن زُسُلِهِ عَلَى اللَّهَ الْمَعْلَمَةُ مُّ عَلَى الْفَيْنِ وَلَكِنَّ اللَّهَ يَجْتَى مِن زُسُلِهِ عَلَى اللَّهَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا فَعَلَمُ وَاللَّهُ وَرُسُلِهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّ

ٷڵێؘۼۜڝڔۜڹٞٵڷؚٙڽڹٙؠؾڂڶؙۅٮٙؠٟڡٙٲٵؾٮ۠ۿؠؙۯٵڷڎؙڡؚڹ ڡؘڞڸڡٷۿۏڿٙڒڵڷٞۿؖڗؙؠڶۿۅۺؙٛڒٞڷۿڗۧ۠ڛؽڟۊۛڡؙۏڹ ڡٵڹڿڶۅؙٳۑٷٷۯٵڶۣڨؽڝڐ۫ؖۄڵٙڡۄؠڒؿؙٱڶۺڡؘۅؾ

^{[1] (}V. 3:180) "Let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty ... shall be tied to their necks like a collar."

Narrated Abu Hurairah زضي الله عليه رسلم Allâh's Messenger صلى الله عليه وسلم said, "Anyone whom Allâh has given wealth but he does not pay its *Zakât*; then, on the Day of Resurrection, his

Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

182. This is because of that (evil) which your hands have sent before you. And certainly. Allâh is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they deny you (O Muhammad مىلى الله عليه وسلم), so were Messengers denied before you, who came with Al-Bayyinât (clear signs, proofs, evidences) and the Scriptures and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise. he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who أَرْضُ وَٱللَّهُ بِمَا تَعْمَلُونَ خَيلٌ ١

لَقَدَ سَمِعَ اللَّهُ قَوْلَ ٱلَّذِينَ قَالُوٓ أَإِنَّ ٱللَّهَ فَقِيرٌ وَخَنُ أغْنِيَآهُ سَنَكْتُ مَاقَالُواْ وَقَتَلَهُ مُٱلْأَشِياءَ بِغَيْرِحَقِّ وَنَقُولُ ذُوقُواْعَذَابَ ٱلْحَيْرِقِ ۞

ذَلِكَ بِمَا قَدَّ مَتْ أَيْدِيكُمْ وَأَنَّ ٱللَّهَ لَيْسَ بظَلَّام لِلْعَبِيدِ ١

ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ عَهِدَ إِلَيْهَ مَا أَلَّا نُؤْمِرَ لِرَسُولِ حَقَّ يَأْتِينَا بِقُرْبَانِ تَأْكُلُهُ ٱلنَّارُّ قُلْ قَدْجَآءَكُمُ رُسُلُ مِن قَبْلِ بِٱلْبَيْنَاتِ وَبِٱلَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنتُمْ صَدفين 🎕

فَإِن كَذَبُوكَ فَقَدْ كُذِبَ رُسُلٌ مِن قَبَلِكَ جَآءُو بِٱلْبَيْنَاتِ وَٱلزُّبُرِ وَٱلْكِتَابِ ٱلْمُنِيرِ۞

كُلُّ نَفْسِ ذَابِقَةُ ٱلْمَوْتُّ وَإِنَّمَا تُوَقُونَ أُجُورَكُمْ يَوْمَ ٱلْقِيَ مَتَّةِ فَمَن زُحْزِعَ عَنِ ٱلنَّارِ وَأُدْخِلَ ٱلْجَنَّةَ فَقَدْ فَاذٌّ وَمَا ٱلْحَيَوٰهُ ٱلدُّنْيَا إِلَّامَتَنعُ ٱلْغُسرُودِ ۞

*لَتُمْلُونَ فِي أَمُولِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعُراً مِنَ ٱلَّذِيرِ أُوتُواْ ٱلْكِتَابِ مِن

wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over منامي الله عليه وسلم his cheeks and say, 'I am your wealth; I am your treasure.'" Then the Prophet recited this Divine Verse: "And let not those who covetously withhold of that which Allah has bestowed upon them of His Bounty." (V.3:180).

^{*}Fath Al-Bârî, Vol. 4, Pages No.11-13 (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 88).

received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. And (remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad مسلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the Zâlimûn (polytheists and

قَبَلِكُمْوَمِنَ ٱلَّذِينَ أَشْرَكُواْ أَذَى كَثِيرًاْ وَإِن تَصْبِرُواْ وَتَنَقَّفُواْ فَإِنَّ ذَلِكَ مِنْ عَـزْمِ ٱلْأُمُورِ ۞

الجزء ٤

وَإِذْ أَخَذَاللَّهُ مِيثَاقَ ٱلَٰذِنَ أُوثُواْ ٱلْكِتَابَ لَتُهَيِّنُنَهُۥ لِلنَّاسِ وَلَاتَكْتُمُونَهُۥ فَنَبَدُوهُ وَزَلَّهَ طُهُورِهِمْ وَاشْتَرَوْاْ بِهِۦثَمَنَا قَلِيلًا فَإِسْمَايَشْتَرُوْتَ

لاتخسَبَزَ ٱلَّذِينَ يَفْرَحُونَ بِمَا أَتُواْ وَكِجُنُونَ أَن يُحْمَدُواْ بِمَالَزَيَفْعَلُواْ فَلَا نَحْسَبَنَّهُم بِمَفَازَةِ مِّنَ ٱلْمَذَابِّ وَلَهُمْ عَذَابُ أَلِيــــرُّ ۞

وَلِلَهِ مُلْكُ السَّمَوَتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَى كُلِّ شَىٰءِ قَدِيرُ ۞ إِنَّ فِي خَلْقِ السَّمَوَتِ وَالْأَرْضِ وَاخْتِلَافِ ٱلْيُلِ وَالنَّهَارِ لَاَيْتِ لِأُوْلِى الْأَلْبَ ۖ ۞

ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَـكُمَا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ ٱلسَّـمَوَتِ وَٱلأَرْضِ رَبَّنَامَا خَلَقْتَ هَذَا بَطِلَاسُبْحَنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ۞

رَبَّنَ إِنَّكَ مَن تُدْخِلِ ٱلنَّارَ فَقَدْ أَخْزَيْتُهُ

wrong-doers) find any helpers.

193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the pious believers of Islamic Monotheism).

194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves

وَمَالِلظَّلِلِمِينَ مِنْ أَنصَادِ ۞ زَّبَنَآ إِنَّنَاسَمِعْنَامُنَادِيَايُنَادِى لِلْإِيمَٰنِ أَنْ ءَامِنُواْ بِرَبِكُوْفَامَنَأَ رَبَّنَا فَأَغْفِرْلَنَا ذُفُوبَنَا وَحَكَفِّرْ عَنَّا سَيِئَاتِنَا وَقَفَّنَامَعَ ٱلْأَبْرَادِ ۞

رَبَّنَاوَءَاتِنَامَاوَعَدَثَنَاعَلَىٰ رُسُلِكَ وَلَاتُخْذِنَايَوْمَ ٱلْقِيَىمَةِ إِنَّكَ لَاتُخْلِفُٱلْمِيعَادَ ۞

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَا أُضِيعُ عَمَلَ عَمِلِ مِّنكُونِ ذَكَرٍ أَوْأُنَى بَعْضُ كُرِ مِّنْ بَعْضٌ فَالَّذِينَ هَاجَرُواْ وَأُخْرِجُواْ مِن دِيرِهِمْ وَأُودُواْ فِي سَبِيلِي وَقَلْتَلُواْ وَقُتِلُواْ لَا أَكَيْرِنَ عَنْهُمْ سَيِّنَاتِهِمْ وَلَا ذُخِلَنَهُمْ حَنَّتِ تَجْرِي مِن تَعْتِهَا ٱلْأَنْهَرُ وَوَابَاقِنْ عِندِ ٱللَّهَ وَلَلْلَهُ عِندَدُهُ وحُسْنُ ٱلْوَابِ ٣

لَا يَغُزَّنَّكَ تَقَلُّبُ ٱلَّذِينَ كَفَرُواْ فِي ٱلْمِلَادِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

مَتَنَّ قَلِيلٌ ثُمَّ مَأْوَنِهُ مُجَهَ مَّرَّ كِينْسَ ٱلْمِهَادُ ١

لَّدِنِ ٱلَّذِينَ ٱتَّقَوَّانَةَ هُمُ لَهُمْرَجَنَّتُ تَجْرِي مِن تَحْتِهَاٱلْأَنْهُرُ خَلِدِينَ فِيهَا نُزُلَامِّنْ عِنداللَّهِ ۗ وَمَا عِنداللَّهِ خَيْثُ لِلْأَبْرَادِ ۞

وَإِنَّهِنَّ أَهْلِ الْكِتَّبِ لَمَن يُؤْمِنُ بِٱللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَشِعِينَ بِلَّهِ لَا يَشْتَرُونَ بِكَايَكِ اللَّهِ ثَمَنَا قَلِيلًا أُوْلَتِكَ

before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account.

200. O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

Sûrat An-Nisâ' (The Women) IV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ' (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever All- Watcher over you.
- 2. And give to the orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin. [2]
- 3. And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four, but if you fear that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.
- 4. And give to the women (whom you marry) their Mahr (obligatory bridal-money

لَهُمْ أَجُوُهُمْ عِندَرَتِهِمُّ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَاب 🕮

يَنَأَيُّهَاٱلَّذِينِ ءَامَنُواْ ٱصْبِرُواْ وَصِهَابِرُواْ وَرَابِطُواْ وَأَتَّقُواْ أَلَّهَ لَعَلَّكُمْ تُفْلِحُونَ 🕲



تَأَنُّهُا ٱلنَّاسُ ٱتَّقُواْرَبُّكُو ٱلَّذِي خَلَقَكُم مِن نَفْس وَلِيدَةٍ وَخَلَةَ مِنْهَا زَوْجَهَاوَبَتْ مِنْهُمَا رِجَالًا كَيْعَرُا وَنِسَآءُ وَاتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَاءَلُونَ بِهِ ءَوَٱلْأَرْحَامَ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُورَقِيمًا ١

وَوَاتُواْ ٱلْمَتَاءَ أَمُّوالَهُمُّ وَلَا تَتَكَذُّواْ ٱلْخَيْتَ بِٱلطَّيْبُ وَلَا تَأْكُلُواْ أَمْوَالَهُمْ إِلَىٰ أَمْوَاكُمُ ۚ إِنَّهُ كَانَحُوبًا كَبِيرًا ٥

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُو أَفِي ٱلْيَتَامَىٰ فَٱنكِحُواْ مَاطَابَ لَكُمْ مِنَ ٱلنِسَاءِ مَثْنَىٰ وَثُلَثَ وَرُبَعَ فَإِن خِفْتُم أَلَّانَعَ بِلُواْ فَوَحِدَةً أَوْمَامَلَكَتْ أَيْمَنْكُوْ ذَلِّكَ أَدْنَىۤ أَلَّاتَعُولُوا ٢

 $^{^{\}text{I1}}$ (V.4:1) See the footnote of (V.2:27).

^{[2] (}V.4:2). See the footnote of (V.3:130).

given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

- 5. And give not to the foolish your property which Allâh has made a means of support for you, [1] but feed and clothe them therewith, and speak to them words of kindness and justice.
- 6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.
- 7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.
- 8. And when the relatives and the orphans and Al-Masâkîn (the needy) are present at the time of division, give them out of the property. and speak to them words of kindness and justice.
- 9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

مِّنْهُ نَفْسُا فَكُلُوهُ هَنَّكَا مِّرِيًّا ٢

وَلَا تُؤْتُواْ ٱلسُّفَهَاءَ أَمُوالكُواللِّي جَعَلَ ٱللَّهُ لَكُمْ قِيمًا وَأَرْزُقُوهُمْ فِيهَا وَآكُنُهُ هُوْ وَقُولُواْ لَهُمْ قَوْلُا مَعَرُوفَا ٥

وَٱتْتَلُواْ ٱلْيَتَامَىٰ حَتَّىٰۤ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنْ ءَانَسَتُرِمِّنْهُمْ رُشْدًا فَأَدْفَعُوا إِلَيْهِمْ أَمْوَ لَهُمَّ وَلَاتَأْكُمُوهَ إِلْسَرَافًا وَيدَارًا أَن يَكْدَرُواْ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفٌّ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلِ بِٱلْمَعْرُوفَ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْ اللَّهُ وَأَشْهِدُواْ عَلَيْهِ وَكَافِي بِاللَّهِ حَسِيبًا ٥

لِلرِّجَالِ نَصِيبٌ مِمَّاتَرَكِ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِمَّاتَرَكِ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَ مِمَّاقَلُ مِنْهُ أَوْكَثُرُ نَصِيبًا مَّفْرُوضًا ٧ وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُولُوا ٱلْقُدْ بَىٰ وَٱلْيَتَ عَىٰ وَٱلْمَسَاكِ مِنُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُواْ لَهُمْ قَوَلًا مَّغُ وفَا ٨ وَلْيَخْشَ ٱلَّذِينَ لَوْتَرَكُواْمِنْ خَلْفِهِمْ ذُرِّيَّةً

ضِعَافًا خَافُواْعَلَيْهِ مْ فَلْيَتَقُواْ ٱللَّهَ وَلْيَقُولُواْ

قَةُ لَاستديدًا ٢

,said صلى الله عليه وسلم The Prophet : رضي الله عنه said (V.4:5) Narrated Al-Mughîrah ibn Shu'bah ع "Allah has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. Zakåt, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiting or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking), (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 591).

- 10. Verily, those who unjustly eat up the property of orphans, they eat up only fire into their bellies, and they will be burnt in the blazing Fire!
- 11. Allâh commands you as regards your children's (inheritance): to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit; (these fixed shares) are ordained by Allâh, And Allâh is Ever All-Knower, All-Wise.
- 12. In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third, after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever All-Knowing, Most-Forbearing.
- 13. These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger

إِنَّ الَّذِينَ يَأْكُلُونَ أَمُّوَلَ الْيَتَكَى ظُلُمًا إِنَّمَا يَأْكُلُونَ فِ بُطُونِهِ مِّنَالًا ۗ وَسَيَصْلَوْنَ سَعِيرًا ۞

يُوصِيكُمُ اللَّهُ فِي آ وَلَا كُرُّ لِلذَّكِرِ مِثْلُ حَظِ الْأُنْتَيْنِ فَإِن كُنَّ نِسَلَّةً فَوَقَ الْفَتَيْنِ فَلَهُنَ مُلْنَامَا تَرَكُ وَلِلَّ وَإِن كَانَتَ وَحِدَةً فَلَهَا النِصْفُ وَلِأَبَوْنِهِ لِكُلِّ وَحِدِمِنَهُ مَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدُّ قَإِن كَانَ لَهُ وَلِمُونَةً فَلِأَمُو السُّدُسُ مِنَ التَّلُثُ فَإِن كَانَ لَهُ وَلِحُونًةً فَلِأَمُهِ السُّدُسُ مِن التَّلُثُ وَقِ مَنْ اللَّهُ مَا أَوْرَانِيُ عَالَكُ وَعَلَيْكُمُ الْمَوْدِقَالِهُ السُّدُسُ مِنْ التَّلُدُ وَلَا اللَّهُ كَانَ اللَّهُ مِنْ اللَّهُ الْمُلْلِلْمُ اللْمُلْمُ اللَّلْمُ اللَّهُ اللَ

* وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَجُكُمْ إِن لَّرَيَّكُ لَهُنَ لَهُنَ وَلَدُّ فَإِن كَانَ لَهُنَّ وَلَدُّ فَلَكُمُ الرُّبُعُ مِمَّا تَرَحْنُ مِن بَعْد وَصِيتَةِ يُوصِينَ بِهَا أَوْدَيْنِ وَلَهُنَ الرُّيُعُ مِمَّا تَرَكُمُ تُرْان لَّر يَكُن لَكُمْ وَلَهُ فَإِن كان كَان لَكُهُ وَلَدُّ فَلَهُ مِنَ الشَّهُ مُن مِمَّا وَلَهُ وَأَخُ أَوْ أُخْتُ فَلِكُلِ وَحِدِ مِنْهُمَا السُّهُ مُنَ فَان كَانَ رَجُلٌ بُورَتُ كَلَلَهُ أَوْمَرَانُ فَان كَانَ أَخَلُ مِن بَعْد وَصِيتَةٍ يُوصَى بِهَا وَالنَّهُ عَلِيهُ مُنَابَعُد وَصِيتَةٍ يُوصَى بِهَا وَالنَّهُ عَلِيهُ مُنَابَعًا وَصِيتَةً يُوصَى بِهَا وَلَكُمْ عَلِيهُ مُعَلِيهُ مُنَابِقًا وَصِيتَةً مِن اللَّهِ اللَّهُ اللَّهُ اللَّهُ وَالْمَالَةُ وَالْمَالَةُ وَالْمَالِقُونَ اللَّهُ عَلَيْ وَصِيتَةً وَصَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلِيهُ مُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْ وَصِيتَ اللَّهُ عَلَيْهُ وَعَلَيْكُ عَلَيْهُ وَالِمُ اللَّهُ عَلَيْهُ وَعَلَيْكَ عَلَيْهِ وَعَلَيْهُ اللَّهُ عَلِيهُ مُعْلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ وَعَلَيْكُ عَلِيهُ وَعَلَيْهُ اللَّهُ عَلَيْهُ وَعَلَيْهُ اللَّهُ عَلَيْلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ وَعِلَيْهُ الْمُونُ عَلَيْهُ وَعَلَيْهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ عَلَيْهُ وَالْمُونُ عَلَيْهُ اللَّهُ الْمِنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْفِيْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْ

يَـــلْكَ حُـدُودُ ٱللَّهُ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ

(Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

- 14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم). and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- 15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.[1]
- 16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both. [2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.
- 17. Allâh accepts only the repentance of those who do evil in ignorance foolishness and repent soon (i.e. afterwards); it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.
- 18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

رُدْخِلُهُ جَنَّاتِ تَخِرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأُوذَالِكَ ٱلْفَوْلُ ٱلْعَظِيمُ 🕲

وَمَن يَعْصِ ٱللَّهَ وَرَسُولُهُ وَيَتَعَكَّ حُدُودَهُ و يُدْخِلْهُ نَارًا خَلِلْدَافِيهَا وَلَهُ و عَذَابٌ مُّهِينٌ ١

وَٱلَّتِي مَأْتِينَ ٱلْفَاحِشَةَ مِن نِيِّسَآبِكُمْ فَٱسْتَشْهِدُولْ عَلَيْهِنَّ أَرْبَعَةَ مِنكُمٌّ فَإِن شَهِدُواْ فَأَمْسِكُوهُنَّ فِ ٱلْبُيُوتِ حَتَّى يَتَوَفَّ لَهُنَّ ٱلْمَوْتُ أَوْ يَجُعَلَ ٱللَّهُ لَكُنَّ سَبِيلًا ١

وَٱلَّذَانِ يَا أَتِينِهَا مِنكُمْ فَعَاذُوهُمَا ۖ فَإِن تَابَا وَأَصْلَحَا فَأَعْرِضُواْعَنْهُمَأَّ إِنَّ ٱللَّهَكَاتَ تَوَّاِبَا رَّحِيلًا اللهِ

إِنَّمَا ٱلتَّوَيُّهُ عَلَى ٱللَّهِ لِلَّذِينَ يَعْمَلُونَ ٱلسُّوَّةَ بِحَهَالَةِ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَنَهاكَ يَتُوبُ ٱللَّهُ عَلَيْهِ مُّ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۞

وَلَنْسَتُ ٱلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ ٱلشَّيَّاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ إِنِّي تُبْتُ ٱلْتَنَ وَلَا ٱلَّذِينَ يَمُونُّونَ وَهُمْ كُفَّارُّ أُوْلَدِكَ أَعْتَدُنَا لَهُمْ عَذَابًا أَلِيمًا ١

^{[1] (}V.4:15) The provision of this Verse has been abrogated by the Verse of Sûrat An-Nûr (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

⁽V.4:16) See (V.24:2).

- 19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr*^[1] you have given them, unless they commit open *Fahishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.
- 20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?
- 21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?
- 22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.
- 23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

يَتَأَيُّهَا الَّذِينَ امَنُواْ لَا يَجِلُّ لَكُمْ أَن تَدِيُّواْ النِّسَاءَ كَرَّهُ أُولَا تَعْضُلُوهُنَّ لِتَذْهَبُواْ بِبَغْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَن يَأْتِينَ بِفَحْصَةُ مُّبَيِّنَةً وَعَاشِرُوهُنَّ فِالْمَعْرُوفِ ۚ فَإِن كَرِهْتُمُوهُنَّ فَعَسَىٰٓ أَن تَكُرهُواْ شَيْئَا وَيَجَعَلَ اللَّهُ فِيهِ حَبَّرًا كَوْتَكُرهُواْ شَيْئَا وَيَجَعَلَ اللَّهُ فِيهِ حَبَّرًا

وَإِنْ أَرُوتُهُ السِّيِّبُدَالَ زَفْعِ مَكَانَ زَفْعِ وَعَاتَيْتُمْ إِخْدَاهُنَ قِنْطَارًا فَلَا تَأْخُذُ وَأَمِنْهُ شَيْئًا أَتَأْخُذُونَهُ، بُهْتَنَا وَإِشْمَانُيْدِينَا ۞

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضِ وَأَخَذْنَ مِنكُم مِّيثَقًا غَلِيظًا ۞

وَلاتَنكِخُواْ مَاتَكُمْ ءَابَ أَوْكُم مِّنَ النِّسَآءِ إِلَّا مَاقَدْ سَلَفَ إِنَّهُ وَكَانَ فَاحِشَةً وَمَقْنَا وَسَآءَ سَبِيلًا ۞ حُرِمَتْ عَلَيْكُمْ وَعَمَّنَتُكُمْ وَبَسَاتُكُمْ وَأَخَوَانكُ الْأَخْ وَعَمَّنَتُكُمْ وَخَلَاتُكُمْ وَبَسَاتُ الْأَخْ وَبَنَاكُ الْأَخْتِ وَأَمْهَنَكُمُ وَالْمَهَنُ فَي الْرَضَعَنَكُمْ وَأَخَوَانُكُومِ مِنَ الْرَضَعَةِ وَأُمْهَنُ فَي الْرَضَعَنَكُمْ وَأَخَوَانُكُم وَلَمَانَكُمُ اللّهِي فَي الرَّضَعَةِ وَأُمْهَنُ فَي اللّهِ مَنْ فِي اللّهِ اللّهِ مَنْ فَلَا حُبُورِكُم مِن فِيسَآبٍكُمُ اللّهِي مَنْ فَلَا حُبُورِكُم مِن فِيسَآبٍكُمُ اللّهِي وَخَلْتُهُمْ اللّهِي وَخَلْتُهُمْ وَالْمَهُمُونُ الْمُحْمَلُولُ الْمَنْ اللّهِ مَنْ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

^{[1] (}V.4:19) Mahr; Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridalmoney given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise.

25. And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, Auliyâ' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women. [1] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft- Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower. All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that

* وَٱلْمُحْصَنَاتُ مِنَ ٱلنِّسَآءِ إلَّامَا مَلَكَتْ أَيْمَنُكُمْ حِتَبَ اللَّهِ عَلَيْكُمْ وَأُحِلَّ لَكُمْ مَّا وَرَآةَ ذَالِكُوْأَن تَبْتَعُواْ بِأَمْوَالِكُم تُحْصِنِينَ غَيْرَ مُسَلِفِحِينَ فَمَا أَسْتَمْتَعْتُهُ بِهِ عِنْهُنَّ فَعَاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَاجُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُم بِهِ عِنْ بَعْدِ ٱلْفَرِيضَةِ إِنَّ ٱللَّهَ كَانَ عَلِمًا حَكُمًا ١

وَمَن لَمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَاتِ ٱلْمُؤْمِنَاتِ فِين مَّامَلَكَتْ أَيْمَانُكُم مِّن فَتَيَاتِكُو ٱلْمُؤْمِنَاتِ وَٱللَّهُ أَعْلَمُ بِإِيمَانِكُمُّ بَعْضُكُم مِّنْ بَعْضِ فَأَنكِحُوهُنَّ بإذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بَٱلْمَعْرُوفِ مُحْصَنَاتِ غَيْرُ مُسَافِحَاتِ وَلَا مُتَّخِذَاتِ أَخْدَانَ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ يضِفُ مَاعَلَى ٱلْمُحْصَنَاتِ مِنَ ٱلْعَذَابُ ذَلِكَ لِمَنْ خَشْتَ ٱلْعَنَتَ مِنكُمّْ وَأَن تَصْبُرُواْ خَيْرٌ لَّكُمُّ وَاللَّهُ عَفُورٌ رَّحِيمٌ ٥

يُرِيدُ ٱللَّهُ لِيُسَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن فَبْلِكُمْ وَيَتُوبَ عَلَيْكُمٌّ وَٱللَّهُ عَلَيْ حَكَدُ اللهُ

وَٱللَّهُ يُهِ بِدُأَنِ يَتُونَ عَلَيْهِكُمْ وَيُرِيدُ ٱلَّذِينَ

^{[1] (}V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

you (believers) should deviate tremendously away (from the Right Path).

- 28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with women).
- 29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.[1]
- 30. And whoever commits that through aggression and injustice. We shall cast him into the Fire, and that is easy for Allâh.
- 31. If you avoid the great sins^[2] which you are forbidden to do. We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- 32. And wish not for the things in which Allâh has made some of you to excel others.

مَشَّعُهُ نَ ٱلشَّهَوَ تِ أَن تَمِيلُواْمَيْلًا عَظِيمًا ۞

مُرِيدُ ٱللَّهُ أَن يُحَفِّفَ عَنكُمَّ وَخُلِقَ ٱلْإِنسَانُ ضَعِيفًا 🚳

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَاتَأْكُلُواْ أَمْوَ لَكُم بَيْنَكُم بِٱلْبَاطِلِ إِلَّا أَن تَكُونَ تِجَرَةً عَن تَرَاضِ مِنكُمّْ وَلَا تَقْتُلُوۤا أَنفُسَكُمُّ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ۞

وَمَن يَقْعَاۚ ذَٰلِكَ عُدُونَا وَظُلْمَا فَسَوْفَ نُصِّلْهِ نَازُا وَكَانَ ذَالِكَ عَلَى ٱللَّهُ سَمَّا ٢

ان تَحْتَىنُهُ أَكِمَا آبِرَ مَا تُنْهُونَ عَنْهُ نُكَفِّرَ عَنكُوْ سَيِّعَاتِكُمْ وَنُدْخِلْكُ مُدْخَلَا كَريمًا 🕲

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ عَ بَعْضَكُمْ عَلَى بَعْضَ

^{[1] (}V 4:29) What is said about committing suicide.

a) Narrated Thâbit ibn Ad-Dahhak صلى الله عليه وسلم The Prophet : رضى الله عنه said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

b) Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so 1 forbid Paradise for him." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 445).

c) Narrated Abu Hurairah صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahîh Al-Bukhârî Vol.2, Hadîth No.446).

said: "Avoid the صلى الله عليه وسلم The Prophet : رضى الله عنه said: "Avoid the (V.4:31) Narrated Abu Hurairah seven great destructive sins." They (the people) asked, "O Allah's Messenger! What are they?" He said, "(1) To join partners in worship with Allah, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Riba* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 840).

^{* (}see the Glossary, Appendix I)

For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

- **33.** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those (also) with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* will)^[1]. Truly, Allâh is Ever a Witness over all things.
- 34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.
- 35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well- Acquainted with all things.
- **36.** Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkîn* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

لِلرِّجَالِ نَصِيبٌ مِّمَّا أَكْتَسَبُوُّا وَلِلِسَاءَ نَصِيبٌ مِّمَّا أَكْتَسَبْنُ وَسْنَلُواْ اللَّهَ مِن فَضْلِهُ ۚ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۞

وَلِكُلِّ جَعَلْنَامَوَلِيَ مِمَّاتَرَكَ ٱلْوَلِدَانِ وَٱلْأَقْرَبُونَْ وَالَّذِينَ عَقَدَتْ أَيْمَنُكُمْ فَتَاثُوهُمْ نَضِيبَهُمُّ إِنَّ اللَّهَكَاتَ عَلَىٰ كُلْرُهُمْ فَيْءِ شَهِيدًا ۞

الرِّجَالُ فَوَّامُونَ عَلَى النِسَاةِ بِمَا فَضَلَ اللَّهُ بَعْضَهُ مُعَى بَعْضِ وَبِمَا أَنفَ قُواْمِنَ أَمَوالِهِمَّ فَالصَّالِحَاتُ قَائِتَكُ حَفِظَتُ الْغَيْبِ بِمَا حَفِظُ اللَّهُ وَالَّتِي تَخَافُونَ نُشُورَهُنَ فَعِظُوهُنَ وَالْمَجُرُوهُنَ فِي الْمَصَاجِعِ وَاضْرِهُوهُنَّ فَإِنْ أَطَعْمَكُمْ فَلاَتَمْعُواْعَلَيْهِنَ سَيِيلًا إِنَّ اللَّهَ كَانَ عَلِيًا حَيِيرًا ۞

وَإِنْ خِفْتُرْشِقَاقَ يَنِيْهِمَا فَأَنْصَثُواْ حَكَمَاقِنَ أَهْلِهِ وَحَكَمَا مِّنْ أَهْلِهَ آإِن يُرِيدَآ إِصْلَحَا يُوقِقِ ٱللَّهُ بَيْنَهُمَأُ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَمَرًا ۞

* وَاعَبُ دُواْلَمَةَ وَلَا تُشْرِكُواْ بِدِ مَشَيْعًا وَبِالْوَالِدَيْنِ إِحْسَنَا وَبِذِى الْقُرْبَى وَالْيَسَكَىٰ وَالْمَسَلِكِينِ وَالْجَارِ ذِى الْقُرْبَ وَالْجَارِ الْجُنُبِ وَالصَّاحِي بِالْجَنْبِ وَآيْنِ السَّبِيلِ وَمَا مَلَكَ تَا لَا فَحْدًا شَّ اللَّهَ لَا يُحِبُمَن كَانَ مُغْدًا لا فَحُدًا شَ

^{[1] (}V.4:33) See for details Hadîth No. 489, Vol.3, Sahîh Al-Bukharî.

- 37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.^[1]
- 38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!
- 39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has provided them? And Allâh is Ever All-Knower of them.
- 40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant), [2] but if

ٱلَّذِينَ يَبَخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخْلِ وَيَكَّتُمُونَ مَآءَ اتَنْهُمُ ٱللَّهُ مِن فَضَيلِةً. وَأَعْتَدُنَا لِلْكَيْمِينَ عَذَابَامُهِينَا ۞

وَالَّذِينَ يُسْفِعُونَ أَمْوَلَهُمْ رِينَاةَ النَّاسِ وَلَايُوْمِمُونَ بِاللَّهِ وَلَا بِالْيُوْمِ الْآخِذِّ وَمَن يَكُنِ الشَّيْطَانُ لُهُ, قَرِيمًنا فَسَلَةً قَرِيمَنا ۞

وَمَاذَاعَلَيْهِمْ لَوَءَامَنُواْ بِاللَّهِ وَٱلْيَوْمِ ٱلْآلِخِدِ وَلَلْفَقُواْ مِمَّا رَزَقَهُ مُواللَّهُ وَكَانَ اللَّهُ بِهِ مْعَلِيحًا ۞

إِنَّ ٱللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةً وَإِن تَكُ حَسَنَةً

said, "Everyday صلى الله عليه رسلم The Prophet: رضى الله عليه ملك said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahîh Al-Bukhârî, Vol.2, Hadîth No.522).

^{[2] (}V. 4:40); A) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه During the lifetime of the Prophet مملى الله عليه رسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is صلى الله عليه رسلم bright and there is no cloud in the sky?" They replied, "No." The Prophet said, "(Similarly) you will have no difficulty in seeing Allâh (عزرجك) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allâh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allah, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'îsâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allah has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allah [Alone; the real Lord of the 'Âlamîn

there is any good (done), He doubles it, and gives from Him a great reward.

- 41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?
- 42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صنى الله) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.
- 43. O you who believe! Approach not As-Salât (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), until you wash your whole body(Ghusl). And if you are ill, or on a journey, or one of you comes from the Ghâ'it(toilet), or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)^[2]. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.
- 44. Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

يُضَلِعِفْهَا وَيُؤْتِ مِن لَّذَنَّهُ أَجْرًا عَظِيمًا ۞ فَكَيْفَ إِذَاحِشْنَا مِن كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِشْنَا بِكَ عَلَىٰ هَنَّةً لَا يَ شَهِيدًا ۞

يَوْمَبٍ ذِيَوَةُ ٱلَّذِيتَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوْشُتَوَىٰ بِهِمُ ٱلأَرْضُ وَلاَيْكُمُنُونَ ٱللَّهَ حَدِيثَا ۞

يَتَأَيُّهُا الَّذِينَ مَامَنُواْ لَا تَقْدَيُواْ الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَقَّى تَعْلَمُواْ مَا تَقُولُونَ وَلَاجُنُبُّا إِلَّا عَابِرِي سَبِيلٍ حَقَّى تَعْلَمُواْ مَا تَقُولُونَ وَلَاجُنُبُّا أَوْمَانَ صَفِيرًا وَقَرَاتُهُمُ مَنْ فَلَى الْفَالِيطِ أَوْلَى مَسْتُمُ الْفَيْلِ اللّهَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

أَلَوْتَرَ إِلَى ٱلَّذِينَ أُوثُواْنَصِيبَاقِنَ ٱلْكِتَئِبِ يَشْتَرُونَ ٱلضَّلَالَةَ وَيُرِيدُونَ أَن تَضِلُواْ ٱلسَّبِيلَ ۞

(mankind, jinn and all that exists)], whether they were obedient or disobedient. Then Allâh, [the Lord of the 'Ålamîn (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allâh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allâh." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 105).

B) See the footnote of (V. 68:42)

^{[1] (}V.4:42) See footnote of (V. 3:85).

^[2] (V.4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

- 45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a Walî (Protector), and Allâh is Sufficient as a Helper.
- 46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And Râ'inâ ii with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.
- 47. O you who have been given the Scripture (Jews and Christians)! Believe in صلى الله what We have revealed (to Muhammad مليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose. mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers [2] And tne Commandment of Allâh is always executed [3]
- 48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), he has indeed invented a tremendous sin. [4]

وَٱللَّهُ أَغَلَهُ مِأَعْدَ آيِكُو ۚ وَكُفَىٰ مَاللَّهِ وَلِتَا وَكَفَىٰ بَاللَّهِ نَصِيرًا 🕮

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلْكَلِمَعَن مَّوَاضِعِهِ ، وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعْ غَيْرَمُسْمَعِ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنَا فِي ٱلدِّنَّ وَلَوْأَنَّهُمْ قَالُواْ سَمِعْنَاوَأَطَعْنَاوَآسَمَعْ وَٱنظُرْنَا لَكَانَ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنَ لَّمَنَهُ مُؤَلَّقَهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ

يَتَأَيُّهُا الَّذِينَ أُوثُوا الْكِتَابَ وَامِنُواْ مِمَا نَذَّلْنَا مُصَدِّقًا لِمَامَعَكُم مِّن قَبْلِ أَن نَظْمِسَ وُجُوهَا فَنُرُدِّهَاعَلَآ أَدْبَارِهَآ أَوْ نَلْعَنَهُ مُكَمَالَعَنَّاۤ أَصْحَابَ ٱلسَّنَتُ وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا ١

إِنَّ أَلَّهَ لَا يَغْفِوُ أَن يُشْرَكَ بِهِ ء وَيَغْفِرُ مَادُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِاللَّهِ فَقَدِ ٱفْتَرَى إِثْمًا

^{[1] (}V.4:46) Rá'inâ: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

^{[2] (}V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allah's Messenger Muhammad مسلى الله عليه وسلم and in his Message of Islâmic Monotheism and in this Qur'an.

^{[3] (}V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

الما (V.4:48) Narrated Anas صلى الله عليه وسلم The Prophet: رضني الله عنه said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes'. Then Allah will say, 'While you were in the backbone of Adam, I asked you

- 49. Have you not seen those (Jews and Christians)^[1] who claim sanctity for themselves? Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a thread in the long slit of a date-stone.
- **50.** Look, how they invent a lie against Allâh, and enough is that as a manifest sin.
- **51.** Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tâghût*^[2] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).
- 52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- **53**. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.
- 54. Or do they envy men (Muhammad בעני and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and Al-Hikmah (As-Sunnah Divine Revelation to those Prophets, not written in the form of a book), and conferred upon them a great kingdom.
- 55. Of them were (some) who believed in him (Muhammad, صلى الله عليه وسلم); and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)

ٱلْوَتَىٰ إِلَىٰ ٱلَّذِينَ يُرَكُّنَ أَنْفُسَهُمْ بَلِ ٱللَّهُ يُسَرِّقِي مَن يَشَــَنَهُ وَلَايُظَالَمُونَ فَتِيدًا۞

ٱنظرُكَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبُّ وَكَفَىٰ بِهِ ۗ اِثْمَامُ بِينًا ۞

ٱلْوَتَىرَ إِلَى الَّذِينَ أُونُواْ نَصِيبًا مِّنَ الْعَبِتَبِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّلْغُوتِ وَيَـقُولُونَ لِلَّذِينَ كَفَرُواْ هَلَوُٰلِآءَ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُواْ سَبِيدًا ۞

ٱُولَتِهِكَ ٱلَّذِينَ لَعَنَهُ مُؤَاللَّهُ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُ. نَصِدًا ۞

أَمْ لَهُ مُنْصِيبٌ مِنَ ٱلْمُلْكِ فَإِذَا لَا يُؤَثُّونَ ٱلنَّاسَ نَعَمُ اهُ

أَمْرِ يَحْسُدُونَ النَّاسَ عَلَىٰمَا َهَ اتَسْهُمُ اللَّهُ مِن فَضَيلِةً -فَقَدْ ءَاتَيْنَا ءَالَ إِبْرَهِيمَ ٱلْكِتَبَ وَلَلْحِكُمَةَ وَءَاتَنْسُعُم مُلْكًا عَظِيمًا ۞

ڣٙؠ۠ؠؙۯڡۜڹٚ؞ؘٵڡٙڗؘؠۣڍٷڡڹۿؙۅڡۧڹڝڷؘڠڐؙۊۘڴؽٙؽ؉ؚۼڡۜڹٚٙ ڛؘۼٮڒؙٵۿ

much less than this, (i.e.not to worship others besides Me), but you insisted on worshipping others besides Me.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551).

^{[1] (}V.4:49) See Tafsîr Ibn Kathîr.

^[2] (V.4:51) The words "Jibt and Tâghût" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any human being. [Please see Tafsîr Ibn Kathîr and the footnote of (V.2:256)].

^{[3](}V.4:55). see the footnote of (V.3:85).

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- 56. Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever All-Mighty, All-Wise.
- 57. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun^[1] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[2].
- 58. Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.
- 59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
- 60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the *Tâghût*¹³¹

إِنَّ ٱلَّذِينَ كَفَرُواْ بِعَا يَنِتَنَاسَوْفَ نُصْلِيهِمْ نَازَا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّ لَنَهُمْ جُلُودًا عَيْرُهَا لِيَدُوقُواْ الْهَذَابُّ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ۞

ۅؘۘٲڵؘؽڹؘٵڡٮؙؗۅٲۅٛۼٮؙڶۅؖٲڶڞٙڸڂؾؚڛٮؙڎڂؙۿؙڡ۫ڔڂۜڶؾ ۼؖؠؠؽٮػٙؾۼٵڵڵۧۯ۫ڣٮؙۯڂڸڍڽڒڣؠۿٲٲؿۘۮؖٲڵۿڡ۫ڔڣؠۿٙ ۘڷؘۯؿٞ؋ؙڟۿٙۯٷٞؖ۫ۯڹؙڎڂؚڶؙۿڂڟؚڵۘڟڸڸڵ۞

﴿إِنَّ اللَّهَ يَأْمُرُكُورُ أَنْ تُؤَدُّواْ ٱلأَمْنَئَتِ إِلَيَّا أَهْلِهَا وَإِذَاحَكَمْتُم بَيْنَ النَّاسِ أَن تَحَكُمُواْ بِالْعَدْلِ أِلِنَّ اللَّهَ يَوْمَنَا يَعِظُكُمْ بِهِنَّةً إِنَّ ٱللَّهُ كَانَ سَعِيعًا بَصِيعًا

يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ أَطِيعُواْ اللَّهَ وَأَطِيعُواْ الرَّسُولَ وَأُولِي ٱلأَمْرِمِنكُوْ أَإِن تَنَزَعْتُمُوفِ شَيْءٍ فَرَدُوهُ إِلَى اللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُوْمِمُونَ بِاللَّهِ وَٱلْمُؤْمِرُ ٱلْاَحِدِّ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۞

ٱلْمَتَرَالَىٰ الَّذِينَ يَرْعُمُونَ أَنَّهُمْءَ اَمَنُواْ بِمَآ أُنْزِلَ إِلَيْكَ وَمَآ اُنْزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكُمُواْ إِلَىٰ الطَّلْمُوتِ وَقَدْ أُمِرُوۤاْ أَن يَكْفُرُواْ بِقِدِّ وَيُرِيدُ

^{[1] (}V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsīr Ibn Kathîr*, Vol. I, Page 63 and also see the footnote of (V.29:64).

⁽V.4:57) Narrated Anas ibn Mâlik خصائى الله عليه وسلم :The Prophet رضنى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.474).

^{[3] (}V.4:60) Tâghût : See the footnote of (V.2:256)

(false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray. [1]

- 61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم)," you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه with aversion.
- 62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"
- 63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid cf Him) to reach their innerselves.
- 64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger (صلى الله عليه وسلم) had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.
- 65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad مسلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

ٱلشَّيْطَانُ أَن يُضِلَّهُ مْ ضَلَلًا بَعِيدًا ۞

وَإِذَاقِيلَ لَهُ مِّنَمَا لَوَا إِلَكَ مَاۤ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيْتَ ٱلْمُنَفِقِينَ يَصُدُّونَ عَنكَ صُدُودًا ۞

فَكَيْفَ إِذَا أَصَابَتْهُ مِمُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّةِ جَآءُوكَ يَحَلِفُونَ بِاللَّهِ إِنْ أَرَدُنَا إِلَّا إِحْسَدِنَا وَتَوْضِيقًا ۞

أُوْلَتَيِكَ ٱلَّذِينَ يَعْلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمْ فَأَغَرِضْ عَنْهُمْ رَوَعُظْهُمْ وَقُل لَّهُمْ فِيَ أَنْفُسِهِمْ وَقَرْلًا بَلِيغًا ۞

وَمَاۤ أَرْسَـٰ لَنَامِن تَسُولِ إِلَّا لِيُطَـٰعَ بِإِذَٰ نِ اللَّهَ ۚ وَلَوَاۡنَهُمۡ إِذَظَـٰلَمُوۤاۡ أَنفُسَهُمۡ جَآءُوكَ فَاشۡـتَغۡفَرُواۡللَّهَ وَاسۡـتَغۡفَرَ لَهُـمُ ٱلرَّسُولُ لَوَجَدُواۡللَّهَ تَوَّابُ ارَّحِيــمَا ۞

فَلَاوَرَيِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُ مُرْثُمَّ لَا يَجِدُواْ فِى أَنفُسِهِمْ حَرَجًا إِيِّمَا قَضَيْتَ وَيُسَلِّمُواْ نَسْلِيمًا ۞

^{(1) (}V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلع الشاعلية وسلم) for judgement — For details, see Tafsîr At-Tabarî.

- 66. And if We had ordered them (saying), "Kill yourselves (i.e. the innnocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);
- 67. And indeed We should then have bestowed upon them a great reward from Ourselves.
- **68.** And indeed We should have guided them to a Straight Way.
- 69. And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddîq رضى), the martyrs, and the righteous. And how excellent these companions are!
- 70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.
- 71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.
- 72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed, Allâh has favoured me in that I was not present among them."
- 73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say as if there had never been ties of affection between you and him "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."
- 74. Let those (believers) who sell the life of this world for the Hereafter fight in the

وَلُوْأَنَّاكَتَبْنَاعَلَيْهِمْأَنِ ٱقْتُلُواْ أَنْفُسَكُمْ أَوَالْخُلُواْ أَنْفُسَكُمْ أَوْاَخُرُهُمْ أَلَا قَلِيلٌ مِّنْهُمُّ وَلَوْأَنْهُمْ فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمُّ وَلَوْأَنَهُمْ فَعَلُونَ بِهِ عَلَىكَانَ خَيْسًلَ لَهُمْ وَأَشَدَ تَفْهِيسًا ۞ لَهُمْ وَأَشَدَ تَفْهِيسًا ۞

وَإِذَا لَّاتَيْنَاهُم مِّن لَّدُنَّا أَجْرًا عَظِيمًا ١

وَلَهَدَيْنَاهُرْصِرَطُامُّسْتَقِيمًا ۞

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَتَهِكَ مَعَ ٱلَّذِينَ أَنْعَـدَ اللَّهُ عَلَيْهِ مِقِنَ النَّبِيَّ فَ وَالصِّدِيقِينَ وَالشُّهَدَاَةِ وَالصَّلِحِينَّ وَحَسُنَ أُولَتَهِكَ رَفِيقًا ۞

ذَلِكَ ٱلْفَصْلُمِتَ ٱللَّوَكَفَنَ بِٱللَّهِ عَلِيمًا ۞ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ خُدُواْ جِذْرَكُمْ فَٱنْفِرُواْ

وَانَّ مِنكُولَمَن لِّيُمَطِّئَنَ فَإِنْ أَصَبَتَكُمُ مُصِيبَةٌ قَالَ قَدَأَنْعُــَرُاللَّهُ عَلَى إِذْ لَرُّ أَكُن مَعَهُمْ شَهِيدًا ۞

ثُبَاتٍ أَوْإِنِفِرُواْجَمِيعَا ١

وَلَيِنْ أَصَنَبَكُوفَضَلُ مِّنَ ٱللَّهِ لِيَقُولَنَّكَأَن لَّرَتَكُنُ بَيْنَكُو وَبَيْنَهُ وُمَوَدَّهٌ يُنكَيْتَنِي كُنتُ مَعَهُمْر فَاقُوزَ فَوْزًا عَظِيمًا ۞

*فَلْيُقَايِّلْ فِي سَبِيلَ ٱللَّهِ ٱلَّذِينَ يَشْرُونَ

وَأَجْعَا لَّنَامِن لَّدُنكَ نَصِهِ اللَّهِ اللَّهِ

Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tâghût* (Satan). So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform As-Salât (lqâmat-as- Salât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scalish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad "رصلي الله عليه رسلم Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from

ٱلْحَيَوْةَ ٱلدُّنْيَا بِالْآخِرَةَ وَمَن يُقَدِيلَ فِي سَبِيلِ
الْمَهِ فَيُقَدِّمُ أَوْ يَغْلِبْ فَسَوْفَ فُوْتِيهِ أَجْرًا
عَظِيمًا ۞
وَمَالكُوْلاَتُقْتِلُونَ فِسَبِيلِ اللّهِ وَٱلْمُسْتَضْعَفِينَ مِنَ
الرِّيَالِ وَٱلنِّسَآءَ وَٱلْوِلْدَنِ ٱلَّذِينَ يُقُولُونَ رَبَّنَا أَخْرِحْنَا مِنْ
هَذِهِ الْقَرْرَيَةِ الظَّالِمِ أَهْلَا وَالْجَعَالِ اللّهِ عَلَيْهُ اللّهِ اللّهِ الْمَلْعَالَةَ عَلَيْهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ وَلَنّا اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

ٱلَٰذِينَ ءَامَوُائِفَتَلُونَ فِ سَبِيلِٱللَّهِ وَٱلَٰذِينَ كَفَرُوائِفَتِلُونَ فِي سَبِيلِٱلطَّلْخُوتِ فَقَائِلُوۤا أَوْلِيَآءَ ٱلشَّيۡطُلِّ ۚ إِنَّ كَيْنَدَ ٱلشِّنْتَطِلنَ كَانَصَعِيفًا ۞

أَلْوَتَوَالَى الذِينَ قِيلَ لَهُمُرُكُفُّواْ أَيْدِينَكُمُّ وَأَقِيمُواْ الصَّلَوَة وَ الْوَاالزَّكُوةَ فَلَمَّاكُمِّيْبَ عَلَيْهِمُ القِتَالُ إِذَافَرِيقُ مِنْهُمْ يَغَشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوَّا لَسَّدَّخَشْيَةً وَقَالُواْ رَبِّنَا لِرُكَتَبْتَ عَلَيْنَا القِتَالَ لَوْلَا أَخَرَتَنَا إِلَىٰ أَجَلِ قِيتٍ قُلْ مَنَعُ الدُّيْنَا قَلِيلٌ وَالْاحِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُطْلَمُونَ فَتِيلًا ۞

أَيْنَمَا تَكُونُواْ يُدْرِكَكُواْ أَمْوَتُ وَلَوَكُشَتْمْ فِي بُرُوجِ مُّشَيَّدَةً وَالنَّصِبْهُمْ حَسَنَةٌ يَقُولُواْ هَذِهِ عِنْ عِندِكَ قُلْ اللَّهِ وَالنَّصِبْهُمْ سَيِّنَةٌ يَقُولُواْ هَذِهِ مِنْ عِندِكَ قُلْ كُلُّ مِنْ عِندِاللَّهِ فَمَّالِ هَوْلَاةٍ الْفَوْمِلَايَكَادُونَ يَفْقَهُونَ حَدِيثًا ۞

مَّا أَصَابَكَ مِنْ حَسَنَةٍ فِمِنَ ٱللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةِ

^[1] (V.4:76) See the footnote of (V.2.256).

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yourself. And We have sent you (O Muhammad مسلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.

- **80**. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away,then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.
- 81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه), a section of them spend all night in planning other than what you say. But Allâh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.
- 82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.
- 83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (منه وسنم or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), except a few of you.
- صلى الله عليه 84. Then fight (O Muhammad صلى الله عليه) in the Cause of Allâh, you are not tasked

فِين نَّفْسِكُ وَأَنْسَلْنَكَ لِلتَّاسِرَسُولَا وَكَفَى بِاللَّهِ شَهِيدًا ۞

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۗ وَمَن تَوَلِّ فَمَا أَرْسَلْنَكَ عَلَيْهِ مْرَخِيظًا ۞

ۘۅؘؽڡؙؙۅڵۅڹؘڟٵڠةٞ؋ٳۮؘٵؠۯۯؙڡٛٲڡۣڹٝۼڹڍڮٙؠؾۜؾڟٳٙڣؖةٞ ڡٟڹۿڂ؏ؙؿۯۘٵڶٙۮ؆ؾۘڡؙؙۅڶۜٞٷۘڷڷۿؽڬؿؙڹؙڡٵؽڹؚؾؚٮؙۅؖڐۜ ڡؘٲۼڔۻ۫ۼڹ۫ۿؙؗ؞ٞۅؘٮۘٙۅؘڪٙڶۼٙڸٲڛۜڋۅۛڪۼٙؽؠٲڛۜٙ ۅؘڮڽڵڒ۞

ٱفَكَرَيْتَدَبِّرُونَٱلْقُرْءَانَّ وَلَوْكَانَ مِنْ عِندِغَيْرِ ٱللَّهِ لَوَجَدُواْفِيهِ ٱخْتِلَفَا كَثِيرًا ۞

فَقَائِتِلْ فِي سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۚ وَحَرِّضِ

^[1] (V.4:79) See the footnote (A) of the (V.2:252).

^{[2] (}V. 4:80) (A) Narrated Abu Hurairah صلى الله عنه (عليه رسلم Allâh's Messenger صلى الله عليه رسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 251).

⁽B) Narrated Abu Hurairah صلى الله عنه said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 384).

(held responsible) except for yourself, and incite the believers (to fight along with you). it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

- 85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.
- 86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things. [1]
- 87. Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection, about which there is no doubt. And who is truer in statement than Allah?
- 88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has

ٱلْمُؤْمِنِينَ عَسَى اللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ كَفُوُّاْ وَٱللَّهُ أَشَدُ مَأْسًا وَأَشَدُ تَنْكُلًا ٥

مِّنْعَأُومَن نَشْفَعْ شَفَاعَةُ سَيِّئَةً يَكُن لَّهُ وَكِفْلٌ مِّنْهَأْ وَكَانَ ٱللَّهُ عَلَى كُلِّي شَيْءٍ مُقِيتًا ١

وَإِذَا كُيِّيتُ مِبْتَحِيَّةٍ فَحَيُّواْ بِأَحْسَنَ مِنْهَآ أَوْرُدُّوهَآ انَّ أَلَّهَ كَانَ عَلَىٰ كُلِّي شَيْءٍ حَسِيبًا ١

ٱللَّهُ لَا إِلَهَ إِلَّاهُوُّ لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ ٱلْقِينَمَةِ لَارَبْ فِيةً وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ١

* فَمَا لَكُمْ فِي ٱلْمُنَافِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرَّكُسَهُم بِمَاكِسَهُمُ أَأَمُّهُ بِدُونَ أَن تَقِدُولَ مِنْ أَضَلَ ٱللَّهُ وَمَن يُضْلِل ٱللَّهُ فَلَن تَجِدَلَهُ رسَبِيلًا ٨

said, "Allâh created Adam صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "Allâh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allah's Mercy be on you)." So they increased 'wa Rahmatullah.' " The Prophet مبلى الله عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 246).

*"His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allah, only the names are the same, e.g., Allah has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allah says in the Qur'an: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep (for details See Fath Al-Bâri, Vol. 6, Page 108,9 and Vol.13, Page 238,9).

⁽V.4:86) How the Salâm (greeting) began.

made to go astray, you will never find for him any way (of guidance).

- 89. They wish that you reject Faith, as they have rejected Faith, and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad صلى الله عليه وسلم). But if they turn back (from Islâm), take (hold of) them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.
- 90. Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allâh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allâh has opened no way for you against them.
- 91. You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold of) them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
- 92. It is not for a believer to kill a believer except (that it be) by mistake; and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood-money, i.e. *Diya*) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is prescribed); and if he belonged to a people with whom you have a treaty of mutual alliance,

وَدُوْالْوَتَكُفُرُونَ كَمَاكَفَرُواْ فَتَكُونُونَ سَوَأَةً فَلَا تَتَخِذُواْمِنْهُمْ أَوْلِيَآءَ حَتَّى يُهَاجِرُواْ فِ سَيبلِ اللَّهَۚ فِإِن تَوَلَّوْاْ فَخُدُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدتُنُمُوهُمُّ وَلَاتَتَخِذُواْمِنْهُمْ وَلِيَاوَلَا نَصِيرًا ۞

إِلَّا اَلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمِ بَيْنَكُوْ وَبَيْنَهُ وَمِيَّقُ أَوْجَآهُ وكُمْ حَصِرَتْ صُدُورُهُمُّ أَن يُقَاتِلُوكُمْ أَوْيُقَاتِلُواْ قَوَمَهُ مُؤْوَلَّوْشَآءَ اللّهُ لَسَلَطَهُمْ عَلَيْكُو فَلَقَاتَلُوكُوْ قَإِن اعْتَزَلُوكُمْ فَلَرَيُقَاتِلُوكُوْ وَالْقَوْا إِلَيْكُمُ السِّلَرَفَمَا جَعَلَ اللّهُ لَكُوْعَلَيْهِمْ سَبِيلًا ۞

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُواْ قَوْمَهُمْكُلِّ مَارُدُوَّ إِلَى الْفِتْنَةِ أُرْكِسُواْفِيهَا ۚ فَإِن لَّرَيْعَ تَزِلُوكُمْ وَيُلْفُواْ إِلَيْكُمُ السَّلَمَ وَيَكُفُواْ أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ ثَقِقْتُمُوهُمُّ وَأُولَتَهِكُمْ جَعَلْنَا لَكُوْمَلَيْهِمْ شَلْطَنَا مُّيِينًا ۞

وَمَاكَانَ لِمُوْمِنَ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَئًا وَمَن قَتَلَ مُؤْمِنًا خَطَا فَتَحْدِيرُ رَقِبَةٍ مُؤْمِنَةِ وَدِيةٌ مُّسَلَّمَةٌ إِلَى أَهْلِهِ ۚ إِلَّا أَن يَصَمَّدُ فُوْمُ فَإِن كَانَ مِن قَوْمٍ عَدُقِ لََّكُمْ وَهُوَمُؤْمِنُ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةً وَإِن كَانَ مِن قَوْمٍ بَيْنَكُمْ وَبَيْنَهُ مِرِيشَقٌ فَذِيدٌ مُّ مُسَلَّمَةً إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةً فَوْمِنَ أَوْمَنَ أَوْمَنَ لَمَ مَنْ اللَّهِ مَا لَكُمْ اللَّهِ اللَّ compensation (blood-money, i.e. *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

- 93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him. [1]
- 94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Acquainted of what you do.
- 95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.
- 96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is

فَصِياهُ شَهْ رَيْنِ مُتَابِعَيْنِ قَوْبَةً مِّنَ ٱللَّهُ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ۞

وَمَن يَقْتُلُ مُؤْمِنَا مُتَعَيِّدًا فَجَزَأَوُّهُۥ جَهَنَّرُخُلِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَمَنهُ، وَأَعَـذَ لَهُ، عَذَابًا عَظِيمًا ۞

يَتَأَيُّهُا الَّذِيكَ الْمَنْوَا إِذَا ضَرَبَّهُ مِّ فِي سَبِيلِ
اللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنْ أَلْقَنَ إِلَيْكُمُ
السَّلَةَ لَسَتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ
الْحَيْوَةِ الدُّنْيَا فَعِنْ دَاللَّهِ مَغَا فِرُكَثِيرَةً
الْحَيْوَةِ الدُّنْيَا فَعِنْ دَاللَّهِ مَغَا فِرُكَثِيرَةً
حَذَلِكَ كُنتُم مِن قَبْلُ فَمَنَ اللَّهُ
عَلَيْكُمْ فَتَبَيِّنَوُ إِنَّ اللَّهَ كَانَ بِمَا
عَلَيْكُمْ فَتَبَيِّنُواْ إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿

لَّايَسْتَوِى الْقَعِدُونَ مِن الْمُؤْمِنِينَ غَيْرُأُولِي الضَّرَدِ وَالْمُجَهِدُونَ فِ سَبِيلِ اللهِ بِأَمْوَلِهِمْ وَاَلْفُسِهِمُّ فَضَّلَ اللهُ الْمُجَهِدِينَ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ عَلَى الْقَعِدِينَ دَدَجَةً وَكُلَّ وَعَدَاللهُ الْمُسْتَىٰ وَفَضَّلَ اللهُ الْمُجَهِدِينَ عَلَى الْقَعِدِينَ أَجْرًا عَظِيمًا ۞ الْقَعِدِينَ أَجْرًا عَظِيمًا ۞

دَرَجَنتِ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ ٱللَّهُ عَفُورًا

⁽V.4:93): A) Narrated Ibn 'Umar رضي الله عنهه : Allåh's Messenger صلى الله عليه وسلم said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

Ever Oft-Forgiving, Most Merciful.

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination!

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allah is likely to forgive them, and Allah is Ever Oft- Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allâh and His Messenger (صلى الله عليه وسلم), and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salât (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which

رِّحِيمًا ۞

إِنَّ اَلَّذِينَ وَفَنَهُمُ الْمَلَتِ كُهُ ظَالِمِي أَنفُسِهِمْ قَالُوافِيمَ كُنُمُّ قَالُواكُمَّا مُسْتَصَّمَعِينَ فِي الْأَرْضُ قَالُوا الْمَرْتَكُنَ أَرْضُ النَّهُ وَسِعَةَ فَتُهَا يَحُروافِيهَا فَافُلْتَهِكَ مَأْوَنهُمْ حَمَدُةً وَسَآةَتُ مَصِرًا ۞

إِلَّا ٱلْمُسْتَضْعَفِينَ مِنَ ٱلرَّحِالِ وَٱلنِّسَآ وَٱلْوِلَدَنِ لَايَسْتَطِيعُونَ حِلَةَ وَلَايَهْ تَدُونَ سَبِيلَا ۞ فَاقُلْتَهِكَ عَسَى ٱللَّهُ أَن يَعْفُوعَنْهُمُّ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورًا ۞

* وَمَن يُهَاجِرْ فِ سَبِيلِ ٱللَّهِ يَجِدْ فِى ٱلْأَرْضِ مُرَعَمَا كَثِيرًا وَسَعَةً وَمَن يَخْرُجُ مِنْ بَيْتِهِ عَمُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِ عَثْمَةٍ ذَرِكُهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجُرُهُ وَعَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ عَفُوزًا يَحْسِمًا ۞

وَإِذَاضَرَيْتُرُفِى ٱلْأَرْضِ فَلَيْسَ عَلَيْكُو جُنَاحُ أَن تَقْصُرُواْمِنَ الصَّلَوَةِ إِنْ خِفْتُر أَن يَفْتِنكُوالَّذِينَ كَفَرُوَّا إِنَّ ٱلْكَيْفِرِينَ كَانُواْ لَكُوْعَدُوَّا لِمُعِينَا ۞

وَإِذَاكُنتَ فِيهِ مَفَاقَمَتَ لَهُمُ الصَّلَوْةَ فَلْتَقُدِّ طَآيِفَ لَهُ يِنْهُم مَعَكَ وَلْيَا خُذُواْ أَسْلِحَتَهُمُّ فَإِذَا سَجَدُواْ فَلْيَكُونُواْ مِن وَرَآيِكُمْ وَلْتَأْتِ طَآيِفَةً أُخْرَىٰ لَمْ يُصَلُّواْ فَلْيُصَلُّواْ مَعَكَ وَلْيَآخُدُواْ حِذْرَهُمْ وَأَشْلِحَتَهُمُّ وَدَّ الَّذِيرِي كَعْمُواْ

^{[1] (}V.4:97) See the footnote of (V.3:149).

have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers. [1]

103. When you have finished As-Salât (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform As-Salât (lqamat-as-Salât). Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh, [2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not

لَوْتَغَفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَحِيلُونَ عَلَيْكُمْ مَّيَلَةٌ وَحِدَةً وَلَاجُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذَى مِّن مَّطْدٍ أَوْكُنتُه مِمَّرَضَىۤ أَن تَصَعُورُ أَسْلِحَتَكُمْ وَخُدُواْحِذْرَكُمُّ إِنَّ ٱللَّهَ أَعَدَّ لِلْكَنْفِرِينَ عَذَابًا مُعِينًا ۞

فَإِذَا قَضَيْتُهُ ٱلصَّلَوٰةَ فَأَذْكُرُواْ ٱللَّهَ قِيَــَمَا وَقُـعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا ٱطْمَاْ نَنتُمْ فَأَقِيـمُواْ ٱلصَّلَوٰةً إِنَّ ٱلصَّلَوٰةَ كَانَتْ عَلَى ٱلْمُؤْمِنِينَ كِتَنَبًا مَوْقُولَتِنَا ۞

وَلاَتَهِنُواْفِ ٱبْتِعَآءِ ٱلْفَوْمِ إِن تَكُونُواْ تَأْلَمُونَ فَإِنَّهُمْ يَأْلُمُونَ كَمَا تَأْلُمُونَّ وَتَرْجُونَ مِنَ ٱللَّهِ مَا لَا يَرْجُونَ وَكَانَ ٱللَّهُ عَلِيمًا حَكِمًا ۞

إِنَّاأَنْزِلْنَآإِلَيْكَ ٱلْكِتَنَبَالِاَلْقِ لِتَحْكُمُ بَيْنَ ٱلنَّاسِ مِمَّاأَرْنِكَ ٱللَّهُ وَلَاتَكُن لِلْخَآبِنِينَ خَصِيمًا ۞

وَٱسْتَغْفِرِٱللَّهَ ۗ إِنَّ ٱللَّهَ كَانَغَفُورًا تَحِيمًا ۞

وَلَا يُجَادِلُ عَنِ ٱلَّذِينَ يَخْتَ انُونَ أَنفُسَهُمْ إِنَّ ٱللَّهَ

 $^{^{\}mathrm{ItI}}$ (V.4:102) See the footnote of (V.2:239).

^{[2] (}V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night. Narrated Abu Hurairah رصني الله عليه وسلم : I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." Sahîh Al-Bukhârî', Vol.8, Hadîth No.319).

like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns a sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent. he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His صلى الله Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The and Al-Hikmah (Islâmic laws, Our'ân). knowledge of legal and illegal things, i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh to you (O Muhammad صلى الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous has ordained), which Allâh deeds conciliation between mankind; and he who

لَا يُحِدُ مَن كَانَ خَوَانًا أَشِمًا ١ يَسْتَخْفُونَ مِنَ ٱلنَّاسِ وَلَايَسْتَخْفُونَ مِنَ ٱللَّهِ وَهُوَمَعَهُمْ إِذْيُبَيِّتُونَمَا لَايَرْضَىٰمِنَ ٱلْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۞

هَأَنتُمْ هَؤُلَّاهِ جَدَلْتُمْ عَنْهُمْ فِي ٱلْحَمَوةِ ٱلدُّنيَا فَمَن يُجَلِدلُ ٱللَّهَ عَنْهُمْ يَوْمَ ٱلْقَسَمَةِ أَمْمَّن يَكُونُ عَلَيْهِمْ وَكِيلًا 🕲

وَمَن يَعْمَلُ سُوِّءًا أَوْ يَظْلِمْ نَفْسَهُ وثُمَّ يَسْتَغْفِر ٱللَّهَ يَجِدِ ٱللَّهَ غَفُولًا رَّحِيمًا ١ وَمَن يَكْسِبُ إِثْمًا فَإِنَّمَا يَكْسِبُهُ وعَلَى نَفْسِهُ ع وَكَانَ ٱللَّهُ عَلِيمًا حَكِمًا ١

وَمَن يَكْسِبْ خَطِيَّةً أَوْ إِثْمَاثُمَّ يَرْمِ بِهِ، بَرْتَكَافَقَدِ أَحْتَمَلَ يُهْتَنَّا وَإِثْمَاشِينًا ١

وَلَوْلَا فَضُلُ ٱللَّهِ عَلَيْكَ وَرَحْمَتُهُ و لَهَمَّت طَالَهِفَةٌ مِّنْهُمْ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمَّ وَمَا يَضُرُّ وِيَٰكَ مِن شَيْءً وَأَنزَلَ أَلِيَّهُ عَلَيْكَ ٱلْكِتَابَ وَٱلْحِكْمَةَ وَعَلَّمَكَ مَالَةٍ تَكُن تَعْلَهُ وَكَانَ فَضِلُ ٱللَّهِ عَلَىٰكَ عَظِمًا ١٠

* لَاخَيْرَ فِي كَثِيرِ مِّن نَجْوَلِهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْمَعْرُونٍ أَوْ إِصْلَيْجِ بَيْنَ ٱلنَّاسِ وَمَن يَفْعَلْ ذَلِكَ ٱبْتِغَاءَ مَرْضَاتِ ٱللَّهِ فَسَوْفَ does this, seeking the good Pleasure of Allah, We shall give him a great reward.

- 115. And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell what an evil destination!
- 116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.
- 117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân*.(Satan), a persistent rebel!
- 118. Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves.
- 119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Walî* (protector or helper) instead of Allâh, has surely suffered a manifest loss. [2]
- 120. He [Shaitân (Satan)] makes promises to them, and arouses in them false desires; and Shaitân's (Satan) promises are nothing but deceptions.
- 121. The dwelling of such (people) is Hell, and they will find no way of escape from it.
- 122. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, We shall admit them

نُوْتِيهِ أَجْرًا عَظِيمًا ١

وَمَن يُشَافِقِ الرَّسُولَ مِنْ بَعْدِ مَاتَبَيَّتَ لَهُ ٱلْهُدَىٰ وَيَتَّبِعْ غَيْرٌ سَبِيلِ ٱلْمُؤْمِنِينَ نُولِّهِ عَمَا وَلَىٰ وَنُصْلِهِ عَجَمَّةٌ وَسَاءَتْ مَصِيرًا ۞

إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ ، وَيَغْفِرُ مَادُونَ ذَالِكَ لِمَن يَشَاءَ وَمَن يُشْرِكُ بِٱللَّهِ فَقَدْ ضَلَّ ضَمَالَاً بَعِيدًا ۞

ٳڹۑؘۮڠؙۅڹؘڡؚڹۮؙۅڹڣ؆ٳڵۜٳٙڹۜؿؙٲۅٙٳڹۑؽۿٷٮؘ ٳڵۜٙۺؘؽڟڹؘٲمٙڕۣۑۮؘٳ۞

لَّهَنَهُ اللَّهُ وَقَالَ لَأَتَّ خِذَتَ مِنْ عِبَادِكَ نَصِيبًا مَّفُرُوضَا هَ

وَلَأَضِلَنَهُمْ وَلَأَمُنِيَنَهُمْ وَلَآمُرَنَهُمْ فَلَيُبَيِّكُنَّ عَاذَاتِ الْأَنْعَكِ وَلَآمُرَنَهُمْ فَلَيْعَيْرُتَ خَلْقَ اللّهِ وَمَن يَتَّخِذِ الشَّيْطَانَ وَلِيَّا مِن دُونِ اللّهِ فَقَدْخَسِرَخُسْرَانَا مُبينًا ۞

يَعِدُهُمْ وَيُمَنِّيهِ هِمِّوَمَايَعِدُهُمُ ٱلشَّيْطَنُ إِللَّهَ يَطَنُ إِللَّهُ عَلَانُ إِلَّاعُرُونَا ۞

أُوْلَتِكَ مَأْوَنهُ مُرْجَهَ نَرُولًا يَجِدُونَ عَنْهَا مَحِيصًا ۞

وَٱلَّذِينَ ءَامَنُواْوَعَمِلُواْالصَّلِيحَتِ سَـنُدْ خِلُهُمْ جَنَّاتِ تَجْرِي مِن تَحْتِهَاٱلْأَنْهَــُرُخَلِيدِتَ

^{[1] (}V. 4:115) See the footnote of (V.3:85).

^{[2] (}V.4:119) See the footnote of (V.59:7).

to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

- 123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
- 124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.
- 125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a gooddoer See V.2:112). And follows the religion of Ibrâhîm¹¹ (Abraham) *Hanîf* (Islâmic Monotheism to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!
- 126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.
- 127. They ask your legal instruction concerning women, say: "Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans". And whatever good you do, Allâh is Ever All-Knower of it.

فِيهَآأَتِكَّاً وَعَدَاللَّهِ حَقَّأُومَنَّأَصْدَقُ مِن ٱللَّهِ قِيلَا ۞

لَيْسَ بِأَمَانِيّكُمْ وَلَا أَمَانِيَ أَهْلِ ٱلْكِتَٰبُّ مَن يَعْمَلُ سُوّءًا يُجْنَز بِهِ ، وَلَا يَجِدُلَهُ ، مِن دُونِ اللّهِ وَلِينًا وَلَانَصِيرًا ۞

وَمَن يَعْمَلُ مِنَ الصَّلِحَاتِ مِن ذَكَرٍ أَوْأَنثَىٰ وَهُومُؤْمِنُ فَأُولَتَبِكَ يَدْخُلُونَ ٱلْجُنَّةَ وَلَايُظَلِمُونَ نَقِيرًا ۞

وَمَنْ أَحْسَنُ دِينَامِّمَنْأَسْلَمَ وَجُهَهُ ۥ يَلَّهِ وَهُوَ مُحْسِنُ وَٱتَّبَعَ مِلَةَ إِبْرَهِيــمَ حَنِيفَةً وَٱتَّخَذَ ٱللَّهُ إِبْرَهِــيْرَخَلِيلًا۞

وَيِلَهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۞

وَيَسْمَفْتُونَكَ فِي النِسَاءَ قُلِ اللّهُ يُفْتِيكُمْ فِيهِنَّ وَمَايُتَلَى عَلَيْكُمْ فِي الْكِتَكِ فِي يَسَكَى النِّسَاءَ النِّي لاَتُؤْتُونَهُنَّ مَاكُتِبَ لَهُنَّ وَتَرْغَبُونَ أَن تَنكِحُوهُنَ وَالْمُسْتَضْعَفِينَ مِن الْوِلْمَانِ وَأَن تَقُومُواْ لِلْيَتَكِي بِالْقِسْطِ وَمَاتَفَعَلُواْ مِنْ خَيْرٍ فَإِنَّ اللّهَ كَانَ بِهِ عَلِيمًا اللهَ

^{[1] (}V.4:125) See the footnote of (V. 2:135), the narration of Zaid ibn 'Amr ibn Nufail.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave (the other) hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh (by keeping away from all that is wrong), then Allah is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever for His creatures' All-Sufficient need. All-Wise.

131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then to Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

- 132. And to Allah belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.
- 133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.
- 134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life

وَإِن ٱمْرَأَةُ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِ مَا أَن يُصْلِحَابَيْنَهُ مَاصُلْحَأُ وَٱلصُّلْحُ خَيْرٌ وَأُحْضِرَتِ ٱلْأَنفُسُ ٱلشُّحَّ وَإِن تُحْسِبُهُ أُوَتَتَقُواْ فَإِنَّالَيَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ١

وَلَن تَسْتَطِيعُوٓ أَأَن تَعْدَلُواْ يَثِنَ ٱلِنْسَآ وَلَوْحَرَصْتُمَّ فَلَاتَهِمُ لُواْكُلَّ ٱلْمَيْلِ فَتَذَرُوهَا كَٱلْمُعَلَّقَةِ وَإِن تُصْلِحُواْ وَتَتَقُواْ فَإِنَّ ٱللَّهَ كَانَ عَفُولًا تَحيمًا 🚳

ٱللَّهُ وَ سِعًا حَكِيمًا ٣

وَيِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُ وَلَقَدْ وَصِّننَا ٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ أَتَّقُوا أَلْلَهُ وَإِن تَكَفُرُواْ فَإِنَّ للَّه مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ وَكَانَ ٱللَّهُ غَنِيبًا حَمِيدًا ١

وَلِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُ وَكَفَى بِٱللَّهِ وَكِلَّا شُ

إِن نَشَأْنُذُهِ مَكُمُ أَيُّهَا ٱلنَّاسُ وَ يَأْتِ بِعَا خَرِينً وَكَانَ ٱللَّهُ عَلَىٰ ذَلِكَ قَدِيرًا شَ

مَّن كَانَ يُرِيدُ قُوَابَ ٱلدُّنْيَا فَعِندَ ٱللَّهُ تَوَابُ ٱلدُّنْيَا

and of the Hereafter. And Allâh is Ever All-Hearer, All-Seer.

135. O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allâh is Ever Well-Acquainted with what you do. [11]

136. O you who believe! Believe in Allâh, and His Messenger (Muhammad صلى الله عليه), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scriptures (Books) which He sent down to those before (him); and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

137. Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them to the (Right) Way.

138. Give the hypocrites the tidings that there is for them a painful torment. [2]

139. Those who take disbelievers for Auliyâ' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to

وَٱلْآخِرَةِ وَكَانَ ٱللَّهُ سَمِيعًا بَصِيرًا ١

* يَتَأَيُّهُ اللَّيْنَ اَمَنُوا كُونُواْ فَوَيَمِينَ بِالْقِسْطِ شُهَدَاةً يَلْعَوَلَوْ عَلَىٰ اَفْسِكُمُ اَوَالْوَلِدَيْنِ وَالْأَفْرِينَ إِن يَكُنْ غَنِيًّا أَوْفَقِيرًا فَاللَّهُ أَوْلَى بِهِمَّا فَلْا تَتَّيْعُواْ الْهَوَىٰ أَن تَعْدِلُواْ وَلَن تَلْوَا أَوْتُعْرِضُواْ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَيْرًا ۞

يَتَأَيُّهُا ٱلَّذِينَ َ امَنُوَأَ المِنُواْ بِاللَّهِ وَرَسُولِهِ ، وَٱلْكِتَبِ ٱلَّذِى نَزَلَ عَلَىرَسُولِهِ ، وَٱلْكِتَبِ ٱلَّذِى ٓ أَنْزَلَ مِن قَبَلُ وَمَن يَكُفُرُ بِاللَّهِ وَمَلَتِيكَيهِ ، وَكُثْنِهِ ، وَرُسُلِهِ ، وَٱلْمَوْمِ ٱلْآخِرِ فَقَدْ صَلَّ ضَلَاً بَعِيدًا ۞

إِنَّ الَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ اَنَدَادُواْ كُفْرًا لَّذِيكُنِ اللَّهَ لِيغْفِرَلَهُمْ وَلَا لِيهْدِيهُمْ سَبِيلًا ۞

بَشِرِٱلْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِهُمَّا ١٠

ٱلَّذِينَ يَتَّخِذُونَ ٱلۡكَيۡفِينَ أَوۡلِيَآهَ مِندُونِ ٱلۡمُوۡمِنِينَۚ أَيۡبَتَعُونَ عِندَهُمُ ٱلۡمِزَّةَ فَإِنَّ ٱلۡمِزَّةَ جَمَعًا ۞

^{[1] (}V.4:135) Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم was asked about the great sins. He said, "They are:

a)To join others in worship with Allâh.

b)To be undutiful to one's parents.

c)To kill a person (which Allâh has forbidden to be killed i.e.to commit the crime of murdering).

d) And to give a false witness."

⁽Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 821).

^{[2] (}V.4:138) See "Hypocrisy" — Appendix 2.

Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

- 142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. ^[1] And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
- 143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth Islâm).
- 144. O you who believe! Take not for Auliyâ' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?
- 145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. [2]

وَقَدْنَزَلَ عَلَيْكُوفِي ٱلْكِتَابِ أَنْ إِذَا سَمِعْتُمَ الِنَّتِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّالِمُ اللَّا اللَّهُ اللْمُلِمُ اللْمُواللَّالِمُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

الَّذِينَ يَتَرَيَّصُوتَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتَحُّمِّ فَنَ مِّنَ اللَّهِ قَالُواْ أَلَوْنَكُنْ مَعَكُمْ وَإِنْ كَانَ الْمِحَنْفِرِينَ نَصِيبٌ قَالُواْ أَلَوْ نَسْتَحُوذَ عَلَيْكُمْ وَنَمْنَعْكُمْ مِنَ الْمُؤْمِنِينَّ فَاللَّهُ يَعْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةُ وَلَنْ يَجْعَلُ اللَّهُ لِلْكَفِرِينَ عَلَى ٱلْمُؤْمِنِينَ سَسِلًا هَا

إِنَّ الْمُنَفِقِينَ يُخَلِّعُونَ اللَّهَ وَهُوَ خَلِيْعُهُ وَلَاَ الْمُنَفِقِينَ يُخَلِّعُهُ وَلَاَا قَامُوٓ اللَّهِ الصَّلَوْةِ قَامُواْ كُسَالَى يُرَآنُهُ وَنَ النَّاسَ وَلَاذَذُكُوْنَ اللَّهَ إِلَّا قَلِيلًا ۞

مُذَبَذَبِينَ بَيْنَ ذَلِكَ لَآ إِلَىٰ هَلَوْلَآءٍ وَلَآ إِلَىٰ هَلَوُلَآءً ۗ وَمَن يُصۡمِٰلِلِ ٱللَّهُ فَلَن تَجِمَدَ لَهُ رَسَبِيلًا ۞

يَتَأَيُّهَا الَّذِينَ عَامَنُواْ لَا تَتَخِذُواْ الْكَغِينَ أَوْلِيَآ اَ مِن دُونِ اَلْمُوْمِنِينَّ أَتُرِيدُونَ أَن تَجْعَلُواْ لِلَّهِ عَلَيْكُمْ سُلْطَانَا مُبِينًا ﴿

إِنَّ ٱلْمُنَفِقِينَ فِي ٱلدَّرْكِ ٱلْأَسْفَلِ مِنَ ٱلتَّارِ وَلَنَجَّدَ لَهُ رَضِيرًا ۞

^{[1] (}V.4:142) See (V.57:12-15).

[:]The Prophet صلى الله عليه وسلم: The Prophet ; رضي الله عنهما said: (V.4:145) a) Narrated 'Abdullâh ibn 'Amr

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, — verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

إِلَّا اَلَّذِينَ تَابُواْ وَأَصْلَحُواْ وَاعْتَصَمُواْ بِاللَّهِ وَأَخْلَصُواْ دِينَهُمْ لِلَّهَ فَأُولَٰتِكَ مَعَ الْمُوْمِنِينَ وَسَوْفَ يُوْنِواللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۞

مَّايَفْعَلُٱللَّهُ بِعَذَابِكُمْ إِنشَكَرْتُمْ وَءَامَنتُمْ وَكَانَٱللَّهُ شَاكِرًاعَلِيمًا ۞

* لَا يُحِبُّ اللَّهُ اَلْجَهْرَ بِأَلشُوّهِ مِنَ الْقَوْلِ إِلَّا مَن ظُلِمٌّ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۞

إِن تُبُدُواْخَيْرًا أَوْخُنْفُوهُ أَوْتَعْفُواْعَن سُوِّءٍ فَإِنَّ ٱللَّهَ كَانَ عَفُوَّا قَدِيرًا ۞

إِنَّ ٱلَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ ۽ وَيُرِيدُونَ أَن يُفَرِّ قُوْا بَيْنَ ٱللَّهِ وَرُسُلِهِ ۽ وَيَقُولُونَ نُوْمِنُ بِبَعْضِ وَنَكَفُدُ بِبَعْضِ وَيُرِيدُونَ أَنْ يَتَخَذِدُواْ بَيْنَ ذَلِكَ سَبِيلًا ۞

[&]quot;Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

^{1.} Whenever he is entrusted, he betrays (proves dishonest).

^{2.} Whenever he speaks, he tells a lie.

^{3.} Whenever he makes a covenant, he proves treacherous.

^{4.} Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 33).

b)See the footnote of (V.9:54).

c)Narrated Abu Hurairah رضى الله عنه said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 84).

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant [11].

155. Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers

أُوْلَتِكَ هُوُٱلْكَفِرُونَ حَقَّأُ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًامُهُمِنَا ۞

وَالَّذِينَ ءَامَوُ أَبِاللَّهِ وَرُسُلِهِ وَ لَمْ يُفَرِّقُ أَبَرْنَ أَحَدِمِنْهُ مِّ أُولَتِيكَ سَوَفَ يُوْيَتِهِ مِ أَجُورَهُمُّ وَكَانَ اللَّهُ عَفُورًا تَحِيمًا ۞

يَشْنَاكُ أَهْلُ الْكِتَبِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِيَنَاقِنَ اَلْشَمَآءَ فَقَدْ سَأَلُواْمُوسَىٰۤ أَكْبَرَ مِن ذَلِكَ فَقَالُوَاْ أَرِنَا اللّهَ جَهْرَةَ فَأَخَذَتُهُمُ الصَّنِعِقَةُ بِطُلْمِهِمْ ثُمَّ اَتَّخَذُواْ الْمِعْلَ مِنْ بَعْدِ مَاجَآةَ نَهُمُ الْبَيْنَـٰتُ فَعَقَوْنَا عَن ذَلِكَ وَءَاتَيْنَا مُوسَىٰ سُلْطَانَا مُبِينَا ۞ مُبِينَا ۞

وَرَفَعْنَافَوْقَهُمُ الطُّورَ بِعِيثَقِهِمْ وَقُلْنَالَهُمُ انْدَخُلُواْ ٱلْبَابَسُجَّدَاوَقُلْنَا لَهُمُ لَاتَعْدُواْ فِي ٱلسَّبْتِ وَأَخَذَنَا مِنْهُم مِّيثَ قَاغَلِيظًا ۞

فَيِمَانَقْضِهِم مِّيثَاقَهُرُوَكُفْرِهِم بِتَايَّتِ اللَّهُ وَقَتْلِهِمُ ٱلأَنْبِيَّةَ بِغَيْرِحَقِ وَقَوْلِهِمْ فُلُوبُنَاعُلْفُ بُلَطِعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَايُؤْمِنُونَ إِلَّاقِلِيدًا ﴾

said, "It (V. 4:154) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 615).

^{*}They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarī*).

say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed the Messiah 'Îsâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Îsâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Îsâ (Jesus), son of Maryam (Mary) عليهما السلام

158. But Allâh raised him ['Îsâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Îsâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being] المالة or a Jew's or a Christian's] death^[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Îsâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ١

وَقَوْلِهِمْ إِنَّاقَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَرَسُولَ ٱلَّهَو وَمَاقَتَلُوهُ وَمَاصَلَبُوهُ وَلَكِين شُدِيّةَ لَهُمْ وَإِنَّ الَّذِينَ ٱخْتَلَفُولْفِيهِ لَيْ شَكِيمَتَهُ مَالَهُم بِهِ مِنْ عِلْمٍ إِلَّا إِنِّبَاعَ ٱلظَّنِّ وَمَاقَتَلُوهُ يَقِينًا ۞

بَلِ زَفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِمًا ١

ۅٙٳڹ؈ٚٲۿڸٲڶڮؾۜٮۑٳڵۘٲؿ۫ۏؚڡڹؘڹۧۑڡؚۦڣۜؠٙڶڡٙۏؾڐٟؖ ۅؘؿٙۄٞٱڵؚؿێۘڝؘڎؚؽػؙۅؙڹؙؗعؘؽؘۼۿؚ؞۫ۺٙۿؚۑۮٙٵ۞

فَيِظُلْمِرِمِنَ ٱلَّذِينَ هَادُواْ حَرَّمْنَاعَلَيْهِمْ طَيِّبَتٍ

^{[1] (}V.4:159) See the footnote of (V.3:55).

^[2] (V.4:159) "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Îsâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

which had been lawful for them - and for their hindering many from Allah's Way;

161. And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment

162. But those among them who are wellgrounded in knowledge, and the believers. believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform As-Salât (Iqâmat-as-Salât), and give Zakât (obligatory charity) and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.

163. Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and Al-Asbât [the offspring of the twelve sons of

أَجِلَّتَ لَهُمْ وَبِصَدِّ هِرْعَن سَبِيلُ اللَّهِ كَثِيرًا ۞

وَأَخْذِهِمُ ٱلرَّبُوٰ أُوقِدَنْهُواْ عَنْهُ وَأَحْلِهِمَ أَمُوالًا ٱلنَّاسِ بِٱلْبَطِلُّ وَأَعْتَدُنَا لِلْكَيْفِرِينَ مِنْهُمْ عَذَابًا

لَيَكِنِ ٱلرَّسِيحُونَ فِي ٱلْعِلْمِرِمِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ ىمَآ أُذِلَ إِلَيْكَ وَمَآ أُذِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ ٱلصَّلَوٰةَ وَٱلْمُهُ تُونَ ٱلزَّكَوْةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْبَوْمِٱلْآخِر أُوْلَكِ كَ سَنُوْتِيهِمْ أَجْرًا عَظِمًا ١

* إِنَّا أَوْحَيْنَا إِلَيْكَ كُمَّا أَوْحَيْنَا إِلَىٰ فُرِحِ وَالنَّبِيِّينَ مِنْ بَعْدِةً وَأَوْحَيْنَآ إِلَى إِبْرَهِيمَ وَإِسْمَعِيلَ وَإِسْحَقَ وَيَعْفُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَكُ وِنَ وَسُلَيْمَانَ وَءَاتَيْنَا دَاوُرِدَ زَيُورًا ١

, Narrated 'Umar ibn Al-Khattâb صلى الله عليه وسلم I heard Allâh's Messenger صلى الله عليه وسلم saying "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 1).

رضي : Al-Hârith ibn Hishâm رضي الله عنها Narrated 'Âishah, the mother of the faithful believers O Allâh's Messenger! How is the Divine : صلى الله عليه وسلم asked Allâh's Messenger الله عنه replied, "Sometimes it is صلى الله عليه وسلم Replied to you?" Allâh's Messenger صلى الله عليه وسلم (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aishah رضي الله عنها added: being inspired divinely and noticed the sweat صلى آله عليه وسلم Verily, I saw the Prophet dropping from his forehead on a very cold day as the revelation was over." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 2)

^{[1] (}V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad ibn Ismâ'îl ibn Ibrâhîm ibn Al-Mughîrah Al-Bukhârî (may Allâh عز و جل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allâh's Messenger صلى الله عليه وسلم And the Statement of Allâh تعالى: "Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nuh (Noah) and the Prophets after him." (V.4:163).

Ya'qûb (Jacob)], 'Îsâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

Sûrah 4. An-Nisâ'

- 164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, and to Mûsâ (Moses) Allâh spoke directly.
- 165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.
- 166. But Allâh bears witness to that which He has sent down (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.
- 167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (Tafsîr Al-Qurtubî).
- 168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way (Tafsîr Al-Qurtubî).
- 169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

وَرُسُلَا فَذَ قَصَصْنَهُ مَعَلَيْكَ مِن قَبْلُ وَرُسُلَا لَّمْ نَقْصُصْهُ مُعَلَيْكُ وَكَلَّمَ اللَّهُ مُوسَىٰ تَصْلِيمًا ۞

رُّسُلَامُبَشِّرِينَ وَمُنذِرِينَ لِنَالَا يَكُونَ لِلنَّاسِ عَلَى اَللَّهُ حُجَّةٌ بُعَدَ الرُّسُلِّ وَكَانَ اَللَّهُ عَزِيزًا حَكِيمًا ۞

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنزَلَ إِلَيْكُ أَنزَلُهُ و بِعِلْمِدِّ عَالَمَ اللَّهِ اللَّهِ مَنْهَدُ ونَ وَكَنْ إِلَاكُ أَنزَلُهُ و بِعِلْمِدًا ١

إِنَّ ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُواْضَلَلَا بَعِيدًا ۞

إِنَّ اَلَيْنَ كَفَرُواْ وَظَلَمُواْ لَرَيكُنِ ٱللَّهُ لِيَغْفِرَلَهُمَّ وَلَا لِيَهْدِيَهُمُ طَرِيقًا ۞

إِلَّاطَرِيقَ جَهَ نَمَخَلِدِينَ فِيهَآ أَبَدَاً وَكَانَ ذَلِكَ عَلَىٰٱللَّهَ يَسِيرًا ۞

^{[1] (}V.4:169) See the footnote of (V. 3:85).

170. O mankind! Verily, there has come to you the Messenger (Muhammad على الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever All-Knowing, All-Wise.

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allâh aught but the truth. The Messiah 'Îsâ (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allâh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) [1] created by Him; so believe in Allâh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allâh is (the only) One Ilâh (God), glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allâh is All-Sufficient as a Disposer of affairs [2]

يَتَأَيُّهُا ٱلنَّاسُ قَدْجَاءَ كُو ٱلرَّسُولُ بِالْحَقِّ مِن ذَيِكُمْ فَنَامِنُواْ خَبْرًا لَّكُمُّ وَإِن تَكَفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِمًا ۞

يَنَا هَلَ الْكِتْبِ لَاتَعْلُواْ فِي دِينِكُمْ

وَلَاتَ عُولُواْ عَلَى اللّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللّهِ وَكَلِمَتُهُ وَلَكِمَتُهُ وَأَلْقَى الْقَلَهَ الْقَلَهُ وَلَكِمَتُهُ وَأَلْقَى اللّهِ وَكَلِمَتُهُ وَأَلْقُ اللّهُ وَلَاتَعُولُواْ مُلَائِفٌ اللّهَ وَحِدَّ اللّهُ اللّهَ وَحِدَّ اللّهُ عَلَيْ اللّهُ وَحِدَّ اللّهُ عَلَيْهُ وَلَاللّهُ وَحِدَّ اللّهُ عَلَيْهُ وَاللّهُ اللّهُ وَحِدَّ اللّهُ عَلَيْهُ وَلَا اللّهُ اللّهُ وَحِدَّ اللّهُ عَلَيْهُ وَلَا اللّهُ عَلَيْهُ وَاللّهُ اللّهُ اللّهُ عَلَيْهُ وَاللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللللللّهُ اللللللّهُ اللللللّهُ الللّهُ اللّهُ ال

¹¹ (V.4:171) *Rûh-ullâh*: According to the early religious scholars from among the Companions of the Prophet صلى الله and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allâh, and the other is a person or a thing, e.g. Allâh's House (Bait-ullâh); Allâh's Messenger (Rasûl-ullâh); Allâh's slave ('Abdullâh); Allâh's spirit (Rûh-ullâh), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allâh and is honourable in His Sight, and similarly, Allâh's spirit may be understood as the spirit of Allâh, in fact it is a soul created by Allâh, i.e. 'Îsâ (Jesus). And it was His Word: "Be!" — and he was.[i.e. 'Îsâ (Jesus) was created like Adam].

b) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh e.g. Allâh's Knowledge ('Ilm-ullah); Allâh's Life (Hayât-ullâh); Allâh's Statement (Kalâm-ullâh); Allâh's Self (Dhat-ullâh).

⁽V.4:171) Narrated 'Ubadah نصنى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "If anyone testifies that Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth — Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "'Ubādah added: 'Such a person can enter Paradise through any of its eight gates he likes.' ") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

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- 172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.
- 173. So, as for those who believed (in the Oneness of Allâh Islâmic Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.
- 174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad وصلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân).
- 175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.
- 176. They ask you for a legal verdict. Say: "Allâh directs (thus) about Al-Kalâlah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is All-Knower of everything."

لَنَ يَسْتَنَكِفَ الْمَسِيحُ أَن يَكُونَ عَبْدَ الِتَهِ

وَلَا الْمُلَتَ عِكَةُ الْمُقَرِّ وُثَن يَسْتَكِفْ عَنْ
عِبَادَتِهِ، وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ
عَبَادَتِهِ، وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ
فَلْمَا الَّذِينَ الْمُورَهُمْ وَيَنْ يِدُهُم مِن فَضْ إِلَيْهِ وَأَمَّا الَّذِينَ
أَجُورَهُمْ وَيَنْ يِدُهُم مِن فَضْ إِلَيْهِ وَأَمَّا الَّذِينَ
أَشِيمَا وَلَا يَجِدُونَ لَهُم مِن دُونِ اللَّهِ وَلِيَّا
وَلَا يَعِدُونَ لَهُم مِن دُونِ اللَّهُ وَلِيَّا

يَّتَأَيُّهَا النَّاسُ فَذَجَآءَكُم بُرْهَنُ مِّن زَبِهُ وَأَنزَلْنَا إِلَيْكُمْ فُوْلَامُّ بِينَا ۞

فَأَمَّاالَّذِينَ َامَنُواْ بِاللَّهِ وَاعْتَصَمُواْ بِهِ ـ فَسَيُدْخِلُهُمْ فِى رَحْمَةِ مِنْهُ وَفَضْلِ وَبَهْ دِيهِمْ إِلَيْهِ صِرَطَا مُسْتَقِيمًا ۞

يَسْتَفَتُونَكَ قُلِ اللّهُ يُفْتِيكُوفِ الْصَكَلَةُ إِن الْمُرُوُّ الْصَكَلَةُ إِن الْمُرُوُّ الْمَكَ لَيْسَلَهُ وَلَدُّ وَلَدُّ وَلَدُّ وَلَدُّ وَلَا اللّهُ وَلَدُّ وَلِلْاً وَلَدُّ وَلِن كَانتَ الْفُتَتَيْنِ وَهُومَ رَبُّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ الل

Sûrat Al-Mâ'idah (The Table Spread With Food) V

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm[1] for Haji 'Umrah (pilgrimage). Verily, Allâh commands that which He wills.
- 2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals^[2], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Tagwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.
- 3. Forbidden to you (as food) are: Al-Maitah (the dead animals — cattle beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and



تَأَنُّهَا ٱلَّذِينَ ءَامَنُهَ أَأَوْفُواْ مَالْعُقُودُ أُجِلَّتْ لَكُم بَهِيمَةُ ٱلْأَنْهَاءِ إِلَّامَايُتَالَى عَلَيْتُكُمْ عَيْرَمُحِلِّي ٱلصَّيْدِ وَأَنتُمْ حُدُوكُمُ إِنَّ أَلَّهَ يَعْكُونُمَا يُرِيدُ ٥

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُحِلُّواْ شَعَابِرَ ٱللَّهِ وَلَاالشَّفَ ٱلْخَرَامُ وَلَاالْهَدَى وَلَا ٱلْقَلَيْدَ وَلَا َأَقِينَ ٱلْمَيْتَ ٱلْحُوَامَ يَبْتَغُونَ فَضْلَامِن زَتِهِمْ وَرِضُونَأُ وَإِذَا حَلَلْتُمْ فَأَصْطَادُواْ وَلَا يَجْرِمَنَّكُمْ شَنَانُ قَوْمِ أَن صَدُّوكُمْ عَنِ ٱلْمَسْجِدِ ٱلْحَرَامِأَن تَعْتَدُواْ وَيَعَاوَنُواْ عَلَى ٱلْبِرّ وَٱلتَّقُوكِيُّ وَلَاتَعَاوَنُواْعَلَى ٱلْاشْمِ وَٱلْعُدُوانَّ وَأَتَّقُواْ اللَّهُ أَاللَّهُ أَرْبَ اللَّهُ شَدِيدُ ٱلْعِقَابِ ٥

حُرِّمَتْ عَلَيْكُمُ ٱلْمَنْيَةُ وَٱلدَّمُ وَلَحْةُ ٱلْخِنزيرِ وَمَآأَهِلَّ لِغَيْرًاللَّهِ بِهِ عَ وَٱلْمُنْحَنِقَةُ وَٱلْمَوْقُوذَةُ وَٱلْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمِآ أَكِلَ السَّبُعُ إِلَّا مَاذَكَّيْتُمْ وَمَاذُبِحَ عَلَى ٱلنُّصُبِ وَأَن تَسْتَقْسِمُواْ بِٱلْأَزْلَامِ ۚ ذَلِكُوْ فِمْ قُلَّا لُبُوْمَ يَكِيسَ ٱلَّذِينَ كَفَرُواْ مِن دِينِكُوْ فَلَا تَخْشَهُ هُوْ وَلَخْشُونًا ٱلْوَمَرِ أَكْمَلْتُ لَكُوْ دِينَكُوْ وَأَتْمَمْتُ عَلَيْكُةُ نِعْمَةً وَرَضِيتُ لَكُوْاً لَاسْلَاهَ دِسَأَ فَمَن

^[1] See glossary

^{[2] (}V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day. I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad عليه وسلم) what is lawful for them (as food). Say: "Lawful to you are At-Tayyibât [all kinds of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians)

ٱڞ۫ڟڗۧ؋ۣڡؘڂ۫ٮؘڝٙڐٟۼؘؿۯؘڡٛؾؘڿڶؚڣؚڵٟٳؿٝۄؚ؋ٙٳڹۧٲڶؽٙۘڎ عَ*ڡؙۅ۠ڎٞڎڝؚڋ*۞

يَسْتَلُونَكَ مَاذَآ أُمِلَّ لَهُمُّ قُلُ أُمِلَّ لَكُمُ الطَّيِّبَتُ وَمَاعَلَّمْتُ مِينَ الْجُواجِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَمَكُواللَّهُ فَكُلُولْمِنَا أَشْكَنَ عَلَيْكُو وَاذَكُرُواْ السَّمَالَةِ عَلَيْةً وَاتَقُواْ اللَّهُ إِنَّ اللَّهَ سَرِيعُ ٱلْحِسَابِ ۞

الْيُومَ أُحِلَّ لَكُوالطَّلِيَبُثُّ وَطَعَامُ الَّذِينَ أُوتُواْ الْكِتَبَ حِلُّ لَكُو وَطَعَامُكُوحِلُّ لَهُمُّ وَالْمُحْصَنَتُ مِنَ الْمُوْمِنَّتِ وَالْمُحْصَنَتُ مِنَ الَّذِينَ أُوتُوْ الْكِتَبَمِن قَبْلِكُوْ إِذَا اَتَيْتُمُوهُنَّ أُجُورَهُنَ مُحْصِيْنِ عَيْرَ مُسْفِعِينَ وَلَامُتَخِذِى أَخْدَانً وَمَن يَكُهُر مِالْإِيمَنِ فَقَدْ حَبِطَ عَمَلُهُ، وَهُوَ فِي الْآخِرَةِ مِن

^{[1] (}V.5:3) See the footnotes of (V.2:135) and (V.5:90).

before your time when you have given them their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles[1]. If you are in a state of Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the Ghâ'it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. [2] Allâh does not want to place you in difficulty. but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَتَأَيُّهُ الَّذِينَ عَامَنُواْ إِذَا فُمْتُمْ إِلَى الصَّلَوْ قَامُنُمُ إِلَى الصَّلَوْقِ
فَاغْسِلُواْ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُواْ بِرُهُ وسِكُمْ وَأَرْجُلَكُمْ إِلَى الْمَمَنِيْ
وَانْكُنتُمْ جُنُهُ افَاطَهَ رُواْ وَإِن كُنتُمُ مَّرَضَى
الْوَعَلَى سَفَرٍ أَوْجَاءَ أَحَدٌ مِنكُمْ مَن الْغَلَطِ
الْوَعَلَى سَفَرُ الْإِنْسَاءَ فَلَمْ يَجُدُواْ مَا يَ فَتَيَمَّمُواْ صَعِيدًا
وَلِنَامَ اللَّهُ لِيَجْعَلَ عَلَيْكُمُ مِنْ حَرَجٍ وَلَكِن مُلِيلًا اللَّهِ لِيَحْمَلُ وَلَيْتِ عَمْدَةً وَلَيْكِ وَلَكِن اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِن الْعَلَيْكُمْ مَنْ حَرَجٍ وَلَكِن لَيْكُمْ مَنْ حَرَجٍ وَلَكِن لَكُولَ اللَّهُ لِيَعْمَلُ وَلَيْتِهُمْ فَالْمَالُولُ اللَّهِ وَلَيْتِهُمْ مَنْ حَرَجٍ وَلَكِن لَكُولُ الْمَلْمُ اللَّهُ لِيَعْمَلُ مَلَى عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِن الْمَلْمُ اللَّهُ الْمَلْمُ مَلَى الْمَلْمُ مَلَى الْمَلْمُ الْمُنْ وَلِيُتِهَا فِحْمَلَ اللَّهُ اللَّهُ الْمَلْمُ مَلَى اللَّهُ وَلِيْتَمَا فَعَلَيْكُمْ مَنْ حَرَجٍ وَلَكُونَ اللَّهُ الْمَالَمُ وَلَيْنَا اللَّهُ الْمَلْمُ اللَّهُ الْمُعْلَقِيلُ الْمُلْفِقِ وَلَيْتِهُمْ وَلِيلُولُونَ اللَّهُ الْمُعْلِقِيلُ الْمُلْقِيلُ اللَّهُ الْمُؤْمُ وَلِيْنَ اللَّهُ الْمُعَلِيلُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ الْمُؤْمِلُ اللَّهُ الْمُعَلِّمُ مَلَى الْمُؤْمِنِ اللَّهُ وَلَيْنَ مُنْ مَا لَعْلَيْكُمْ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمَالِمُ الْمَالَقِ مَا لَهُ مُؤْمِنِ اللَّهُ الْمُؤْمُونِ الْمُعْمَلُ الْمَلْمُ مُؤْمُونِ الْمُؤْمُونِ الْمُؤْمِنِ الْمُؤْمُونِ الْمُؤْمِنِ الْمُؤْمُونِ الْمُؤْمُونِ الْمُؤْمِنَ الْمُؤْمِنِي الْمُؤْمُ وَلَيْ الْمُؤْمُ وَلَا الْمُؤْمُونِ الْمُؤْمُونِ الْمُومُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ وَلَيْكُمُ الْمُؤْمُ وَلِي الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ الْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ والْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ وَالْمُؤْمُ

^[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nuʻaim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah معلى الله عنه. He performed ablution and said, "I heard the Prophet صلى الله عنه saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance* should do so (by performing ablution in the most perfect manner).'" (Sahîh Al-Bukhârî, Vol.1, Hadîth No.138).

^{*}The Prophet صلى الله عليه رسلم did not increase the area more than what is washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'ân. [For details about Wudu (ablution), see Sahîh Al-Bukhârî, Vol.1, (The Book of Ablution)].

^[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

- 7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in the (secrets of your) breasts.
- 8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.
- 9. Allâh has promised those who believe (in the Oneness of Allâh Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- 10. And those who disbelieve and deny our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.
- 11. O you who believe! Remember the Favour of Allâh to you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
- 12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."
- 13. So, because of their breach of their covenant, We cursed them and made their

وَاذْكُرُواْ نِعْمَةُ اللَّهِ عَلَيْكُمْ وَمِيثَقَهُ الَّذِى وَاتَفَكُمْ بِهِ ۚ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّعَهُ الَّذِى اللَّهُ إِنَّ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُودِ ۞

يَّتَأَيُّهُ اللَّذِينَ ءَامَنُواْ كُونُواْ قَرَّمِينَ يَلَو شُهَدَاءً بِالْقِسْطِ وَلَا يَجْرِمَنَكُ مِسَّنَانُ قَوْمِ عَلَىٰ اَلَاتَعْدِلُواْ اُعْدِلُواْ هُوَاَقْرَبُ لِلتَّ قُوَيَّ وَاَتَّـقُواْ اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَاتَقْ مَلُونَ ۞

وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُم مَّغْفِرَةٌ وَأَجْرُ عَظِيمٌ ۞

وَالَّذِينَ كَفَرُواْ وَكَنَّبُواْ بِعَايَنِيْنَا أُوْلَتَهِكَ أَصْحَبُ ٱلجِيرِ ۞

يَّتَأَيُّهَا الَّذِينَ ءَامَنُواْ اَذْكُرُواْ يَهْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ قَوْمُ أَن يَبْسُطُواْ إِلَيْكُمْ أَيْدِيَهُمْ فَكُفَّ اَيْدِيَهُمْ عَنكُمْ وَاتَّ مُوااللَّهُ وَعَلَى اللَّهِ فَلْيَسْتَوَكِّلِ الْمُؤْمِنُونَ اللَّ

*وَلَقَدْ أَخَذُ اللَّهُ مِشْقَ بَخِت إِسْرَاءِ بِلَ وَبَعَثْنَا مِنْهُ مُ الْفَق عَشَرَ نَقِيبِ الْمَالَةِ اللَّهُ إِنِّ مَعَكُمُّ لَهِنَ أَقَمْتُ مُ الصَّلَوْةَ وَءَا تَنِتُمُ الْرَّكُوةَ وَهَ امَشُم بُرِسُلِي وَعَزَّ رَثُمُوهُ مُ وَقَرَصْتُ مُ اللَّهَ قَرَضًا حَسَنَا لَأَكَ فِي مَنْ سَيِّعَارَ حَكْمَ وَلَا أَدْخِلَنَكُمْ جَنَّتِ بَخْرِي مِن فَقَدْ صَدَّ اللَّهُ مَنْ وَا السَّعِيلِ قَ فَقَدْ صَدَّ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مِنْ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُولُولُولُولُولُ اللَّهُ اللَّهُ اللَّهُ اللْمُولُولُولُولُولُولُولُولُولُولُولُو

فيمانقضهم ميشقه ملعتنهم وجعلنا

hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves *Al-Muhsinûn* (good-doers — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. ^[2] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh's Book, disobeyed Allâh's Messengers and His Orders and transgressed beyond bounds in Allâh's disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلی الله علیه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلی الله علیه وسلم) and a plain Book (this Qur'ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will to light and guides them to a Straight Way (Islâmic Monotheism).

قُلُوبَهُمْ قَسِيَةٌ يُحَرِّفُونَ ٱلْكَلِمَ عَن مَوَاضِعِهِ ءَوَنَسُواْحَظًا يَمَا ذُكِّرُواْ بِهِ عَ وَلَاتَزَالُ تَطَلِعُ عَلَى خَآبِنَةِ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمٌّ فَاعُفُ عَنْهُمْ وَأَصْفَحُ إِنَ ٱللَّهَ يُحِبُ ٱلْمُحْسِنِينَ ۞ ٱلْمُحْسِنِينَ ۞

وَمِنَ الَّذِينَ قَالُواْ إِنَّانَصَدَىٰ آَخَذَنَا مِيشَقَهُمْ فَنَسُواْ حَظَّا مِنَا دُكِّرُواْ بِهِ عَفَاغَنَیْنَا بَیْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآ اَ إِلَى یَوْمِ اَلْقِیَاحَةً وَسَوْفَ یُنَیِّنَهُمُواَلَّهُ بِمَاکَانُواْ یَصَنَعُونَ ﴾

يَتَأَهْلَ الْكِتَابِ قَدْجَاءَ كُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّاكُنتُمْ تُخْفُونَ مِن الْكِتَابِ وَيَعْفُواْ عَن كَثِيرُ قَدْجَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُبينٌ ۞

يَهْدِىبِهِ اللَّهُ مَنِ اَتَّبَعَ رِضْوَنَهُ وسُجُلَ اَلسَّلَهِ وَيُخْرِجُهُ حِيْنَ الظُّلُمَٰتِ إِلَى اَلتُّورِ بِإِذْنِهِ وَيَهَدِيهِمْ إِلَى صِرَطِ مُسْتَقِيرٍ ۞ مُسْتَقِيرٍ ۞

^{[1] (}V.5:13)

a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلى الله عليه when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].

b) See the footnote of (V.41:46)

[[]See (V.7:157) a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلى الله عليه وسلم when he would come as a Messenger of Allâh to all mankind.

b) See the footnote of (V.41:46)

الجزء ٣

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)^[1]. Say (O Muhammad صليه وسلم): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلی الله علیه وسلم) making (things) clear to you, after a break in (the series of) Messengers, lest you say: "There came to us no bringer of glad tidings and no warner. [2]" But now has come to you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: "O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Âlamîn' (mankind and jinn, of your time-period in the past)."

لَقَدْ كَفَرَ الَّذِيرِ قَالُوَاْ إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْرُدُ مَرْدَعَ أَفُلْ فَمَن يَعْلِكُ مِنَ الْمَسِيحُ ابْرُدُ مَرْدَعَ أَفُلْ فَمَن يَعْلِكُ مِنَ اللَّهِ سَبَحَ الْمَسِيحَ الْمَرْضِ الْمَرْضِ الْمَرْضِ الْمَرْضِ الْمَرْضِ الْمَرْضِ الْمَرْضِ اللَّمْ مَلْكُ السَّمَوْتِ وَالْمُرْضِ وَمَا يَشْمَا يَقُ السَّمَوْتِ وَالْمُرْضِ وَمَا يَشْمَا يَقُلُ السَّمَوْتِ وَاللَّهُ عَلَى كُلِ وَمَا يَشْمَا يَقُلُ السَّمَا اللَّهُ عَلَى كُلِ فَمَا يَشْمَا أَوْ اللَّهُ عَلَى كُلِ فَمَا يَشْمَا يَقُلُ اللَّهِ مَا يَشْمَا أَوْ اللَّهُ عَلَى كُلِ فَمَا يَشْمُ عَلَى الْمُلْكِ الْمَالِي فَيْ الْمَالُ اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى الْمُلْكِ اللَّهُ عَلَى الْمُلْكِ اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى الْمُلْكِ اللَّهُ عَلَى اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى الْمُلْكِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى الْمُعَلِيلُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى الْمُعَلِيلُ اللَّهُ عَلَى الْمُلْكُ اللَّهُ عَلَى الْمُعَلِيلُ اللَّهُ عَلَى الْمُعْلَى الْمُلْكُ الْمُعَلِى اللَّهُ عَلَى الْمُعَلِيلُ الْمُعَلِيلُ اللَّهُ عَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِقُ الْمُعْلِيلُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِيلُونِ اللَّهُ الْمُعْلِى الْمُعْلِيلُونُ اللَّهُ عَلَى الْمُعْلِى الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِيلُ اللْمُعْلِقِيلِ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقِيلُ الْمُعْلِقُ اللَّهُ الْمُعْلِقُ الْمُعْلَى الْ

وَقَالَتِ ٱلْيَهُودُ وَٱلنَّصَدَرَئِ نَحْنُ أَبْنَاقُاْ اللَّهِ وَأَحِبَّدُةُ أَدُ فَلَ فَلِمَ يُعَذِّبُكُم بِدُنُوبِكُمِّ إِلَّالَتُم بَشُرٌ مِمَّنَ خَلَقَّ يَغْفِرُ لِمَن يَشَاهُ وَيُعَذِّبُ مَن يَشَاةٌ وَلِلَهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَا يَنْهُمَّ أَ وَالْيَعِ ٱلْمَصِيرُ ۞

يَتَأَهْلَ ٱلْكِتَنبِقَدْ جَاءَكُو رَسُولُنَا يُمَيِّنُ لَكُوْعَلَىٰ فَتُرَةِ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَاجَاءَ نَا مِنْ بَشِيرِ وَلَانَذِيرٌ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِ شَيْءِ قَدِيرٌ ۞

وَاذْقَالَمُوسَىٰ لِقَوْمِهِ ءَيْنَقَوْمِ ٱذْكُرُواْ يِعْمَةَ ٱللَّهِ عَلَيْكُرُ إِذْجَعَلَ فِيكُو ٱنْبِيَاةَ وَجَعَلَكُمُ مُلُوكًا وَءَاتَنَكُمْ مَالَةً يُؤْتِ أَمَّدَافِنَ ٱلْعَالَمِينَ ۞

 $^{^{[1]}}$ (V. 5:17) See the footnotes of (V. 4:171).

^[2] (V.5:19) :

a) See the footnote of (V.3:85) and see (V.3:116).

b) See the footnote (B) of (V.2:252).

- 21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."
- 22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."
- 23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."
- 24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- 25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!"
- **26.** (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."
- 27. And (O Muhammad صلى الله عليه وسلم recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: "I will surely kill you. [1]", The former said:

يَـقَوْمِ الدُّخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِيكَ اللَّهِ كَتَبَ اللَّهِ كَالَّهُ اللَّهُ اللَّهُ اللَّ اللَّهُ لَكُمْ وَلَا تَرْتَدُّواْ عَلَى أَدْبَ ارِكُمْ فَتَنقَلِبُواْ خَسِرِينَ ۞

قَالُواْيَنُمُوسَىٰٓإِتَ فِيهَاقَوْمَاجَبَارِينَ وَإِنَّالَن نَدْخُلُهَاحَتَّى يَخْرُجُواْمِنْهَافَإِن يَخْرُجُواْمِنْهَافَإِنَّا دَخِلُونَ ۞

قَالَ رَجُلانِ مِنَ الَّذِينَ يَخَافُونَ أَنْمَ مَالِلَهُ عَلَيْهِمَا ٱدْخُلُواْعَلَيْهِمُ ٱلْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلِيُوتُ وَعَلَى اللّهِ فَتَوَكِّمُ لُواْ إِن كُنتُم فُوْمِدِينَ ۞

قَالُواْيَنُمُوسَى إِنَّالَنَ نَدَّخُلَهَآ أَبَدًا مَّادَامُواْفِيهَا فَاَذْهَبْ أَنتَ وَرَبُّكَ فَقَالِيَلاۤ إِنَّاهَاهُنَا قَاعِدُونَ ۞

قَالَرَبِّ إِنِّى لَاَ أَمْلِكُ إِلَّا نَفْسِى وَأَخِیُّ فَأَفْرُقَ بَیْنَـنَا وَبَیْرَــَ ٱلْقَوْمِ ٱلْفَلسِقِینَ ۞

قَالَ فَإِنَّهَامُحَرَّمَةُ عَلَيْهِ ثَرَّارَبِعِينَ سَنَةً يَتِيهُونَ فِ ٱلْأَرْضُ فَلَاتَأْسَ عَلَى ٱلْقَوْمِ ٱلْفَسِقِينَ ۞

﴿ وَٱتْلُ عَلَيْهِ مِنْ اَلَّبَقَ ءَادَمُ إِلَّحَقِّ إِذْ قَرَاقُتِهَا ثَا فَتُقْتِلَ مِنْ أَحَدِهِ مَا وَلَمْ يُتَقَبَّلُ مِنَ ٱلْآخَرِ قَالَ لَأَقْتُلَنَّكِ قَالَ إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ الْمُتَقِينَ ۞

^{[1] (}V.5:27) a) Narrated 'Abdullâh رضى : The Prophet صلى الله عليه رسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbîl)." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.6)

"Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious — See V.2:2)."

- 28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn, and all that exists)."
- 29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (wrong-doers)."
- **30.** So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.
- 31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- 32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!^[1]

لَمِنْ بَسَطَتَ إِلَّى يَدَكُ لِتَقْتُلَنِي مَا أَنَّا بِبَاسِطِ يَدِيَ إِلَيْكَ لِأَقْتُاكَّ إِنِّ أَخَافُ أَلَلَهُ رَبَّ ٱلْعَلَمِينَ ۞

إِنَّ أُرِيدُ أَن تَبُوٓ أَبِإِفْمِي وَإِنْمِكَ فَتَكُونَ مِنْ أَصِحَٰبِ ٱلنَّارِ وَذَاكِ جَزَرَوا الظّلِمِينَ اللهِ

فَطَوَعَتْ لَهُ ونَفْسُهُ وقَتْلَ أَخِيدِ فَقَتَلَهُ وَفَأَصْبَحَ مِنَ ٱلْخَسِرِينَ ۞

فَبَعَثَ ٱللَّهُ غُرَابَايِبَحَثُ فِى ٱلْأَرْضِ لِيُرِيَهُ وَكَيْفَ يُؤَرِى سَوْءَةَ أَخِيهُ قَالَ يَوْيَلُقَ أَعَجَزَتُ أَنَّ أَكُونَ مِثْلَ هَذَا ٱلْفُرَابِ فَأُورِى سَوْءَةَ أَخِمَّ فَأَصْبَحَ مِنَ ٱلْنَا يَمِينَ ۞

مِنْ أَجْلِ ذَالِكَ كَتَبْنَا عَلَىٰ بَنِى ٓ إِسْنَ وَيلَ أَنْهُو مَن قَتَلَ نَفْسًا اِهَ يُر نَفْسٍ أَوْفَسَا دِفِي ٱلْأَرْضِ فَكَأَنَّ مَا قَتَلَ ٱلنَّاسَ جَمِيعًا وَمَنْ أَخْيَاهَا فَكَأَنْهَا أَخْيَا ٱلنَّاسَ جَمِيعًا وَلَقَدْ جَآءَتْهُمْ رُسُلُنَا يِأْلْبَيْنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُم بَعْدَ ذَلِكَ فِي ٱلْأَرْضِ لَمُسْرِفُونَ ثَ

b) Narrated 'Abdullâh ibn 'Umar رضي الله عليه وسلم : The Prophet رضي الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.7).

^{[1] (}V.5:32) Narrated Anas ibn Mâlik رضى الله عنه The Prophet صلى الله عليه وسلم said, "The biggest of *Al-Kabâ'ir* (the great sins) are: (1) To join others as partners in worship with Allâh,

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful. [1]

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment. [2]

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Mighty, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying

إِنَّمَا جَزَّوُا ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُ و وَيَسْعَوْنَ فِي ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُواْ أَوْبُصَلَبُواْ أَوْتُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنَ خِلَنْهِ أَوْيُنفَوْ أِمِنَ ٱلْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِ ٱلدُّنْيَا وَلَهُمْ فِ ٱلْآخِزَةِ عَذَابُ عَظ مُ ٣٠

إِلَّا ٱلَّذِيْتَ تَابُواْمِن قَبْلِ أَن تَقْدِرُواْ عَلَيْهِمُّ فَاعْلَمُواْ أَتَّ ٱللَّهَ عَفُولٌ تَحِيبٌ

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْ اَتَّقُواْ اللَّهَ وَاَبْتَغُوَاْ إِلَيْهِ الْوَسِيلَةَ وَجَلِهِ دُواْ فِ سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۞

إِنَّ الَّذِينَ كَفَرُوا لَوَأَنَّ لَهُم مَّافِى الْأَرْضِ جَمِيعُاوَمِثْلَهُ, مَعَهُ, لِيَفْتَدُواْ بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَهَةِ مَا تُقُبِّلَ مِنْهُ مِّ وَلَهُمْ عَذَابُ أَلْسُهُ ۞

يُرِيدُونَ أَن يَغْرُجُواْمِنَ النَّارِ وَمَاهُم بِخُرِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ۞

وَالسَّارِقُ وَالسَّارِقَةُ فَأَقْطُعُواْ أَيْدِيَهُ مَاجَزَآءٌ بِمَاكَسَبَانَكَلَا مِّنَ اللَّهِ وَاللَّهُ عَزِيْزُ حَكِيرٌ ۞

فَمَن تَابَمِنْ بَعْدِ ظُلْمِهِ عَوَأَصْلَحَ فَإِنَّ ٱللَّهَ

⁽²⁾ to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.10).

^[1] (V.5:35) See the footnote of (V.2:186).

^{[2] (}V.5:36) See the footnote of (V.3:91).

Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

- **40.** Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.
- مىلى الله عليه Messenger (Muhammad مىلى الله عليه Let not those who hurry to fall into! disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in Al-Fitnah (error, because of his rejecting of Faith), you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is disgrace in this world, and in the Hereafter a great torment.
- 42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.
- 43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- 44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets,

يَتُوبُ عَلَيْهُ إِنَّ أَللَّهَ عَنْفُورٌ رَّحِيمٌ ٥

أَلْمَ تَعْمَارٌ أَنَّ ٱللَّهَ لَهُۥ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يُعَذِّبُ مَن يَشَاهُ وَيَغْفِرُ لِمَن يَشَاءٌ وَٱللَّهُ عَلَىٰ كُلِّ شَوْءٍ وَقِيرُ ۞

* يَنَائَهُا الرَّسُولُ لَا يَحْرُنِكَ الَّذِيرَ يُسُرِعُونَ فِي الْكُفْرِمِنَ الَّذِيرَ قَالُواْ اَ اَمَنَا بِأَفَوْهِهِمْ وَلَمْ تُوْمِنَ لُوْبُهُمْ وَمِنَ الَّذِينَ هَادُوْ سَمَّعُونَ لِلْكِذِبِ سَمَّعُونَ الْقَوْمِ عَاخَرِينَ لَمْ يَا أُوُلِّ يُحَرِّفُونَ الْكَهْمِ مِنْ بَعْدِ مَوَاضِعِهُ يَعْفُولُونَ إِنْ أُوتِيتُ مَهَا لَكَهْمَ مِنْ بَعْدِ وَإِن لَوْيَوْدُونَ اللَّهُ وَيَدُولُونَ مِنَ اللَّهِ مِنْ يَعْفَلُولُونَ اللَّهُ فِتْنَتَهُ وَ وَإِن لَمْ يَعْلَقِهُ مِنَ اللَّهِ شَيْئًا أُولَئِيكَ الَّذِينَ وَلَمْ مِنْ اللَّهِ مِنَ اللَّهِ شَيْئًا أُولَئِيكَ الَّذِينَ وَلَهُمْ فِي الْلَاخِرَةِ عَذَابٌ عَظِيمٌ فَلَا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ فَيَا خِزَيِّ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمَا فِي الدُّنِيلَ الْمَافِيلُهُ الْمَافِيلُونَ الْمَافِيلُونَ اللَّهُ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ اللَّهُ الْمَافِيلُونَ الْمَافِيلُونَ عَظِيمًا اللَّهُ اللَّهُ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ اللَّهُ الْمَافِيلُونَ اللَّهُ الْمُنْ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ اللَّهُ اللَّهُ الْمُنْ الْمَافِيلُونَ اللَّهُ الْمُنْ الْمُعْلِيلُونَ الْمَافِيلُونَ الْمُنْفَافِيلُونَ الْمَافِيلُونَ الْمُنْفِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمَافِيلُونَ الْمُنْفَالْمَافِيلُونَ الْمَافِيلُونُ الْمَافِيلُونَ الْمَافِيلُونُ الْمَافِيلُونُ الْمَافِيلُونُ الْمَافِيلُون

سَمَّعُونَ لِلْكَذِبِ أَكَّلُونَ لِلسُّحْتِ فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُ مْ أَوْأَعْرِضْ عَنْهُ مُّ وَإِن تُعْرِضْ عَنْهُ وْفَان يَضُرُّوكَ شَيْغًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم وِالْقِسْطِّ إِنَّ اللهَ يُحِبُ ٱلْمُقْسِطِينَ ٣

وَكَيْفَ يُعَكِّمُونَكَ وَعِندَهُمُ التَّوْرَكُ فِيهَا حُكُواللَّوثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكََّ وَمَا أَوْلَتَيِكَ بِالْمُؤْمِنِيرِنَ ۞

إِنَّا أَنْزَلْنَا ٱلتَّوْرَكَةَ فِيهَاهُدًى وَثُورٌ يَعَكُمُ بِهَا

6 150 7

who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws). [1]

45. And We ordained therein for them: "Life for life, ^[2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn* (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Îsâ (Jesus), son of Maryam (Mary), [3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before

التَيِيُّوت الَّذِينَ أَسْلَمُواْ لِلَّذِينَ هَادُواْ وَالْرَبَّنِينُونَ وَالْأَحْبَارُ بِمَا السَّتُحْفِظُواْيِن حَجَّنبِ اللَّهِ وَكَانَّهُ الْمَالِّيَةِ شُهَدَاءً فَلَاتَخْشُواْ التَّاسَ وَأَحْشَوْنِ وَلَاتَشْتَرُواْ بِحَايَتِي ثَمَنَا قَلِيلًا وَمَن لِّرَيْحُكُم بِمَا أَنزَلَ اللَّهُ فَالْوَلَتِهِ فَ هُمُ الْكَافِرُونَ هَا

وَكَتَبْنَاعَلَيْهِ وَفِيهَ آنَّ اَلنَّفْسَ بِاَلنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذُنَ بِالْآذُنُ وَالِيَسْنَ بِالْسِّنِ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ عَهُوَكَفَارَةٌ لَهُ وَصَاصٌ لَمْ يَعْكُم بِمَا أَنزَلَ اللَّهُ فَأَوْلَتَهِكَ هُمُ الظّلِهُونَ ۞ الظّلِهُونَ ۞

وَقَفَيْنَا عَلَى ٓ النَّرِهِم بِعِيسَى أَبْنِ مَرِّيَمَ مُصَدِّقًالِمَا بَيْنَ يَدَيْهِ مِنَ النَّوْرَنَةِ وَ النَّيْنَهُ الْإِنجِيلَ فِيهِ هُدَى وَنُورٌ وَمُصَيِّقًا لِمَا ابْنِنَ يَدَيْهِ مِنَ التَّوْرَ لِنَةِ وَهُدَى وَمُوْعِظَةً لِلْمُتَقِينَ ۞

⁽¹⁾ (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

^{[2] (}V. 5:45) Narrated 'Abdullâh رضى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1) Life for life in case of intentional murder without right [i.e. in *Qisâs* (Law of Equality in punishment)],

²⁾ A married person who commits illegal sexual intercourse, and

³⁾ The one who reverts from Islâm (an apostate) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmic Religion). (See Fath Al-Barî, Vol. 15, page No.220, for details). (Sahîh Al-Bukhârî, Vol. 9, Hadîth No.17).

صلى الله عليه رسلم I heard Allâh's Messenger رصلى الله عليه رسلم الله عليه (V.5:46) Narrated Abu Hurairah رصلى الله عليه رسلم I heard Allâh's Messenger رصلي الله saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Îsâ (Jesus)]." (Sahîh Al-Bukharî, Vol. 4, Hadîth No. 651)

it, guidance and an admonition for *Al-Muttaqûn* (the pious — See V.2:2).

47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed, (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].

48. And We have sent down to you (O Muhammad صلى الله عليه وسلم the Book (this Qur'ân) in truth, confirming the Scriptures (Books) that came before it and Muhaiminan (trustworthy in highness and a witness) over them (old Scriptures)[1]. So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad صلی) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلی الله علیه وسلم) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

50. Do they then seek the judgement of (the days of) Ignorance? ^[2] And who is better

وَلْيَحْكُمُ أَهْلُ ٱلْإِنجِيلِ بِمَاۤ أَنْزَلَ ٱللّهُ فِيهُ وَمَن لَرَيَحْكُم بِمَآ أَنْزَلَ ٱللّهُ فَأُوْلَئِكَ هُـمُ ٱلفّسِيقُونَ ۞

وَأَنْ زَلْنَا إِلَيْكَ الْكِتَبَ وَالْمَهِ مُصَدِقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَبِ وَمُهَيْمِنًا عَلَيْهِ فَاحُمُ بَيْنَهُم مِمَا أَنْزَلَ اللَّهُ وَلَا تَنَّجَ أَهْوَلَةَ هُمْ عَمَّا جَآهَ كَيْنَ الْمُثَنَّ لِكُلِ جَعَلَكِ مِنْ أُمَّةً وَمِنْهَا جَا وَلُوْشَاءَ اللَّهُ لَجَعَلَكُ مِنْ أُمَّةً وَحِدةً وَلَكِن لِيَبْلُوكُ مِنْ مِعْكُمُ جَمِيعًا فَيُنْيَعْنُكُم بِمَا كُنْتُمْ فِيهِ تَغْتَلِفُونَ هَا تَغْتَلِفُونَ هَا

وَأَنِ ٱحْكُمُ بَيْنَهُ م بِمَا أَنزَلَ اللهُ وَلاَتَنَبِعْ الْهَوَانَ مَعْضِ مَا أَنزَلَ اللهُ وَلاَتَنَبِعْ أَهْوَانَهُ هُمْ أَنزَلَ اللهُ وَلاَتَنَبَعْ أَلْفَالُهُ اللهُ اللهُ اللهُ وَلِيسَمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ وَلِيسَمُمُ بِبَعْضِ ذُوْمِهِمُّ وَانَّ كَثِيرًا مِنَ النَّاسِ لَفَسِيعُونَ ۞ بِبَعْضِ ذُوْمِهِمُّ وَانَّ كَثِيرًا مِنَ النَّاسِ لَفَسِيعُونَ ۞

أَفَى حَمَدُ الْجَهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ ٱللَّهِ

^{[1] (}V.5:48) Muhaimin: that which testifies the truth that is therein and falsifies the falsehood that is added therein.

⁽V.5:50): Narrated Ibn 'Abbâs رضنى الله عنهما The Prophet صلى الله عليه رسلم said, "The most hated persons to Allâh are three: (1) A person who deviates from the right conduct, i.e., an

in judgement than Allâh for a people who have firm Faith.

- 51. O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliva' of each other. And if any amongst you takes them as Auliva', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).
- 52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- 53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- 54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.
- 55. Verily, your Walî (Protector or Helper) is none other than Allah, His Messenger (صلى

حُكْمًا لِقَوْمِ يُوقِنُونَ ٥

* تَأَتُّهَا ٱلَّذِنَ ءَامَنُواْ لَاتَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَدَىٓ أَوْلِيَآةُ بَعْضُهُ ۚ أَوْلِيَآءُ بَعْضَ وَمَن بَتَوَلَّهُم مِّنكُمْ فَإِنَّهُ مِنْهُمَّ إِنَّ ٱللَّهَ لَانِهَدِي ٱلْقَدْمَ ٱلظَّلَمِينَ ٥

فَتَرَىٱلَّذِينَ فِىقُلُوبِهِ مَّرَضٌ يُسْنِئُونَ فِيهِمْ يَقُولُونَ غَخْشَىٰۤ أَن تُصِيبَنَا دَايِرَةٌ فَعَسَى اللّهُ أَن يَأْتِي َالْفَتْحِ أَوْلَمْرِ مِنْ عنده، فَصْبِحُواْعَلَىٰ مَآأَمَتُ وَافِيٓ أَنفُسِهِ نَلِمِينَ ٣

وَيَقُولُ ٱلَّذِينَ ءَامَنُهَا أَهَلَوُلاِّهِ ٱلَّذِينَ أَقْسَمُواْ بِٱللَّهِ جَهَّدَ أَمْنَاهِ إِنَّهُمُ لَمَعَكُمُّ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُولُ خَسرينَ 🕝

تَأَنُّهُا الَّذِينَ عَامَنُواْ مَن يَرْتَكَ مِنكُوعَن دِينِهِ عَنَسُوفَ يَأْتِي ٱللَّهُ بِقَوْمِ يُحِبُّهُ مْ وَيُحِبُّونَهُ وَأَذِلَّهِ عَلَى ٱلْمُؤْمِنِينَ أَعِزَّةٍ عَلَى ٱلْكَفِرِينَ يُجَهِدُونَ فِي سَبِيلُ لللهِ وَلَا يَخَافُونَ لَوْمَةَ لَآبِهِ ذَلِكَ فَضَلُ أَللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَٱللَّهُ وَاسِمُّ عَليدُ ٥

انَّمَا وَلِتُكُمُ اللَّهُ وَرَسُولُهُ وَاللَّهِ مَا لَذَينَ يُقِيمُونَ

evil doer, in the Haram (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islâmic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (Sahîh Al-Bukhârî, Vol. 9. Hadîth No. 21).

الله عليه وسلم), and the believers, — those who perform As- $Sal\hat{a}t$ ($Iq\hat{a}mat$ -as- $Sal\hat{a}t$), and give $Zak\hat{a}t$, and they are $R\hat{a}ki'\hat{a}n^{[1]}$ (those who bow down or submit themselves with obedience to Allâh in prayer).

- **56**. And whosoever takes Allâh, His Messenger (صلى الله عليه وسلم), and those who have believed, as Protectors, then the party of Allâh will be the victorious. [2]
- 57. O you who believe! Take not as Auliya' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.
- 58. And when you proclaim the call for As-Salât [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not. [3]
- **59.** Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh,

ٱلصَّلَوةَ وَيُؤَتُّونَ ٱلزَّكُوةَ وَهُمْرَكِعُونَ ۞

وَمَن ِيَتَوَلَّ اللَّهَ وَرَسُولُهُ، وَاللَّذِينَ ءَامَنُواْ فَإِنَّ حِرْبَ اللَّهِ هُوُ الْغَلِبُونَ ۞

يَتَأَيُّهُ الَّذِينَ اَمَّوُا لَاتَتَخِذُواْلَأَذِينَ اَغَّذُواْدِينَكُمُ هُزُواْوَلِمَامِّنَ الَّذِينَ أُوثُواْ الْكِئْبَ مِن فَتَلِكُوْوَالْكُفَارَ أَوْلِيَا ۚ وَاَتَقُواْلَقَهَ إِنْكُنَارُهُمُ فُوْمِنِينَ ۞

ۅٙٳۮؘٳٮؘٳۮؾؗؿؙٳڶٲڝۜڶۅٙٲڠۜٙۮؙۅۿٵۿڒؙٷٙۅؘڵۼؚڹٵٛۮڸڬ ؠۣٲ۫ۺؙ*ۯڨٙٷۯ*ٞؖڵٙؽۼؾڶؗۅڹ۞

قُلْ يَنَأَهۡلَ ٱلۡكِتَٰبِهِلۡ تَنقِمُونَ مِنَّا إِلَّا أَنۡءَامَنَا مِاللَّهِ وَمَا أُنزِلَ إِلَيۡنَاوَمَا أُنزِلَ مِن قَبُلُ وَأَنَّ أَحُـثُمُرُهُ

^[1] (V.5:55) See the footnote of (V.2:43).

^{[2] (}V 5.56) See the footnotes (A) and (B) of (V.27:59).

^{[3] (}V.5:58) How the Adhân (the call to prayer)* for the prayer was started. And the Statement of Allâh خزد جات

[&]quot;And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh عز و جل: "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضى الله عنه The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce Adhân for the prayer by saying its wordings twice (in doubles), and for the Iqâmah (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (Iqâmah is pronounced when the people are ready for the prayer). (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 577).

^{*}The wording of Adhân: Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilah illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'alas-Salâh, Hayya 'alas-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh.

and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"

- 60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah? Those (Jews) who incurred the Curse of Allâh and His Wrath. and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tâghût^[1] (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."
- 61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.
- 62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Riba (usury)]. Evil indeed is that which they have been doing.
- 63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- 64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands [2] are widely outstretched. He spends

قُلْهَلْ أُنْيَنَّكُمْ بِشَرِّمِن ذَلِكَ مَثُوبَةً عِندَ ٱللَّهُ مَن لَعَنَهُ ٱللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ ٱلْقِرَدَةَ وَٱلْأَنَانِيرَ وَعَبَدَ ٱلطَّلِغُهُ تَّ أُوْلَدِكَ شَرُّ مَّكَانَا وَأَضَلُ عَن سَوَآءِ ٱلسَّسل 🕏

وَإِذَا جَآءُوكُمْ قَالُوٓاْءَامَنَّا وَقَد دَّخُلُواْ بِٱلْكُفْرِ وَهُمْ قَدْ خَرَجُواْ بِهُ عَوَاللَّهُ أَعْلَمُ بِمَا كَانُواْ يَكْتُمُونَ ٥

وَتَرَيٰ كَيْ يِرَامِنْهُمْ يُسَرعُونَ فِي ٱلْإِثْمِ وَٱلْعُدُونِ وَأَكْلِهِمُ ٱلسُّحْتُ لِنَسُ مَاكَانُواْ يَعْمَلُونَ ١

لَوْلَا يَنْهَدُهُمُ الرَّسَّانِيُّونَ وَالْأَحْبَارُعَن قَوْلِهِمُ الْإِثْرَ وَأَكْ لِمُ السُّحْتَ لَيْشَ مَاكَانُولْ يَصْنَعُونَ ٢

وَقَالَتِ ٱلۡيَهُودُ يَدُاللَّهِ مَغْلُولَةٌ غُلَّتَ أَيِّدِيهِمْ وَلُعِنُواْ بِمَا قَالُهُ أَمَلُ بَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أَنْزِلَ إِلَيْكَ مِن زَّبِّكَ طُغْيَنَا وَكُفْرًا وَٱلْقَيْنَا

^{[1] (}V.5:60) *Tâghût*: See the footnote of (V.2:256).

^{[(}Qualities of Allâh): [See the footnote of (V.3:73)] صفات الله عز وجل V.5:64) Sifât-ullâh (V.5:63)

said, "On the Day of صلى الله عليه وسلم Allâh's Messenger صلى الله عليه said, "On the Day of Resurrection, Allah will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King' ".

(of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلی الله علیه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become Al-Muttaqûn (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad عليه as 'Abdullâh ibn Salâm¹¹ وسلم as 'Abdullâh ibn Salâm¹¹, but many of them do evil deeds.

بَيْنَهُمُ الْعَدَوَةَ وَالْبَغْضَآةِ إِلَىٰ يَوْمُ الْقِيَّمَةُ كُلَّمَا أَوْقَدُواْ نَازَا لِلْحَرْبِ أَطْفَأُهَا ٱللَّهُ وَيَسْعَوْنَ فِي ٱلأَرْضِ فَسَادًا وَاللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ ۞

وَلَوَٰأَنَّ أَهۡلَ ٱلۡكِتَٰبِءَ اسَنُواۡوَاتَّـفَوْا لَكَغَرْنَا عَنْهُمْ سَيِّعَاتِهِمْ وَلَاَدْخَلْنَهُمْ جَنَّنتِ ٱلنَّعِيرِ ۞

وَلُوَّانَهُمُوَاْقَامُواْ التَّوْرَنةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِم مِّن ذَيْهِمْ لَأَكَاوُاْ مِن فَوَقِهِمْ وَمِن تَحْتِ أَرْجُلِهِمْ مِنْهُمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَمَا يَصْمَلُونَ ۞

Abu Hurairah said, "Allâh's Messenger صلى الله عليه وسلم said, 'Allâh will grasp the (planet of) earth' " (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 509).

صلى الله عليه Muhammad مسلى الله عليه Proclaim (the Message) which has been! اوسلم sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

(صلى الله عليه وسلم Muhammad): "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the of Allâh, in His Messenger and all that صلى الله عليه وسلم was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, -- whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.[1]

* يَنَأَيُّهَا ٱلرَّسُولُ بَلِّغْ مَا أَنْزِلَ إِلَيْكَ مِن زَّيْكَ ۗ وَإِن لَّهُ تَفْعَلُ فَمَا يَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ ٱلنَّاسِ إِنَّ أَسَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلْكَافِرِينَ ١

قُأ يَنَأَهُلَ ٱلۡكِتَٰبِ لَسۡتُوعَلَىٰشَىٰءٍ حَتَّى تُقِيمُواْ ٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِن زَيِّكُمْ وَلَمَزِيدَنَّ كَثِيرًا مِنْهُ مِمَّا أَنْزِلَ إِلَيْكَ مِن زَّيِّكَ طُغْكَنَا وَكُفُرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَلْفِينَ ۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّابِعُونَ وَٱلنَّصَدَىٰ مَنْءَامَنَ بِٱللَّهِ وَٱلْبُومِ ٱلْآخِر وَعَمِلَ صَلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٥

attracts the similarity to the woman." On this, 'Abdullâh ibn Salâm said, "I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh", and added, "O Allâh's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet صلى الله عليه وسلم said, "What kind of man is 'Abdullâh ibn Salâm among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet صلى الله عليه وسلم said, "What would you think if 'Abdullah bin Salam should embrace Islam?" They said, "May Allah protect him from that." The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then 'Abdullâh came out to them and said. "I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allah), and that Muhammad صلى الله عليه وسلم is the Messenger of Allah!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullah ibn Salam) said, "It is this that I was afraid of, O Allah's Messenger." (Sahah Al-Bukhari, Vol.5, Hadith No.275).

 $^{[1]}$ (V.5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (Tafsîr At-Tabarî) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه رسلم, no other religion except Islâm will be accepted from anyone.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, - a group of them they called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Îsâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Îsâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verilv. whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode 11. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful. [2]

75. The Messiah ['Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)]

لْقَدْأَخَذْنَا مِيثَاقَ بَنِيٓ إِسْرَاءِيلَ وَأَرْسَلْنَاۤ إِلَيْهِ رُسُكٌّ كُلَّمَا حَآءَهُمْ رَسُولٌ بِمَالَاتَهُوَيَ أَنفُسُهُمْ فَرِيقًا كَذَّبُواْ وَفِر يِقَايَقْتُلُونَ ۞

سورة المائدة ٥

وَحَسِبُواْ أَلَّا تَكُوْنَ فِتَنَةٌ فَعَمُواْ وَصَمُّواْ ثُمَّ تَاكَ اللَّهُ عَلَنْهِ هُ ثُمَّ عَمُوا وَصَمُّواْ كَثِيرٌ فِينَهُمُّ وَاللَّهُ بَصِيرًا بِعَا يَعْمَلُونَ ۞

لَقَدْكَفَرَالَّذِينَ قَالُوَا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ٱبْنُمَرِيِّمَّ وَقَالَ ٱلْمَسِيحُ يَنبَنِيٓ إِسْرَاءِيلَ ٱعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُمُّ إِنَّهُ وَمَن يُشْرِكَ بِٱللَّهِ فَقَدْحَرَّمَ ٱللَّهُ عَلَيْهِ ٱلْحَنَّةَ وَمَأُونِهُ ٱلنَّارُّ وَمَا للظَّلَمِينَ مِنَ أَنصَار ٧

لَّقَدْكَفَرَ إِلَّذِينَ قَالُوا إِنَّ ٱللَّهَ ثَالِكُ ثَلَاثَةُ وَمَامِنْ إِلَهِ إِلَّا إِلَّهُ وَحِدٌّ وَإِن لَّمْ يَنتَهُواْ عَمَّا يَقُولُونَ لَيَمَسَّنَّ ٱلنَّينَ كَفَرُواْمِنْهُمْ عَذَاكُ أَلَمُ اللهُ

أَفَلَا يَتُوبُونَ إِلَى ٱللَّهِ وَيَسْتَغْفُرُ ونَهُ ۚ وَٱللَّهُ عَٰفُورٌ رِّحِيمٌ 🕸

مَّا ٱلْمَسِيحُ ٱبْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْخَلَتْ مِن قَبْلِهِ ٱلرُسُلُ وَأُمُّهُ وصِدِيقَةٌ كَانَا يَأْكُلَانِ ٱلطَّعَامُّ ٱنظُرَ

^{[1] (}V.5:72); See the footnote of (V.2:165).

said, "Allâh's Messenger صلى الله عليه وسلم said, "Allâh's Messenger زضي الله عنه said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 321).

was a Siddîqah si.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, the All-Knower."

77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel^[1]

كَيْفَ بُيَيْنُ لَهُمُ ٱلْآيَاتِ ثُمَّ ٱنظُرُأَنَّ يُؤْفَكُونَ 🥯

قُلْ أَتَعَبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَمْلِكُ لَكُوْضَرًّا وَلَانَفْعَأُواُلِنَّهُ هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

قُلْ يَنَأَهُلَ ٱلْكِتَابِ لَاتَعْلُواْ فِي دِينِكُمْ عَيْرًا لَحْقِ وَلَا تَتَّبِعُواْ أَهُوَآءَ قَوْمِ قَدْضَلُواْ مِن قَبْلُ وَأَضَلُواْ كَثِيرًا وَضَلُّه أَعَن سَوَاءِ ٱلسَّبِيل ٧

لُعرِ ۚ ٱلَّذِيرَ ۚ حِكَفَرُواْ مِنْ بَنِيَّ اِسْرَاءِ يِلَ

, Narrated Abu Hurairah صلى الله عليه وسلم that he heard Allah's Messenger صلى الله عليه وسلم saying "Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allah gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allah

⁽V.5:78). The tale of a leper, a bald man and a blind man:

who disbelieved were cursed by the tongue of Dâwûd (David) and 'Îsâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

Sûrah 5. Al-Mâ'idah

- 79. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.
- 80. You see many of them taking the disbelievers as their Auliva' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.
- 81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliya' (protectors and helpers); but many of them are Fâsiqûn (rebellious, disobedient to Allâh).
- 82. Verily, you will find the strongest among men in enmity to the believers

عَلَىٰ لِسَانِ دَاوُرِدَ وَعِيسَى آبَنِ مَرْيَحٌ ذَٰ لِكَ بِمَا عَصَواْ وَكَانُواْ يَغْتَدُونَ ١

كَانُواْ لَايَتَنَاهَوْتَعَنَّمُنكَر فَعَلُوهُ لَبِئْسَ مَاكَانُواْ يَفْعَلُونَ 🕲

كَفَرُوَّا لَهِ ثُمَّا مَا قَدَّمَتْ لَهُ مَ أَنفُسُهُمَ أَن سَخِطَ ٱللَّهُ عَلَيْهِ مْرَوَفِي ٱلْعَـٰذَابِ هُـْمْ

كَانُواْ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِيِّ وَمَاۤ أَنزَلَ إِلَيْهِ مَا أَتَّخَذُوهُمْ أَوْلِكَاءَ وَلَكِنَّ كَثِيرًا مَنْ عُنْ فُلْسِقُ وَ لَا اللَّهُ اللّ

and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination." The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allah make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allah, I will not stop you for taking anything (you need) of my property which you may take for Allah's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allah is pleased with you and is angry with your two companions." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 670).

(Muslims) the Jews and those who are Al-Mushrikûn, 11 and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

- 83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلی الله علیه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.
- 84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad شانی علیه علیه and his Companions علیه وسلم ". (رضی الله عنه علیه وسلم ". (رضی الله عنه علیه وسلم الله علیه و الله علیه و الله علیه و الله و الل
- **85.** So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers).
- **86.** But those who disbelieved and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- 87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.
- **88.** And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

ٱلْيَهُودَ وَٱلَّذِينَ أَشْرَكُوْ أُولَتَجِدَنَّ أَقْرَبَهُم مَّوَدَةً لِلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُواْ إِنَّا نَصَرَئُ ذَالِكَ بِأَنَّ مِنْهُمْ قِسِيسِينَ وَرُهْبَانَا وَأَنْهُمْ لَايَسْتَكْبُرُونَ

وَإِذَا سَيِعُواْمَا أَنْزِلَ إِلَى الرَّسُولِ تَرَىَّ أَغْيُنَاهُمْ تَفِيصُمِنَ الدَّمْعِ مِمَّاعَ رَفُواْ مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا ءَامَنَا فَأَكْتُبُنَامَعَ الشَّاعِ بِينَ ۞

وَمَالَتَالَانُوْمِنُ بِاللَّهِ وَمَاجَلَةَ نَامِنَ الْخَتِّ وَنَظَمَعُ أَن يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّلِحِينَ ۞

فَأَنْبَهُمُ اللهُ بِمَاقَالُواْ جَنَّاتِ تَجْدِي مِن تَحْتِهَا ٱلْأَنْهَا رُخَالِدِينَ فِيهَا وَذَلِكَ جَزَآهُ ٱلمُحْسِنِينَ هِيها وَذَلِكَ جَزَآهُ

وَٱلَٰذِينَكَفَرُواْ وَكَنَّهُواْ بِعَايَتِنَاۤ أُوْلَتِهِكَأَصْحَبُ ٱلْحَجِيمِ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتُحَيِّمُواْ طَيِّبَتِ مَاۤ أَحَلَ ٱللَّهُ لَكُرْوَلَا تَعْتَدُثًا إِنَّ ٱللَّهَ لَايُحِبُ آلْمُعْتَدِينَ ۞

وَكُلُواْ مِمَّارَزَقَكُمُ اللَّهُ حَلَلًا طَيِّبًا وَاتَّعُواْ اللَّهَ الَّذِيَ أَنتُم بِهِ مُؤْمِنُونَ ۞

^{[1] (}V.5:82) Al-Mushrikûn: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

be grateful.

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89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masâkîn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn [1]. And protect your oaths (i.e. do not swear much). [2] Thus Allâh make clear to you His *Ayât* (proofs, evidences, verses,

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb^[3], and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful^[4]

lessons, signs, revelations, etc.) that you may

لا يُؤاخِدُ كُمُ اللهُ بِاللَّغُوفِ آَيْمَنِكُمْ وَلَيكِن يُؤاخِدُ كُم بِمَاعَقَدْ ثُمُّ الْأَيْمَنِّ فَكَفَرَتُهُ وَ إِظْعَامُ عَشَرَةٍ مَسَكِينَ مِنْ أَوْسَطِ مَا تُطُعِمُونَ أَهْلِيكُو أَوْكِسُورُتُهُمْ أَوْتَحْرِيرُ رَفَبَ أَوْسَطِ مَا تُطُعِمُونَ فَصِيبَامُ ثَلَاثَةِ أَيتَ الْمِزَدَالِكَ كَفَنَرَةُ أَيْمَنِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُواْ أَيْمَنَكُمْ كُذَلِكَ يَبَيِّنُ اللهَ لَكُونَ النِيهِ عَلَكُمُ تَشْكُرُونَ شَ

يَّتَأَيُّهُا ٱلَّذِينَ َءَامَنُوٓ الِنَمَا ٱلْحَثَرُوۤ الْمَثِيرُ وَٱلْأَنْصَابُ وَٱلْأَزَّلَهُ رِجْسُ مِّنَ عَمَلِ ٱلشَّيْطَنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۞

^{[1] (}V.5:89) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allâh's Messenger صلى الله عليه وسلم also said, "By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh's consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 621).

^[2] (V.5:89) It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

^{[3] (}V.5:90) Animals that are sacrificed (slaughtered) on An-Nusub* and for the idols.

Narrated 'Abdullâh عنه يشعبه Allâh's Messenger صلى الله عنه said that he met Zaid ibn 'Amr ibn Nufail at a place near Baldah and this had happened before Allâh's Messenger صلى الله عليه وسلم received the Divine Revelation. Allâh's Messenger الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid ibn 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat except that on which Allâh's Name has been mentioned on slaughtering." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

^{*} An-Nusub were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

 $^{^{(4)}}$ (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

- 91. Shaitan (Satan) wants only to excite enmity and hatred between you intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?
- 92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or Al-Ansâb, or Al-Azlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- 93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the good-doers.
- 94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- 95. O you who believe! Kill not the game while you are in a state of Ihrâm [for Hajj or 'Umrah (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable

إِنَّمَا يُرِيدُ ٱلشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَاوَةَ وَٱلْبَغْضَاةَ فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْعَن ذَكِم ٱللَّهِ وَعَنِ ٱلصَّلَوْةِ فَهَلْ أَنتُم مُّنتَهُونَ شُ

وَأَطِيعُهِ أَاللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأَحَذَرُواْ فَإِن تَوَلَّنِيُّهُ فَأَعْلَمُواْ أَنَّمَا عَلَىٰ رَسُولِنَا ٱلْبَلَاغُ ٱلْمُدِينُ ۞

لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُواْ وَعَـمِلُواْ ٱلصَّالِحَتِ جُنَاحٌ فيماطع موا إذاما أتقوا وعامنوا وعيلوا الصالحت ثُمَّ أَتَقَواْ وَءَامَنُواْ ثُمَّ أَتَقُواْ وَأَحْسَنُواْ وَاللَّهُ يُحتُ ٱلْمُحْسِنِينَ ٢

يَتَأَنُّهُا ٱلَّذِينَ ءَامَنُواْ لَيَبْلُونَكُمُ اللَّهُ بِشَيْءِ مِنَ ٱلصَّندتَّنَالُهُ وَأَيْدِيكُمْ وَرِمَاحُكُو لِيَعْلَمُ ٱللَّهُ مَن يَخَافُهُ وِ الْغَيْبُ فَمَن أَعْتَدَىٰ يَعْدَذَلِكَ فَلَهُ وَعَذَابُ ألة 🕲

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَاتَقْتُلُواْ ٱلصَّيْدَ وَأَنتُمْ حُ مُنْ وَمَن قَتَاهُ مِنكُم مُتَعَمّدًا فَجَزَاتٌ مِثْلُمَا قَتَلَ مِنَ ٱلنَّعَمِ يَعَكُمُ بِهِ عَذَوَا عَدْلِ مِنكُرُهَدْيَّا بَكِلْعَ

, Narrated Abu 'Âmir or Abu Mâlik Al-Ash'ari that he heard the Prophet مسلى الله عليه وسلم saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.494B)

animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkîn* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the Ka'bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and 'Umrah) for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is All-Knower of each and everything.

- 98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.
- 99. The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- 100. Say (O Muhammad صليه وسلم):
 "Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons

الْكَعْبَةِ أَوْكَفَرَةٌ طَعَامُسَكِينَ أَوْعَدُلُ ذَلِكَ صِيعَامَالِيَدُوقَ وَبَالَ أَمْرِةً عَفَاالَّلَهُ عَمَّا سَلَفَّ وَمَنْعَادَ فَيَنتَقِهُ اللَّهُ مِنْهُ وَلِلَّهُ عَزِيزٌ دُوانتِقَامٍ ۞

أُحِلَّ لَكُوْصَيْدُ ٱلْبَحْرِوَطَعَامُهُ. مَتَعَا لََكُمْ وَلِلسَّيَارَةً وَحُرِّمَ عَلَيْكُوصَيْدُ ٱلْبَرِ مَادُمْتُمْ حُرُمَّا وَاتَّـقُواْ ٱللَهَ ٱلَّذِى ٓ إِلَيْهِ تَحْشُرُونَ ۞

* جَعَلَ اللّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ فِيْمَا لِلْنَاسِ وَالشَّهَ رَلِقْرَارَ وَالْهَدْى وَالْقَلَتِ ذَلِكَ لِتَعْلَمُواْ أَنَّ اللَّهَ يَعْلَمُ مَافِى السَّمَوَتِ وَمَافِى الْأَرْضِ وَأَنَّ اللّهَ بِكُلِّ شَيْءٍ عَلِيهُ ۞

أَعْلَمُواْأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَفُورٌ وَحِيدٌ ۞

مَّاعَلَ ٱلرَّسُولِ إِلَّا ٱلْبَلَغُ وَٱللَّهُ يَعْلَوْمَا تُبْدُونَ وَمَاتَكُنُمُونَ ۞

قُل لَا يَسْتَوِى ٱلْخَبِيثُ وَٱلطَّيِّبُ وَلَوْ أَعْجَبَكَ

and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabîth may please you." So fear Allâh, [1] O men of understanding in order that you may be successful

- 101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.
- 102. Before you, a community asked such questions, then on that account they became disbelievers.
- 103. Allâh has not instituted things like $Bah\hat{i}rah^{[2]}$, or $S\hat{a}'ibah^{[3]}$, or $Was\hat{i}lah^{[4]}$, or a $H\hat{a}m^{[5]}$, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islâmic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.
- 104. And when it is said to them: "Come to what Allâh has revealed and to the Messenger (Muhammad صلى الله عليه وسلم for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

كَنْرَةُ ٱللَّهِيثِ فَأَتَّقُواْ اللَّهَ يَتَأُولِ ٱلأَلْبَبِ لَعَلَكُمْ تُقْلِحُونَ ۞

يَتَأَيُّهُا الَّذِينَ ءَامَنُواْ لَا تَسْعَلُواْ عَنْ أَشْيَاءَ إِن تُبْدَ لَكُو تَسُوَّهُ وَإِن تَسْعَلُواْ عَنْهَا حِينَ يُعْزَلُ الْفُرْءَ ان تُبْدَ لَكُرْعَفَا اللَّهُ عَنْهَا وَاللَّهُ عَنْهُورُ حَلِيهٌ ۞

قَدْسَأَلَهَاقَوْمُرْمِّن قَبْلِكُمْ ثُمَّاصَبَحُواْ بِهَاكَفِرِينَ ۞

مَاجَعَلَ اللَّهُ مِنْجَعِيرَةِ وَلَاسَآبِـَةِ وَلَاوَصِيلَةِ وَلَاحَامِ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَىٰاللَّهِ ٱلْكَذِبِّ وَأَحَــُثُرُهُمْ لَايَغَقِلُونَ ۞

وَإِذَاقِيلَ لَهُمْرَتَهَا لَوْأَ إِلَىٰ مَا أَنْزِلَ اللّهُ وَالْى ٱلرَّسُولِ قَالُواْ حَسّهُنَا مَاوَجَدْنَا عَلَيْهِ ءَابِنَاءَتَأَ أَوْلَوْكَانَ ءَابَاؤُهُمْ لَا يُعْلَمُونَ شَيْئَا وَلَا يَهْ مَدُونَ ۞

^[1] (V.5:100) Fear Allah: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much (perform all kinds of good deeds which He has ordained).

^[2] (V.5:103) Bahîrah: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

⁽V.5:103) Sâ'ibah: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

⁽V.5:103) Wasîlah: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

⁽V.5:103) Hâm: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

105. O you who believe! Take care of your ownselves^[1]. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you do not find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e. ordained by) Allâh, for then indeed we should be of the sinful."

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ عَلَيْكُو أَنفُسَكُو ۖ لَا يَضُو كُو مِّن ضَلَّ إِذَا ٱهْتَدَيْتُمُّ إِلَى ٱللَّهِ مَرْجِعُكُرْ جَمِيعًا فَكُنَدُكُمُ بِمَا كُنتُهُ تَعْمَلُونَ ١

سورة المائدة ٥

يَّأَيُّهُا ٱلَّذِينَ ءَامَنُواْ شَهَادَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ حِينَ ٱلْوَصِيَّةِ ٱشْنَانِ ذَوَاعَدْلِ مِنكُمْ أَوْءَ اخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُهْ ضَرَبْتُ مْ فِي ٱلْأَرْضِ فَأَصَابَتُكُم مُصِيدَةُ ٱلْمَوْتِ تَحْيسُونَهُمَامِن يَعْدِ ٱلصَّلَوْةِ فَيُقْسِمَانِ بِٱللَّه إِن ٱرْتَيْتُمُ لَانَشْتَرى بهِ عَثَمَنَا وَلَوْكَانَ ذَا قُرْبَى وَلَانَكُنْهُ شَهَدَةَ ٱللَّهِ إِنَّا اذًا لَّمِدَ ٱلْآثِمِينَ ٥

فَإِنْ عُثْرَ عَلِيٓ أَنَّهُمَا أُسْتَحَقّا إِثْمًا فَعَاخَرَان بَقُومَان مَقَامَهُمَامِنَٱلَّذِينَ ٱسْتَحَقَّ عَلَيْهِمُٱلْأَوْلَيْنِ فَيُقْسِمَانِ بِٱللَّهِ لَشَهَادَ تُنَاّ أَحَةٌ مِن شَهَادَتِهِمَا وَمَا أَعْتَدَنْنَا إِنَّا إِذَا لَّمِنَ الظَّلِمِينَ ٢

ذَلِكَأَدْنَىٰ أَن يَأْتُواْ بِٱلشَّهَدَةِ عَلَىٰ وَجْهِهَآ أَوْيَخَافُوٓاْ أَن تُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهُمٌّ وَاتَّقُو أَاللَّهَ وَٱسْمَعُو أَوَاللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلْفَلِيقِينَ ٢

^{[1] (}V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained).

people who are Al-Fâsigûn (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Îsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrîl (Gabriel)] so that you spoke to the people in the cradle 111 and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission: and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This nothing but evident magic."

111. And when I (Allâh) revealed to Al-Hawâriyyûn [the disciples of 'Îsâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims "

112. (Remember) when Al-Hawâriyyûn (the disciples) said: "O 'Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Îsâ (Jesus) said: "Fear Allâh, if you are indeed believers."

* نَوْمَ يَخِمَعُ اللَّهُ ٱلرُّسُ لَ فَيَقُولُ مَاذَاۤ أَجِبْتُمَّ قَالُواْ لَاعِلْمَلَنَّأَ إِنَّكَ أَنتَ عَلَّامُ ٱلْغُيُوبِ ٢

إِذْقَالَ ٱللَّهُ يَكِعِسَمِ ٱلِّنَ مَوْيَكُمْ ٱذْكُرُ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدتُكَ بِرُوحٍ ٱلْقُدُسِ تُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْ لَأَ وَإِذْ عَلَّمْتُكَ ٱڵڮؾؘٮٙۅۧڷڵؚۣڂؘڡؘةٙۅۧٲڵؾٙۜۅٞۯۑٮةٙۅٙٲڵٳڹڿۑڶؖ وَإِذْ يَخِنُكُ مِنَ ٱلطِّينِ كَهَيْءَةِ ٱلطَّيْرِ بِإِذْ فِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْ فِي وَتُبْرِئُ ٱلْأَكْمَةَ وَٱلْأَبْرَصَ بِإِذْنِيِّ وَإِذْ تُغْرِجُ ٱلْمَوْتِكَ باذْنِّ وَإِذْ كَفَفْتُ بَنِي إِسْرَاءِيلَ عَنكَ إِذْ جِئْتَهُم بِٱلْبَيْنَةِ فَقَالَ ٱلَّذِينَ كَفَرُواْ مِنْهُمْ إِنْ هَاذَا إِلَّاسِحْرُقُيِينٌ @

وَإِذْ أَوْحَيْتُ إِلَى ٱلْحُوَارِيِّينَ أَنْءَامِنُواْ بِي وَبِرَسُولِي قَالُواْ ءَامَنَا وَٱشْهَدْ بِأَنْنَا مُسْلِمُونَ

إِذْ قَالَ ٱلْحَوَارِيُّونَ يَعِيسَى أَبْنَ مَرْيَحَ هَلْ يَسْتَطِيعُ رَبُّكَ أَن يُنَزِّلَ عَلَيْنَا مَآبِدَةً مِّنَ ٱلسَّمَآءَ قَالَ ٱتَّقُواْ ٱللَّهَ إِن كُنتُم مُّؤْمِنِينَ ٢

^[1] (V. 5:110) See the footnote of (V. 3:46).

113. They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

114. 'Îsâ (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers."

115. Allâh said: "I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamîn (mankind and jinn)."

116. And (remember) when Allah will say (on the Day of Resurrection): "O 'Îsâ (Jesus). son of Maryam (Mary)! Did you say to men: 'Worship me and my mother as two gods besides Allâh?'" He will say: "Glorified are You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. "If You punish them, they are Your slaves, and if You forgive them, verily You,

قَالُواْنُرِيدُأَن نَأْكُلَ مِنْهَا وَتَظْمَينَ قُلُوبُنَا وَنَعْلَمَ أَن قَدْصَدَقْتَنَا وَيَكُونَ عَلَيْهَا مِنَ الشَّلِهِ بِينَ ١

قَالَ عِيسَى ٱبْنُ مَرْيَحَ ٱللَّهُ مِّرَبَّنَاۤ أَنْنِ عَلَيْنَا مَآ بِدَةً مِّنَ ٱلسَّمَةِ تَكُونُ لَنَاعِيدًا لِأَوَّلِنَاوَءَ اخِرِنَا وَءَ ايَةً مِنكِّ وَأَرْزُقْنَا وَأَنتَ خَيْرُ ٱلرَّزِقِينَ ٣

قَالَ ٱللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَن يَكُفُونُ بَعْدُ مِنكُورُ فَإِنَّ أُعَذِّبُهُ وعَذَابًا لَّا أُعَذِّبُهُ وَأَحَدُامِنَ ٱلْعَلَمِينَ ١

وَإِذْ قَالَ اللَّهُ يُلِعِيسَمِ أَبْنَ مَرْيَعُ ءَأَنتَ قُلْتَ لِلنَّاسِ ٱتَخِيَّ ذُونِي وَأُمِّى إِلَهَ يَنِ مِن دُونِ ٱللَّهِ ۗ قَالَ سُبْحَنَكَ مَايَكُونُ لِيَ أَنَ أَقُولَ مَالَيْسَ لِي بِحَقَّ إِن كُنْتُ قُلْتُهُ. فَقَدْ عَلِمْ مَهُ وْتَعَلَرُمَا فِي نَفْسِي وَلَآ أَعَلَرُ مَا فِي نَفْسِكُ إِنَّكَ أَنتَ عَلَّهُ ٱلْغُيُوبِ ١

مَاقُلْتُ لَهُمْ إِلَّامَآ أَمْرَتَنِي بِهِءَ أَنِ أَعْبُدُواْ ٱللَّهَ رَبِّي وَرَبَّكُو ۚ وَكُنتُ عَلَيْهِ مِ شَهِيدًا مَّادُمْتُ فِيهِمُّ فَاكُمَّا تَوَقَيْتَنِي كُنتَ أَنتَ ٱلرَّقِيبَ عَلَيْهِمٌ وَأَنتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُ ١

إِن تُعَذِّبُهُمْ فَانَّهُمْ عِسَادُكٌّ وَإِن تَغْفِرُ لَهُمْ فَإِنَّكَ أَتَ

only You, are the All-Mighty, the All-Wise^[1]."

119. Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise) [2]

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

ٱلْعَزِيزُٱلْحَيِّكُمُ ۞ قَالَ ٱللَّهُ هَاذَا يَوْمُ يَنفَعُ ٱلصَّادِقِينَ صِدْقُهُمُّ لَهُمْ جَنَّتٌ تَجْرى مِن تَحْتِهَا ٱلْأَنْهَرُ خَلِدِينَ فِيهَآ أَبَدَّ آرَضِيَ ٱللَّهُ عَنْهُمْ وَرَضُواْ عَنْهُ ذَاكِ ٱلْفَوْزُ ٱلْعَظِيمُ ۞

للَّهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَافِهِنَّ وَهُوَعَلَاكُلُ شَيْءِ قَدِيرٌ ۞

Sûrat Al-An'âm (The Cattle) VI

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, Who (Alone) created the heavens and the earth. and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.
- 2. He it is Who has created you from clay. and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- 3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)
- 4. And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي خَلَقَ ٱلسَّمَةَ تِ وَٱلْأَرْضَ وَجَعَلَ ٱلظُّلُمَتِ وَٱلنُّورُّ ثُمَّ ٱلَّذِينَ كَفَرُولْبَرَتِهِمْ تَعْدَلُونَ ٢

هُوَ ٱلَّذِي خَلَقَكُمْ مِنطِين ثُرُّقَضَيَّ أَجَلًّا وَأَجَلُ مُسَمَّ عِندَةً وَتُوَالَّهُ أَنتُهُ تَعْمَرُ وَنَ ٢

وَهُوَاللَّهُ فِي ٱلسَّمَوَتِ وَفِي ٱلْأَرْضِ يَعْلَمُ سِتَكُرُ وَجَفَ كُوْ وَيَغْلَهُ مَاتَكُسِهُ نَ ٦

وَمَاتَأْتِيهِم مِّنْ ءَالِكَةِ مِّنْ ءَالِئِتِ رَبِّهِمْ إِلَّاكَانُواْ

said, "You will be صلى الله عليه وسلم The Prophetرضي الله عنهما: said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave ['Îsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 150).

^{[2] (}V. 5:119) See the footnotes of (V. 2:116, V. 4:40, V. 68:42).

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their Lord, but that they have been turning away from it.

- 5. Indeed, they rejected the truth (the Qur'ân and Muhammad ما المعليه وسلم when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- 6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.
- 7. And even if We had sent down to you (O Muhammad صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"
- 8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.
- 9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad وصلع الله عليه وسلم).
- 10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.
- 11. Say (O Muhammad صلى الله عليه وسلم):
 "Travel in the land and see what was the end of those who rejected truth."

فَقَدْ كَذَبُواْ بِالْحُقِّ لَمَّاجَآءَ هُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَـّوُاْ مَاكَانُواْ بِهِ- يَسْـنَهْ نِ وَنَ ۞

ٱلْوَيَرَوۡلَكُوٓأَهۡلَكُكَامِن قَبۡلِهِ؞مِن قَرۡنِ مَكَنَّهُوۡفِ ٱلْأَرْضِ مَالَوۡنُمُكِنَ لَكُوۡ وَأَرْسَلۡنَاٱلۡسَمَآءَ عَلَيْهِم مِذۡرَارُا وَجَعَلْنَا ٱلأَنْهَارَ جَنِي مِن تَحۡتِهِمُ وَأَهۡلَكَنَّهُمُ مِذُنُونِهِمۡوَأَشَاأَنَا مِنْ بَعۡدِهِمۡ قَرْنًا ءَاخَدِينَ ۞

ۅٙڷٷٙڒؘڷ۫ڹٵۼۘؽڬڲؾؘڹڮ؋ۣۊؚڟٳڛڡؘٚڷڞٮؗۅؙ؞ۑؚٲ۫ؿۮۑۼ ڶڠٙڶٲڶؙڎؘۣؽڹٛڰؘڞؙۯٵ۫ٳڹ۫ۿڶۯٙٳڵٙٳڝڂڒۨڝؙ۫ؠڽؙؙ۞

وَقَالُواْلُوَلِآ أُنزِلَ عَلَيْهِ مَلَكٌ ۗ وَلَوَاْلَزَانِنَا مَلَكًا لَقُضِىَ ٱلأَمْرُثُـٰمَ لَا يُنظرُونَ ۞

وَلَوْجَعَلْنَهُ مَلَكَ الْجَعَلْنَهُ رَجُلًا وَلَلْبَسْنَا عَلَيْهِ مِمَّا يَلْبِسُونَ ۞

وَلَقَدِ اَسْتُهْزِئَ بِرُسُلِ مِن قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُواْ مِنْهُم مَّاكَانُواْ بِهِ ء يَسْتَهْ زِءُوكَ ۞

قُلْسِيرُوا فِي ٱلْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَيْقَ كَانَ عَيْقَ كَانَ عَيْقَةُ ٱلْمُكَذِينِ

^{[1] (}V. 6:5) See the footnote of (V.3:85) and also see (V.3:116).

- 12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself.[1] Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only Ilâh (God), as being one صلى الله عليه وسلم as being one of His Messengers, and in Resurrection].
- 13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."
- 14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a Walî (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." صلى الله عليه And be not you (O Muhammad وسلم) of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh]. (Tafsîr Al-Qurtubî)
- 15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."
- 16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.
- 17. And if Allâh touches you with harm, none can remove it but He, and if He touches

قُل لِّمَن مَّا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ قُل يَلَوْ كُتَبَ عَلَىٰ نَفْسِهُ ٱلرَّحْمَةُ لَيَجْمَعَنَّكُمْ إِلَىٰ تَوْمِ ٱلْقِيَكَةِ لَارَبُ فِيهُ ٱلَّذِينَ خَسِرُ وَالْنَفُسَهُمْ فَعُهُ لَانُؤْمِنُونَ ١

> ﴿ وَلَهُ مِ مَاسَكَنَ فِي ٱلَّيْلِ وَٱلنَّهَارُّ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

قُلْ أَغَيْرَ ٱللَّهِ أَتَّخِذُ وَلِيَّنَا فَاطِرِ ٱلسَّسَمَوَتِ وَٱلْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُّ قُلَ إِنَّ أَمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَّ وَلَاتَكُونَنَّ مِنَ ٱلْمُشْدِكِينَ ١

قُلْ إِنَّ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ مَّن يُصَّرَفِ عَنْهُ يَوْمَدِ ذِ فَقَدْرَحِمَهُۥ وَذَالِكَ ٱلْفُوْلُ ٱلْمُينُ ١

وَإِن يَمْسَسْكَ أَلْتَهُ بِضُرِّ فَلاَ كَاشِفَ لَهُ وَ إِلَّاهُوَّ وَإِن

^{[1] (}V.6:12)

[,]saying صلى الله عليه وسلم I heard Allâh's Messenger رضي الله عله saying "Allah has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.29).

said, "When Allâh صلى الله عليه وسلم Allâh's Messenger رضي الله عنه said, "When Allâh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.' " (Sahîh Al-Bukhârî, Vol.4, Hadîth No.416).

you with good, then He is Able to do all things.

- 18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).
- 19. Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other âlihah (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him."
- 20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad صلى الله عليه وسلم as a Messenger of Allâh, and they also know that there is no Ilâh (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) believe.[i] not (Tafsîr will themselves At-Tabarî)
- 21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.
- 22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

كَ بِخَيْرِفُهُوَعَلَىٰ كُلِّشَيْءِ قَدِيرٌ ٧

وَهُوَ ٱلْقَاهِ فَوْقَ عِنَادِةً - وَهُوَ ٱلْحَكَمُ كَفِّىٰرُ ۞

قُلْ أَيُ شَيْءٍ أَكْبَرُ سَهَادَةً قُلُ اللَّهُ شَهِيدٌ البَّنِي وَيَنْكُمُ إِلَىٰ هَٰذَا ٱلْقُرَّةَ الْأَلْذِيْكُرِيهِ، وَمَنْ بَلَغَّ أَيِّنَكُمُ لِلَّشْهَدُونَ أَنَّمَعَ ٱللَّهِ ءَالِهَةً أُخْرَئُ قُل لَإَ أَشَّهَذُقُلْ إِنَّمَا هُوَ إِلَّهُ وَحِدُّ وَإِنَّنِي بَرِيٓ ءُ يُمِّمَا تُشْرِكُونَ اللهُ

ٱلَّذِينَ ءَاتَيْنَكُهُ وَٱلْكِتَنَبَ يَعْرِفُونَهُ وَكَمَا يَعْرِفُونَ أَبْنَآءَ هُوُ ٱلَذِينَ خَسِهُ وَا أَنفُسَاهُمْ فَعُمْ لَا يُؤْمِنُونَ ٥

وَمَنۡ أَظۡلَمُمِمِّنِٱفۡتَرَىٰعَلَى ٱللَّهِكَذِبًا أَوۡكَذَبَ بِعَايَٰتِهُۥ ۚ إِنَّهُ وَلَا يُقْلِمُ آلظَالِمُونَ ١

وَيُوۡمَنَّكُمُ اللَّهُ مِنْ جَمِيعًا ثُوَّنَقُولُ لِلَّذِينَ أَشْرَكُوۤا ۚ أَيْنَ شُرِّكَآوُكُو ٱلَّذِينَ كُنُتُهُ تَرْعُمُونَ ٢

^{[1] (}V.6:20) See the footnote of (V.3:85).

- 23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh "
- 24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.
- 25. And of them there are some who listen to you; but We have set veils on their hearts. so they understand it not, and deafness in their ears; and even if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe therein: to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
- 26. And they prevent others from him صلى الله (from following Prophet Muhammad) صلى الله and they themselves keep away from him, and (by doing so) they destroy not but their ownselves, yet they perceive (it) not.
- 27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Avât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"
- 28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed, they are liars.
- 29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
- 30. If you could but see when they will be held (brought and made to stand) in front of

ثُوَّ لَهُ تَكُرِ فِتَنْتُهُمُ إِلَّا أَن قَالُواْ وَاللَّهِ رَبِّنَا مَاكُنَّا مُشْرِكِينَ ٢

ٱنظُلْ كَيْفَكَذَبُواْعَلَ ٓ أَنفُسِهم ۗ وَضَلَّ عَنْهُم مَاكَانُواْ يَفْةً وُنَ ٢

وَمِنْهُ مِمِّن يَسْتَمِعُ إِلَيْكُ وَجَعَلْنَاعَلَىٰ قُلُوبِهِمْ أَلِئَةً أَن تَفْقَهُوهُ وَفَي اذَانِهِمْ وَقُرَأُ وَإِن يَرَوَّأُكُلُّ اليَّةِ لَا نُوْمِنُو أَبِهَا حَتَىٰ إِذَا جَاءُوكَ يُحَدِدُ لُونَكَ يَقُولُ ٱلَّذِينَ كَفَ وَأَانِ هَاذَا إِلَّا أَسْطِارُ ٱلْأَوْلِينَ ٥

وَهُمْ يَنْهُوْنَ عَنْهُ وَيَنْعَوْنَ عَنْهٌ وَيَنْعَوْنَ عَنْهٌ وَإِن يُهْلِكُونَ إِلَّا أَنفُسَهُم وَمَايَشَعُرُونَ ١

وَلَوْتَرَيّ إِذْ وُقِفُواْ عَلَى ٱلنَّارِ فَقَالُواْ يَلْتَتَنَا ثُرَدُ وَلَانُكُذَت بِعَايَت رَبّنَا وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ٥

بَلْ بَدَالَهُم مَاكَانُواْ يُخَفُونَ مِن قَبَلٌّ وَلَوْرُدُواْ لَعَادُواْ لْمَانُهُ أُعَنَّهُ وَإِنَّهُ مَانَّهُ لَكَادُونَ ١

> وَقَالُوَاْ إِنْ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا وَمَانَحُنُ ىمَنْغُوثِينَ 🚇

وَلُوْتَرَيْ إِذْ وُقِفُواْ عَلَىٰ رَبِّهِ مُّرْقَالَ أَلَيْسَ هَاذَا بِٱلْحُقُّ

their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

- 31. They indeed are losers who denied their Meeting with Allah, 111 until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
- 32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttagûn (the pious - See V.2:2). Will you not then understand?
- 33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zalimûn (polytheists and wrong-doers) deny.
- 34. Verily, (many) Messengers were صلى الله عليه طenied before you (O Muhammad وسلم), but with patience they bore the denial. and they were hurt till Our Help reached alter the Words them, and none can (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- 35. If their aversion (from you, O and from that صلى الله عليه وسلم with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so

قَالُواْبَكَ وَرَبَّنَّاقَالَ فَذُوقُواْ ٱلْعَذَاتَ بِمَاكُنتُمْ تَكُفُرُونَ ٦

قَدْخَسِرَالَّذِينَ كَذَّبُواْ بِلِقَآ وِاللَّهِ حَتَّى إِذَا جَآءَتُهُمُ ٱلسَّاعَةُ يَغْتَةَ قَالُواْ يَحَسَمَ تَنَاعَلَ مَافَزَظْنَافِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَإَطُهُورِهِمْ أَلَاسَآءَ مَايَزُرُونَ 📆

وَمَا ٱلْحَجَوْةُ ٱلدُّنْكَ إِلَّا لَعَتْ وَلَهُوٌّ وَلَلدَّارُ ٱلْآخِرَةُ خَتِ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقَلُونَ ١

> قَدْنَعْلَمُ إِنَّهُ لِيَحْزُنُكَ ٱلَّذِي يَقُولُونَّ فَإِنَّهُمْ لَائِكُذْبُونِكَ وَلَلِكِنَّ ٱلظَّالِمِينَ بِعَايِئِتِ ٱللَّهِ يَحْدُونَ ٢

وَلَقَدَّكُذِّبَتْ رُسُلٌ مِين قَيْلِكَ فَصَدَرُواْعَلَىٰ مَاكُذُنُواْ وَأُودُواْحَةً ٦ أَتَنَاهُمُ نَصْرُنَاْ وَلَامُبَدِّلَ لِكَامَتِ ٱللَّهَ وَلَقَدْ جَآءَكَ مِن نَّبَايُ ٱلْمُرْسَلِينَ ٥

وَإِن كَانَ كَبُرَعَلَتِكَ إِعْرَاضُهُ مِفَانِ ٱسْتَطَعْتَ أَن تَبْتَغِي نَفَقَافِي ٱلْأَرْضِ أَوْسُلَّمَافِي ٱلسَّمَاءِ فَتَأْتِيهُم بِعَايَةً وَلَوْشَاءَ ٱللَّهُ لَجَمَعَهُمْ عَلَى ٱلْهُدَيَّ فَلَا تَكُونَنَّ مِنَ ٱلْجِيْمِلِينَ ۞

said, "Whoever loves صلى الله عليه وسلم The Prophet : رضي الله عنه said, "Whoever loves the Meeting with Allah, Allah too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (Sahîh Al-Bukhârî, Vol.8, Hadîth No. 515).

that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).

- 36. It is only those who listen (to the صلى الله عليه Message of Prophet Muhammad وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- 37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."
- 38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.
- 39. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allah sends astray whom He wills and He guides on the Straight Path whom He wills.
- 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!"
- 41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!
- 42. Verily, We sent (Messengers) to many مىلى الله nations before you (O Muhammad عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health

* إِنَّمَايَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونُ وَٱلْمَوْتَى يَبْعَثُهُمُ ٱللَّهُ ثُوَّ إِلَيْهِ يُرْجَعُونَ ٢

وَقَالُواْ لَوْلَا نُزْلَ عَلَيْهِ ءَايَةٌ مِن زَّيَهُ ء قُلْ إِنَّ ٱللَّهَ قَادِرُعَلَىٰٓ أَن يُنَزِّلَ ءَايَةً وَلَكِنَّ أَكُتَرَ أَكُتَرَهُمْ لَانَعَامُونَ 🕲

وَمَا مِن دَآبَةِ فِي ٱلْأَرْضِ وَلَاطَاتِرِيَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّةُ أَمَّنَالُكُمْ مَّافَرَطْنَافِي ٱلْكِتَبِ مِن شَيَّءُثُمَّ الَيْ رَبِّهِ فِي يُعَنِّدُ وِنَ ٢

وَٱلَّذِينَ كَذَّبُواْبِكَايَلِتَنَاصُمُّ وَبُكُرُ فِي ٱلظُّلُمَاتُّ مَن مَشَا ٱللَّهُ يُضَلِلْهُ وَمَن مَشَأَيْجَعَلْهُ عَلَى صِرَطِ مُستَقِيمٍ ٧

قُلْ أَرَءَ نَتَكُو إِنْ أَتَنَكُمُ عَذَابُ ٱللَّهِ أَوْأَتَتَكُور ٱلسَّاعَةُ أَغَيْرَ لِللَّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ ۞

بَلِ إِيَّاهُ تَدَّعُونَ فَيَحْشِفُ مَاتَدْعُونَ إِلَيْهِ إِن شَآءَ وَتَنْسَوْنَ مَاتُشْرِكُونَ ١

وَلَقَدْ أَرْسَلْنَآ إِلَىٰٓ أُمْعِرِمِن قَبْلِكَ فَأَخَذْنَهُم بِٱلْمَأْسَاءِ وَٱلضَّرَآءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ١

الجزء ٧

(with calamities) so that they might humble themselves (believe with humility).

- 43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.
- 44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.
- **45.** So the root of the people who did wrong was cut off. And all praise and thanks are Allâh's, the Lord of the 'Âlamîn' (mankind, jinn, and all that exists).
- 46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there an ilâh (a god) other than Allâh who could restore them to you?" See how variously We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
- 47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrong-doing) people?"
- 48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- 49. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their

فَلَوْلَآإِذْجَآةَهُمْ بَالْسُنَاتَصَرَّعُواْوَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَنَ لَهُمُوالشَّيْطَانُ مَاكَافُواْيِعْمَلُونَ ۞

فَلَمَّا نَسُواْمَادُكِّرُواْبِهِ، فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّشَىْءٍ حَقَّ إِذَا فَرِحُواْ بِمَا أُوثُواْ أَخَذْنَهُم بَغْنَةَ قَإِذَا هُرُمُبْلِسُونِ

فَقُطِعَ دَابِرُالْقَوْمِ ٱلَّذِينَ ظَامَوّاً وَٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ۞

قُلْ أَرَةَ يُنْتُ إِنْ أَخَذَ اللّهُ سَمْعَكُمْ وَأَبْصَدَرُهُ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَّهُ عَيْرُاللّهِ يَأْتِيكُمْ بِقُرَانظُلْرْكَيْفَ نُصَرِفُ ٱلْآيَلَتِ ثُمَّ هُمْ يَصْدِفُورَتَ ۞

قُلْ أَرَّةَ يَنْتَكُمُ إِنْ أَتَنَكُمُ عَذَابُ اللَّهِ بَغَتَةً أَوْجَهْرَةً هَلْ يُعْلَقُ أَوْجَهْرَةً هَلْ يُعْلَقُ إِلَّا الْقَوْمُ الظَّلْلِمُونَ ۞

وَمَا تُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينٍّ فَمَن ءَامَنَ وَأَصْلَحَ فَلَاخَوْفُ عَلَيْهِمْ وَلَاهُمْ يَحْزَنُونَ ۞

وَالَّذِينَ كَذَّبُواْ بِعَايَدِتِنَا يَمَشُهُمُ الْعَذَابُ بِمَا كَانُواْ

disbelief¹¹ (and for their belying the Message of Muhammad صلى الله عليه وسلم) . [Tafsîr Al-Qurtubi].

: (صلى الله عليه وسلم O Muhammad) "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen: nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

- 51. And warn therewith (the Our'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).
- 52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).
- 53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?
- 54. When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

مَفْسُ**تُ**نَ 🕲

قُلِّلًا أَقُولُ لَكُمْ عِندِي خَزَايِنُ ٱللَّهِ وَلَآ أَعْلَمُ ٱلْغَيْبَ وَلِآ أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنْ أَتَّبِعُ إِلَّامَا يُوجَى إِلَيَّ قُلُهَلْ يَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ۚ أَفَلَاتَتَفَكُّونَ ٥

وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُوٓا ۚ إِلَّكَ رَبِّهِمْ لَيْسَلَهُم مِن دُونِهِ عَوَكٌّ وَلَا شَفِيعٌ لَعَلَّهُمْ ىَتَّقُونَ ۞

وَلَاتَظُوُ دِٱلَّذِينَ يَدْعُونَ رَبَّهُم بِٱلْغَدَفَةِ وَٱلْعَشِيّ رُ مدُونَ وَجْهَةً مَاعَلَيْكَ مِنْ حِسَابِهِ مِمِّن شَيْءٍ وَمَامِنْ حِسَابِكَ عَلَتُهم مِن شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ ٱلظَّلْمِينَ ٥

وَكَذَٰ لِكَ فَتَنَّا بَعْضَهُم بَبَعْضِ لَيَقُولُوٓا أَهَّـُ وُلَآءٍ مَنَّ اللَّهُ عَلَيْهِم مِنْ بَيْنِ نَأَ أَلَيْسَ اللَّهُ بِأَعْلَمَ مَالشَّنِكِينِ ٣

وَإِذَا حَاءَكَ ٱلَّذِينَ يُؤْمِنُونَ بِعَايَلَتِنَا فَقُلْ سَلَكُمْ عَلَىٰ كُوِّ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ ٱلرَّحْمَةَ أَنَهُ مَنْ عَمِلَ مِنكُمْ سُوَّءًا بِجَهَالَةِ ثُمَّ تَابَمِنَ بَعْدِهِ - وَأَصْلَحَ فَأَنَّهُ وَغَفُورٌ رَّحِيثٌ

^{[1] (}V.6:49) See the footnote of (V.3:85).

55. And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad صليه وسلم):
"I have been forbidden to worship those whom you invoke (worship) besides Allâh."
Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say (O Muhammad صليه وسلم):
"I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doers)."

59. And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels

وَكَ نَاكِ نُفَصِّلُ ٱلْآيَنتِ وَلِتَسْتَمِينَ سَبِيلُ الْمُجْرِمِينَ ﴿

قُلْ إِنِّى نَعِيتُ أَنَّ أَعَٰدُ اَلَّذِينَ نَدْعُونَ مِن دُونِ اللَّهِ قُل لَا أَتَّيعُ أَهْوَآءَ كُمْ فَدْ ضَلْلُتُ إِذَا وَمَا أَنَا مِنَ ٱلْمُهْ تَذِيثَ ۞

قُلْ إِنِّى عَلَىٰ بَيِّنَةِ مِِّن زَقِى وَكَذَّبُتُم بِهِ ْ مَاعِندِى مَا تَسَتَعْجِلُونَ بِقَّ عَإِنِ ٱلْحُصِّمُ إِلَّا يَقِّ يَقُصُّ ٱلْحَقِّ وَهُوَ خَبُرُالْفَاصِلِينَ ۞

قُل لَّوَانَ عِندِى مَالتَّسَ عَجُولُونَ بِهِ - لَقُضِىَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُ ثُّرُولَللَهُ أَغَلُمُ بِٱلظَّلِمِينَ ۞

* وَعَندَهُ مَفَاتِحُ الْغَيْبِ لايَعْ لَمُهَآ إِلَّاهُوَّ وَيَعْلَمُ مَافِ الْبَرِّ وَالْبَعْرُ وَمَاتَسْفُطُ مِن وَرَقَةٍ إِلَّايَعَ لَمُهَا وَلَاحَبَّةِ فِي طُلْمُن الْأَرْضِ وَلَارَطْبِ وَلَا يَالِسِ إِلَّا فِ كِتَنبِ مُّرِينٍ ۞

وَهُوَالَذَى يَتَوَفَّنِكُم إِلَيْنِ وَيَعْدُمُا جَرَحْتُم إِلَنَّهَارِئُمَّ يَبَعَثُكُمْ فِيهِ لِيُقْضَىٰۤ أَجَلُّ مُّسَكِّ ثُمَّ إِلَيْهِ مَرْجِمُكُمْ ثُمَّ يُنَبِّئُكُم بِمَاكُنُنُمْ تَعْمَلُونَ ۞

وَهُوَ ٱلْقَاهِرُوَقِقَ عِبَادِةً وَيُرْسِلُ عَلَيْكُرُحَفَظَةً

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guarding and writing all of one's good and bad deeds) over you, 111 until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

- 62. Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.
- 63. Say (O Muhammad صلى الله وسلم):
 "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."
- 64. Say (O Muhammad صليه وسلم):
 "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."
- 65. Say: "He has power to send torment on you from above you or from under your

حَقَىٰ إِذَا جَاءَ أَحَدَكُو ٱلْمَوْتُ ثَوَفَّتُهُ رُسُلُنَا وَهُمْ لَايُفَرَّطُونَ ۞

ثُمَّ رُدُوًا إِلَى اللَّهِ مَوْلَدَهُمُ الْحَقُّ أَلَالَهُ الْخُكُرُ وَهُوَ أَسْرَعُ الْخُلِسِينَ ۞

قُلْ مَن يُنَجِيكُ مِن طُلُمَنتِ الْبَرِ وَالْبَحْرِيَّدْعُونَهُ و تَضَرُّعًا وَخُفْيَةً لَمِنْ أَنْجَلْنَامِنْ هَذِهِ مَلْنَكُونَنَّمِنَ الشَّكِرِينَ ۞

قُلِ ٱللَّهُ يُنَجِيكُم مِنْهَا وَمِن كُلِّ كُوبٍ ثُمَّ أَنتُمْ تُشْرِكُونَ ١

قُلْهُوَٱلْقَادِرُعَلَىٰٓ أَن يَبْعَثَ عَلَيْكُرْعَذَابًا مِّن فَوْقِكُمْ أَوْمِن

Narrated Ibn 'Abbâs رضي الله عنهه : The Prophet صلى الله عليه وسلم narrating about his Lord وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah : رضي الله عنه The Prophet صنى الله عليه وسلم said, "Angels come (to you) in succession by night and day, and all of them get together at the time of Fair and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صنى الله عليه وسلم added: "If anyone of you says Amîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446)

^[1] (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

- 66. But your people (O Muhammad صلى have denied it (the Qur'an) though it is the truth. Say: "I am not a Wakil (guardian) over you."
- 67. For every news there is a reality 11 and you will come to know.
- صلى الله 68. And when you (Muhammad عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'an) by mocking at them, stay away from them till they turn to another topic. And if Shaitan (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrong-doers).
- 69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'ân). [The provision of this Verse was abrogated by the Verse 4:140].
- 70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be

تَحْت أَرْجُلِكُوْ أَوْ يَلْسَكُو بِشَكَاوَ يُدْقَى يَعْضَكُم بَأْسَ بَعْضُ ٱنظُرْ كَيْفَ نُصَرِّفُ ٱلْآيَتِ لَعَلَّهُمْ

وَكَذَّبَ بِهِۦقَوْمُكَ وَهُوَالْخَقُّ ثُل لَّسْتُ عَلَيْكُم بوَكِيل 📆

لِكُلِّنَهَا مُسْتَقَرُّ وُسَوْفَ تَعْلَمُونَ 🕲

وَإِذَا رَأَيْتَ ٱلَّذِينَ يَخُوضُونَ فِيٓ اَيتِيَنَا فَأَعْرِضْ عَنْهُمْ رَحَتَّى يَخُوضُواْ فِي حَدِيثِ غَنْرُوْءَ وَإِمَّا يُنْسِ مَنَّكَ ٱلشَّيْطَانُ فَلَا تَقَعُدُ بَعْدَ ٱلذِّحْرَىٰ مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ۞

وَمَاعَلَى ٱلَّذِينَ سَتَّ قُونَ مِنْ حِسَابِهِ مِينِ شَيِّ وَلَكِ ذِكِ كَالْمُلُمُ مِنْ فَقُورَ مِنْ اللَّهُ مِنْ فَقُورَ مِنْ اللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ

وَذَرِٱلَّذِينَ ٱتَّخَذُواْ دِينَهُ مْ لَهِبًا وَلَهْوَا وَغَرَّتْهُمُ ٱلْحَاوَةُ ٱلدُّنْاً وَذَكِرْ بِلِيَّالَٰنِ تُنْسَلَ نَفْسًا بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ ٱللَّهِ وَلَيُّ وَلَاشَفِيهُ وَإِن تَعْدِلْكُلُّ عَدْلِ لَّا يُؤْخَذُ مِنْهَأً أَوْلَتَهِكَ ٱلَّذِينَ أَنْسِلُواْبِمَاكَسَبُواْ لَهُمْ شَرَابٌ مِنْ حَمِيمِ وَعَذَابٌ أَلِيمٌ بِمَا كَانُواْيَكُفُوْونَ ۞

⁽V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense

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a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allâh has guided us (to true Monotheism)? — like one whom the Shayâtîn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' "Say: "Verily, Allâh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Âlamîn (mankind, jinn and all that exists);

72. And to perform As-Salât (Iqâmat-as-Salât), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, the Well-Acquainted (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as âlihah (gods)? Verily, I see you and your people in manifest error. [1],"

قُلْ أَنَدُعُواْ مِن دُونِ اللّهِ مَا لا يَنفَعُنَا وَلاَ يَضُرُّونَا وَبُرَدُّ عَلَىٰٓ أَعْقَامِنَا بَعْدَ إِذْ هَدَ دَنَا اللّهُ كَالَٰذِى اَسْتَهُوَّتُهُ الشَّيَطِينُ فِ الْأَرْضِ حَيْرَانَ لَهُۥ أَصْحَابُ يَدْعُونَهُۥ إِلَى الْهُدَى النِّينَا قُلْ إِنَّ هُدَى اللّهِ هُوَ اللّهُ دَقَّ وَأُمْرَ اللّهُ لِيرَيِّ الْمَنكِينَ ۞

وَأَنْ أَقِيمُواْ اَلصَّلَوَةَ وَٱتَّقُوهُ وَهُوَالَّذِيّ إِلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ الل

وَهُوَ الَّذِي حَلَقَ السَّمَوَتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُكُن فَيَكُنُ فَوَلَهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنفَحُ فِ الصَّولِ عَلِيمُ الْفَيْبِ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ۞

* وَإِذْ قَالَ إِنْرَهِ مُرِلِأَ بِيهِ ءَازَرَ أَتَتَخِذُ أَصْنَامًا عَالِهَةً إِنِّ أَرَّنِكَ وَقَوْمَكَ فِي صَلَالٍ مُّبِينِ ۞

⁽V.6:74) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Âzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allâh منا will say (to him): 'I have forbidden Paradise for the disbelievers.'Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a Dhîkh (Hyena,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.569).

- 75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
- 76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
- 77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."
- 78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh).
- 79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîf, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn*" (See V.2:105).
- 80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?
- 81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. So which of the two parties has more right to be in security? If you but know."
- 82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone)

وَكَذَالِكَ نُرِيَ إِنْرَاهِيمَ مَلَكُوتَ ٱلسَّمَوَتِ
وَالْأَرْضِ وَلِيَكُونَ مِنَ ٱلْمُوفِنِينَ ۞

فَلَنَاجَنَّ عَلَيْهِ ٱلَّيْلُ رَءَ الْوَصَبِّ قَالَ هَذَارَكِّ فَلَمَّا أَ أَفَلَ قَالَ لَا أُحِبُ ٱلْافِلِينَ ۞

هَلَمَّارَءَ الْقَدَمَرَ بَانِغَاقَالَ هَذَا رَبِّ فَلَمَّا أَفَلَ قَالَ لَمِن لَرْيَهْ دِنِي رَقِي لَأَكُونَنَّ مِن الْقَوْمِ الضَّالِينَ ٥

> فَلَمَّارَءَ اللَّهُ عَسَرَ الْغَفَّةُ قَالَ هَلْذَا رَبِي هَلْذَا أَكْبُرُّ فَلَمَّا أَفَلَتْ قَالَ يَكَفَّوْم إِنِّي بَرِيَّ " مِمَّا تُشْرِكُونَ ۞

إِنِّ وَجَّهْتُ وَجَهِيَ لِلَّذِي فَطَرَ ٱلسَّمَوَتِ وَٱلْأَرْضَ حَنِيفًا لِّوَمَا أَنَا مِنَ ٱلْمُشْرِكِينَ ۞

وَحَآجَهُ، قَوْمُهُ، قَالَ أَتُحَآجُونَى فِي اللَّهَ وَقَدْهَ دَانَّ وَلَآخَهُ وَلَا اللَّهِ وَقَدْهَ دَانَّ وَلَآ أَنَ يَشَآءَ رَبِي وَلَآ أَنَ يَشَآءَ رَبِي شَيْءً وَلِلَّا أَنَ يَشَآءَ رَبِي شَيْءً وَلِلَّا أَنْلَا شَيْءً وِعِلْمًا أَنْلَا تَتَذَكَّرُونَ ۞ تَتَذَكَّرُونَ ۞

وَكِيَفَ أَخَافُ مَا أَشْرَكَتُمُ وَلَا تَخَافُونَ أَنَكُمْ أَشْرَكُتُم بِاللَّهِ مَالَمْ يُنَزِلْ بِهِ عَلَيْكُمْ سُلْطَنَّ فَأَكُ الْفَرِيقَ يِنِ أَحَقُّ بِٱلْأَمَّنِّ إِن كُنتُمْ تَعْلَمُونَ ۞

ٱلَّذِينَ ءَامَنُواْ وَلَرْ يَلْبِسُوٓاْ إِيمَانَهُم بِظُلْمٍ أُولَنِّهِكَ لَهُمُ

and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.[1]

- 83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
- 84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward Al-Muhsinûn (the good-doers — see the footnote of V.9:120).
- 85. And Zakariyâ (Zechariah), and Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- 86. And Ismâ'îl (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred to the 'Âlamîn [mankind and jinn (of their times)].
- 87. And also some of their fathers and their progeny and their brethren. We chose them, and We guided them to a Straight Path.
- 88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.
- 89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these (i.e. disbelievers) disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such

ٱلْأَفْ؛ وَهُو مُنْفِيتَدُونَ ٢

وَتِلْكَ حُجَّتُنَآءَاتَيْنَكَمَاۤإِبْرَاهِيــمَعَلَىٰ قَوْمِهُ؞ِمَرْفَعُ دَرَكِنْ مِنْ نَشَاءُ إِنَّ رَنِّكَ حَكُمُ عَلَمٌ ١

وَوَهَيْنَالَهُ وَإِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّبَتِهِ عِدَاوُدِدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَـٰرُونَ ۖ وَكَذَٰلِكَ نَخِزي ٱلْمُحْسِنِينَ ٥

وَزَكِرِيَّاوَ يَحْنَىٰ وَعِيسَىٰ وَإِلْيَاسٌ كُلُّ مِنَ ٱلصَّالِحِينَ ٥٠٠

وَإِسْمَعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكَ لَا فَضَّلْنَا عَلَى ٱلْعَالَمِينَ ٥

وَمِنْ ءَابَآبِهِ مِ وَذُرِّ بَنَيْهِمْ وَإِخْوَانِهِمٌّ وَٱجْتَبَنَّنَهُمْ وَهَدَيْنَاهُمْ إِلَّا صِرَطٍ مُّسْتَقِيرٍ ٧

ذَاكَ هُدَى ٱللَّهِ يَهْدِي بِهِ عَمَن يَشَاءُ مِنْ عِسَادِهُ عَ وَلَوْ أَشْرَكُواْ لَحَظَ عَنْهُم مَّاكَانُواْ يَعْمَلُونَ ٢

أُوْلَنَىكَ ٱلَّذِينَ ءَاتَيْنَكُهُمُ ٱلْكِتَابَ وَٱلْحُكَمَ وَٱلنُّهُوَّةَ فَانِ يَكُفُرُ بِهَا هَلَوُلآءٍ فَقَدْ وَكَلَّنَا بِهَا قَوْمَالَّيْسُواْ بِهَابِكَيفِرِينَ ۞

^{[1] (}V.6:82): See the footnote (C) of (V.27:59).

as the Companions of Prophet Muhammad مسلى الله عليه وسلم) who are not disbelievers therein.

- 90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Âlamîn (mankind and jinn)."
- 91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad سلى الله عليه وسلم (صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of them) and concealing much? And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'an) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (Tafsîr Al-Ourtubi).
- 92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their Salât (prayers).
- 93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me", whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death,

أُولَنَبِكَ الَّذِينَ هَدَى اللَّهُ فَيْهُ دَنهُمُ الْفَتَدِّةُ قُللَّا أَسْتُلُكُوعَلَيْهِ أَجُرًّا إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ۞

وَمَاقَدُوُواْ اللّهَ حَقَّ قَدْرِهِ اإِذْ قَالُواْ مَا أَنْزَلَ اللّهُ عَلَى بَشَرِ
مِن شَيْ اِ قُلْ مَنْ أَنْزَلَ الْكِتَبَ الَّذِى جَآهَ بِهِ عَ
مُوسَىٰ نُوْرًا وَهُدَى لِلنَّاسِ جَعَعَلُونَهُ وَقَرَاطِيسَ
تُبُدُّونَهَا وَكُفْفُونَ كَيْرِاً وَعُلْمَتُم مَّالَمَ تَعَالَمُواْ أَشَرُ
وَلَا عَابِمَا وَكُمُّ فُولَ اللَّهُ فُوزَدَوْهُمْ فِي خَوْضِهِمْ
وَلَا عَابِمَا وَكُمُّ فُلِ اللَّهُ فُوزَدَوْهُمْ فِي خَوْضِهِمْ

وَهَذَا سِحِتَابُ أَنَرَكُنَهُ مُبَارَكُ مُصَدِقُ ٱلَّذِى بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ ٱلْفُرَىٰ وَمَنْ حَوْلَهَا وَٱلَّذِينَ يُؤْمِنُونَ بِٱلْآخِرَةِ بُؤْمِنُونَ بِيَّةً مَوْهُرَعَلَ صَلَاتِهِمْ يُحَافِظُونَ كَثَهِ

وَمَنْ أَظَامُرِمِيَنِ آفَتَرَى عَلَى اللّهِ كَذِبًا أَوْقَالَ أُوحِى إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَحْتٌ وَمَن قَالَ سَأَنْزِلُ مِثْلَ مَا أَنْزَلَ اللّهُ وَلَوْتَرَى إِذِ الظّالِمُونَ فِي عَمَرَتِ ٱلْمَوْتِ وَالْمَلْتَهِكَةُ بَاسِطُواْ أَيْدِهِمْ أَخْرِجُواْ أَنْسُكُمْ الْيُومَ تُخْزُونَ عَذَابَ ٱلْهُونِ بِمَاكُنْ تُوتَوُلُونَ عَلَى اللّهِ

while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect![1],

94. And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allah. Now all relations between you

غَبْرَ ٱلْحَقِّ وَكُنتُوعَنَ عَانِيتِهِ عَتَسْمَكُمُرُونَ ٥

وَلَقَدْ حِنْتُمُونَا فُرَادَىٰ كَمَاخَلَقْنَكُمْ أَقُلَ مَرَّقِ وَتَرَكَتُ مُ مَّا خَوَلْنَكُ مُولَاءً ظُهُورِكُمْ وَمَانَرَىٰ مَعَكُمْ شُفَعَاءَكُوالَّذِينَ زَعَمْتُهُ أَنَّهُ وَهُدُهُ شُرَكَّةًأُ لَقَدَنَّقَطُعَ بَيْنَكُمْ وَضَلَّ عَنكُم مَّاكُّنتُمْ

a) What is said regarding the punishment in the grave. And the Statement of Allah غروجك المالة (عراب

"If you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):" Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

Twice shall We punish them and thereafter, they: تعالى And also the Statement of Allâh shall be brought back to a great (horrible) torment." (V. 9:101).

جعالي And also the Statement of Allah

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

said. "When a faithful believer is صلى الله عليه وسلم said. "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh and is the Messenger of Allâh). And that corresponds to Allâh's صلى الله عليه وسلم Muhammad Statement: Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.450).

said. "When a human being is laid صلى الله عليه وسلم The Prophet زضني الله عنه said. "When a in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad He will say: 'I testify that he is Allāh's slave and His Messenger.' Then it will ?صلى الله عليه وسلم be said to him, 'Look at your place in the Hell-fire. Allah has changed for you a place in added, "The dead person will see both صلى الله عليه وسلم added, "The dead person will see his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 422)

^{[1] (}V. 6:93)

and them have been cut off, and all that you used to claim has vanished from you.

- 95. Verily, it is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?
- 96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.
- 97. It is He Who has set the stars^[1] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayât* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for a people who know.
- 98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for a people who understand.
- 99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters

* إِنَّالَةَ قَالِقُ الْحَٰتِ وَالْتَوَىُّ يُغَنِّجُ الْحَنَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيُّ ذَلِكُو اللَّهُ قَاَنَّ ثُوْفَكُونَ ۞

فَالِقُ ٱلْإِصْبَاحِ وَجَعَلَ ٱلْيَلَ سَكَنَا وَٱلشَّمْسَ وَٱلْفَمَرَ حُسْبَانَا ذَاكِ تَقْدِيرُ ٱلْمَازِيزِ ٱلْعَلِيمِ ﴿

وَهُوَ ٱلَّذِى جَعَلَ لَكُمُ ٱلنُّجُومَ لِتَهْ تَدُواْ بِهَافِي ظُلُمُنَ ٱلْبُرِ وَٱلْبَحْرُّ قَدْ فَصَّلْنَا ٱلْآبِئَتِ لِقَوْمِ يَعْلَمُونَ ۞

وَهُوَالَّذِيَّ أَشَاكُم مِّن َفَسِوَجِدَةِ فَمُسْتَقَرُّ وَمُسْتَوْدَعُ قَدْفَصَلْنَا ٱلْآيَنِ لِقَوْمِ يَفْقَهُونَ ۞

وَهُوَالَذِي َ أَنْزَلَهِنَ السَّمَاءِ مَاءَ فَأَخْرَجْنَا لِهِ عَبَاتَ كَلِ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُغْرِجُ مِنْهُ حَبَّامُتُرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْهِهَا فِنْوَكُ دَائِمَةٌ وَجَنَّتِ مِنْ أَعْنَابٍ وَالزَّيْهُونَ وَالرُّمَّانَ مُشْتَبِهَا وَغَيْر

^[1] (V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chap. 3, P. 282).

of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything^[1].

102. Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latîf* (the Most Subtle and Courteous), the Well-Acquainted (with all things).

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for a people who have knowledge.

مُتَشَابِةُ إِنظُرُوٓا إِلَىٰ تَمَرِهِ ۚ إِذَاۤ أَثْمَرَ وَيَنْعِيُ ۗ إِنَّافِ ذَالِكُمْ لَاَيَكِ لِقَوْمِ يُؤْمِنُونَ ۞

وَجَعَلُوالِلَهِ شُرُكَاءً الْجِنَ وَخَلَقَهُمٌ وَخَرَقُوالْهُ رَسِينَ وَبَنَاتِ بِغَيْرِ عِلْمِ شُبْحَنَهُ وَقَعَلَا عَمَّا يَصِفُونَ ۞

بَدِيهُ السَّمَوَتِ وَالْأَرْضِّ أَنَّى يَكُونُ لَهُ وَلَدُّ وَلَرَّتَكُنْ لَهُ صَاحِبَةٌ وَخَاقَ كُلَّ شَيِّ وَهُوَ بِكُلِّ شَيْءً وَهُوَ بِكُلِّ شَحْءٍ عَلَمُ شَ

دَالِكُمُ ٱللَّهُ رَبُكُمُ ۗ لَا إِللَهِ إِلَّا هُوَّخَالِقُ كُلِ شَيْءٍ فَٱعْبُدُونُ وَهُوَعَلَى كُلِ شَيْءٍ وَكِيلٌ ۞

لَّاتُدْرِكُهُ الْأَنْصَرُوَهُوَ يُدْرِكُ الْأَنْصَدَرُّوَهُوَ اللَّطِيفُ الْخَبِيرُ ۞

قَدْ جَآةَ كُم بَصَآبِرُ مِن زَيِّكُمِّ فَمَنْ أَبْصَرَ فَلِنَفْسِةٌ عَوَمَنْ عَمِى فَعَلَيْهَا ۚ وَمَا أَناْ عَلَيْكُم بِحَفِيظِ ۞

وَكَذَالِكَ نُصَرِّفُ الْآيَاتِ وَلِيَقُولُواْ دَرَسْتَ وَلِنْبَيِّنَهُ وِلِقَوْمِ يَعْلَمُونَ ۞

^{[1] (}V.6:101) See the footnote of (V.2:116)

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn [1]

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakîl (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do. [2]

ٱتَّـيعْمَآ أُوحِىٓ إِلَيْكَ مِن زَّيِكُّ لَآ إِلَهُ إِلَّاهُوِّ وَأَغْرِضْ عَنِ ٱلْمُشْرِكِينَ ٢

وَلَوْ شَنَاءَ أَلِنَّهُ مَاۤ أَشْرَكُوا وَمَاجَعَلْنَكَ عَلَيْهِمْ حَفِيظًا وَمَآأَنتَ عَلَيْهِم بُوكِيل ١

وَلَاتَسُبُّواْ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدَوَّا بِغَيْرِعِلْمُ كَذَالِكَ زَيَّنَا لِكُلِّ أُمَّةٍ عَمَلَهُ مَرُّثُمَّ الَىٰ رَبِّهِ م مَّرْجِعُهُمْ فِيُنَبِّئُهُم بِمَا كَانُواْ يَعْمَلُونَ ۞

Narrated Ibn 'Umar رضى الله عنهما Allah's Messenger صلى الله عليه وسلم said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allâh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).' So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one Farag (i.e. three Sa') of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice.' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allâh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' 'I got

^{[1] (}V.6:106), Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of صلى الله عليه وسلم Allah and His Messenger Muhammad

^{[2] (}V.6:108) The tale of the cave:

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have apointed for every Prophet enemies — Shayâtîn (devils) among makind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsîr Al-Qurtubî*)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. [Say (O Muhammad صليه وسلم Shall I seek a judge other than Allâh while it is He Who has sent down to you the Book (the Qur'ân), explained in detail." Those to whom We gave the Scripture [the

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَنِهِ لَإِن جَآءَ ثُهُمُ عَالَيَّهُ لَيْوَمِنُنَ بِهَا قُلْ إِنَّمَا ٱلْآينتُ عِندَاللَّهِ وَمَا يُشْعِرُكُمْ أَنْهَا إِذَا جَآءَتْ لايُؤُمِنُونَ

وَنُقَالِبُ أَفِّدَتَهُمْ وَأَبْصَدَهُمْ كَمَا لَدُ يُؤْمِنُواْ بِهِ ۚ أَوَّلَ مَرَّةِ وَنَذَدُهُمْ فِي طُفْيَدِهِمْ يَعْمَهُونَ ۞

* وَلَوْ أَنْنَا نَزَلْنَا إِلَيْهِ مُالْمَلْنَهِكَةً وَكَلَّمَهُ مُالْمَوْنَ وَحَمَّزَنَا عَلَيْهِ مِكُلَّشَى و فُبُلا مَاكَ اُولْلِيُوْمُوْلَ إِلَّا أَنْ يَشَاءَ النَّهُ وَلَكِنَ أَكْتَرَهُمْ يَجَهَلُونَ شَ

وَكَذَاكِ جَعَلْنَالِكُلِّ نِيِّ عَدُقًا شَيَطِينَ ٱلْإِنِسَ وَٱلْجِنِّ يُوجِى بَعْضُهُ هُمْ إِلَّ بَعْضِ رُخْرُفَ ٱلْقَوْلِ غُرُورًا وَلَوْشَاءَ رَبُكَ مَافَعَـ لُومٌ فَذَرْهُمْ وَمَا يَفْذَرُونَ ۞

وَلِتَصَغَىٰ إِلَيْهِ أَفِيدَةُ ٱلَذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ وَلِرَّضَوْهُ وَلِيَقْرَبُولُمَاهُم مُقْدِّرِفُونَ ۞

أَفْغَيْرُأَلِقُوأَبْتَغِي حَكَمَا وَهُوَالَّذِيّ أَنزَلَ إِلَيْكُمُ ٱلْكِتَبَ مُفْضَلًا وَٱلَّذِينَ َ اتَيْنَاهُمُ ٱلْكِتَبَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن زَيِّكَ بِٱلْحَقِّ

up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You then please remove the rock.' So Allâh released them (removed the rock) and they came out (of the cave)." [This Hadîth indicates that one can only ask Allâh. for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 671).

Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

- 115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.
- 116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- 117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided.
- 118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
- 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
- on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [1] [by making Al-Maitah (a

فَلَا تَكُونَنَ مِنَ ٱلْمُمْتَزِينَ ۞

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْفَاوَعَدْلَا لَامُبَدِلَ لِكَلِمَنْزِءً وَهُوَالسَّمِيعُ ٱلْعَلِيمُ ۞

وَإِن ثُطِعْ أَحْثَرَمَنِ فِي ٱلْأَرْضِ يُضِلُوكَ عَن سَبِيلِ ٱللَّهِ إِن يَتَبِعُونَ إِلَّا ٱلظَّنَ وَإِنْ هُمْ إِلَّا يَحَدُّ صُوتَ ٢

إِنَّ رَبَّكَ هُوَ أَعَلَمُ مَن يَضِلُ عَن سَبِيلِيَّهُ وَهُوَأَعَلَمُ بِٱلْمُهْتَذِينَ ۞

فَكُلُواْ مِمَّادُكِرَاسُمُ اللَّهِ عَلَيْهِ إِن كُنتُم مِثَالِيَهِ مُوْمِينِ ٢

وَمَالَكُوْ أَلَّا تَأْكُلُواْ مِمَّا ذُكِرَ آسُوُ اللَّهِ عَلَيْهِ وَقَدْ فَضَلَ لَكُومَا حَرَمَ عَلَيْكُمْ اِلْاَمَا أَضْطُرِ رُبُّمْ إِلَيْةً وَإِنَّ كَيْنِيرًا لَيُضِلُّونَ بِأَهْوَآرِهِم بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَأَعْلَمُ بِٱلْمُعْتَدِينَ ۞

وَذَرُواْ ظُهِرَ ٱلْإِنْهِ وَبَاطِنَهُۥ إِنَّ ٱلَّذِينَ يَكْسِبُونَ ٱلْإِنْمَ سَيُجْزَوْنَ بِمَا كَانُواْ يَقْتَرِ فُورَتَ ٢

وَلَا تَأْكُلُواْمِمَالَمُ يُذْكِرِالْسُمُالَّةِ عَلَيْهِ وَإِنَّهُۥ لَفِشْقُ وَإِنَّ الشَّيَطِينَ لَبُوحُونَ إِلَىٰٓ أَوْلِيَآبِهِمْ لِيُجَدِّلُوكُمْ قَالْ أَطَعْتُمُوهُمْ إِنَّكُوْ لَمُشْرِكُونَ ۞

^{[1] (}V.6:121) Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr: Once while Allâh's Messenger سلى الله عليه وسلم was reciting the Verse (9:31) 'Adî ibn Hâtim said, "O Allâh's Messenger! صلى الله عليه وسلم said: مسلى الله عليه وسلم said:

dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their ownselves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not. [1]

أَوْمَن كَانَ مَيْتَا فَأَخْيَيْنَكُهُ وَجَمَلْنَا لَهُۥ فُوَلَايَمْشِى بِهِۦ فِي ٱلنَّاسِ كَمَن مَّشَلُهُ، فِي ٱلظُّلُمُنتِ لَيْسَ بِحَارِج مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَفِرِينَ مَاكَافُوا يَعْمَلُونَ ﷺ

وَكَذَاكِ جَعَلْنَا فِ كُلِ قَرْيَةٍ أَكَيْرَ مُجْرِعِيهَ الِيَمْكُرُواْفِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ۞ وَإِذَا جَآةَ تُهُمْ ءَايَةٌ قَالُواْ لَن تُؤْمِن حَتَّى نُوْتَى مِثْلَمَا أُونِ رُسُلُ اللَّهُ اللَّهُ أَغَلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ أَر سَيُصِيبُ الَّذِينَ أَجْرَمُواْ صَغَالُ عِندَ اللَّهِ وَعَذَابُ شَدِيدُ مِنا كَالْإِنْ أَجْرَمُواْ صَغَالُ عِندَ اللَّهِ وَعَذَابُ

فَمَن يُرِد اللّهُ أَن يَهَدِيهُ ويَشْرَخُ صَدْرَهُۥ لِلْإِسْلَمِّوْمَن يُرِدْ أَن يُضِلَّهُۥ يَجْعَلْ صَدْرَهُۥ صَيِّقًا حَرَجًا كَأَنَّمَا يَضَعَدُ فِي ٱلسَّمَآءُ كَذَلِكَ يَجْعَلُ اللَّهُ ٱلرِّخْسَ عَلَى ٱلَّذِينَ لاَيُوْمِنُونَ

[&]quot;They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsîr At-Tabarī*).

الجزء ٨

126. And this is the Path of your Lord (the Our'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their Auliva' (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the Zâlimûn and wrong-doers) Auliyâ' (polytheists (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to vou Messengers from amongst you, reciting to you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allah) while their people were unaware (so the Messengers were sent).

وَهَذَاصِرَ عُلِ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَلْنَا ٱلْآكِنِ لقَوْمِ يَذَّكَّرُونَ 🕲

* لَهُمْ دَازُ ٱلسَّ لَعِ عِندَ رَبِّهِمٌّ وَهُوَ وَلِيُّهُم بِمَا كَانُواْتَغْمَلُونَ ۞

وَيَوْمَ يَحْشُرُهُمْ جَمِيعَا يَكُمَعْشَرَ ٱلْحِنَّ قَدِ ٱسْتَكَتْرَتُم مِّنَ ٱلْإِنبِلِّ وَقَالَ أَوْلِيآ وَهُم مِّنَ ٱلْإِنسِرَبَّنَاٱسْتَمْتَعَ بَعْضُنَابِبَعْضِوَبَلَغْنَآ أَجَلَنَا ٱلَّذِيَّ أَخَلْتَ لَنَأَ قَالَ النَّارُ مَنْهَ رَحِكُمْ خَلِدِينَ فِهَا الَّا مَاشَاءَ ٱللَّهُ إِنَّ رَبُّكَ حَكِيمٌ عَلِيمٌ ۞

وَكَذَاكَ فُلِّي بَعْضَ ٱلظَّلِلْمِينَ يَعْضُا بِمَاكَانُواْ ىكىشەن ش

يَامَعْشَرَ الْحِنَّ وَالْإِنْسِ أَلَمْ يَاأَيْكُمْ رُسُلٌ مِنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَنتي وَيُنذِرُونَكُمْ لِقَآءَ يَوْمِكُمْ هَنذَاْ قَالُواْ شَهدُنَا عَلَىٰ أَنفُسِنَّأُ وَغَرَّتُهُ مُ ٱلْحَيَوٰهُ ٱلدُّنْيَا وَشَهِدُواْ عَلَىٰ أَنفُسِهِ مُأَنَّهُمْ كَانُواْكَفِرِينَ ١

ذَلِكَ أَن لَّهُ مَكُر زَّيُّكَ مُهْلِكَ ٱلْقُرَيٰ بِظُلْمِر وَأَهْلُهَا غَلْفُلُونَ ١

ي عليه وسلم]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allah's Book (the Qur'an) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 71).

- 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.
- 134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).
- 135. Say (O Muhammad الصلى الله عليه وسلم O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrong-doers) will not be successful."
- 136. And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!
- 137. And so to many of the *Mushrikûn* (polytheists see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.
- 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is

وَلِكُلِّ دَرَجَنْتُ مِّمَاعَـ مِلُوُّ وَمَارَبُّكَ بِغَلْفِلٍ عَمَايَعْ مَلُوت ۞

وَرَبُّكَ ٱلْفَخِيُّ ذُواَلَرِّحْمَةً إِن يَشَأَ يُذْهِبْكُمْ وَيَشَخَلِفْ مِنْ يَعْدِكُمِمَّا يَشَاءُكُمَا أَنْشَأَكُم مِّن ذُرِّيَةِ قَوْم ءَاخَرِينَ ﴿

إِنَّ مَا قُوْعَدُونَ لَاتِّ وَمَا أَنتُم بِمُعْجِزِينَ ١

قُلْ يَنفَوْمِ أَعْمَلُواْعَلَىٰ مَكَانَتِكُمْ إِنِّى عَامِلٌُّ فَسَوْقَ تَعْلَمُونَ مَن تَكُونُ لَهُ رَعَقِبَهُ ٱلذَّارُِ إِنَّهُ رُ لَايُفْلِحُ ٱلظَّلِامُونَ ۞

وَجَعَلُواْ لِلْهِ مِمَّا ذَرَاً مِنَ الْحَدْدِ وَالْأَنْعَدِهِ نَصِيبًا فَقَالُواْهَ لَمَا لِلَّهِ بِرَغَدِهِ وَهَلَاَا لِثُمُرَكَآيِنَّا فَمَا كَانَ لِشُرَكَآبِهِ فَلَايَصِلُ إِلَى اللَّهِ وَمَاكَانَ لِللَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَآبِهِ قُرْسَاءً مَا يَخْكُمُونَ ۞

وَكَذَلِكَ زَيِّنَ لِكَثِيرِ مِّنَ ٱلْمُشْرِكِينَ قَتْلَ أَوْلَادِهِ مْ شُرَكَا وُهُمْ لِيُرِدُوهُ مْ وَلِيَالِسُواْ عَلَيْهِ مْ دِينَهُمْ وَوَلَوْشَاءَ ٱللهُ مَافَعَ لُورًا فَذَرُهُمْ وَمَا يَفْ رَوُنِ ۞

وَقَالُواْهَانِهِ عَآفَتَارُ وَحَرْثُ حِجْرٌ لَا يَطْعَمُهُمَ إِلَّا مَن نَشَاءُ مِزَعْمِهِمْ وَأَنْفَ رُحْرِمَتْ طُهُورُهَا وَأَنْعَاشُ لَا يَذْكُرُونَ ٱسْمَالُتُوعَلَيْهَا ٱفْتِرَآءً عَلَيْةٍ سَيَجْزِيهِم بِمَا كَافُواْ يَفْ تَرُونَ

not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

Sûrah 6. Al-An'âm

- 139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. [Tafsîr At-Tabarî].
- 140. Indeed, lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.
- 141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance [11]. Verily, He likes not Al-Musrifûn (those who waste by extravagance).
- 142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.
- 143. Eight mates: of the sheep two (male and female), ^[2] and of the goats two (male

وَقَالُواْمَافِ بُطُونِ هَلَذِهِ ٱلْأَفْكَمِ خَالِصَةٌ لِذُكُورِنَا وَمُحَدَّرُهُمُ عَلَىٰٓ أَزْوَجِتَا ۚ وَإِن يَكُن مَّيْسَتَةَ فَهُمْ فِيهِ شُرَكَاءٌ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمُ عَلِيهٌ ۞

قَدْخَيِسرَ الَّذِينَ قَتَ لُوٓا أَوْلَدَهُمْ سَفَهَا يِغَيْرِ عِلْمِ وَحَرَّمُواْ مَا رَدَقَهُ مُواللَّهُ افْتِرَاةً عَلَى اللَّهِ قَدْضَ لُواْ وَمَاكَ انُواْ مُهْ تَدِينِ

* وَهُوَ الَّذِى أَنشَأَ جَنَّتِ مَعْرُو شَكْتِ وَعَكَرُ مَعْرُو شَكْتِ وَالنَّخْلَ وَالزَّزَعُ مُخْتَلِقًا أُكُلُهُ وَالزَّيْتُونَ وَالزُّمَّاتَ مُتَشَيِّهَا وَعَيْرَمُتَشَابِهُ كُلُوا مِن شَمَرِهِ عَإِذَا أَنْمَرَوءَ الْوُاحَقَّهُ دُوْمَ حَصَادِةً وَلاَتُسْرِفُواْ إِنَّا أُنْمُرَوءَ الْوُاحَقَّهُ دُوْمَ الْمُسْرِفِينَ سَيْ

قِينَ ٱلْأَنْفَدِ حَمُولَةَ وَفَرْشَأَ كُولُومَمَّا رَزَفَكُوْاللَّهُ وَلَاتَ لَيَّعُواْ خُطُوَاتِ ٱلشَّبْطَانِّ إِنَّـهُ, لَكُوْعَكُوْ مُبِينٌ

ثَمَنِيَةَ أَزُوَجٍ مِّنَ ٱلضَّأَنِ ٱثَنَيْنِ وَمِنَ ٱلْمَعْنِ

^{[1] (}V. 6:141): See the footnote of (V.4:5).

صلى الله عليه رسلم heard Allâh's Messenger إ رضي الله عنه heard Allâh's Messenger ا يرضي الله عنه saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'*. And while a man was driving a cow with a load on it, it turned towards him and spoke to him

and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad صليه وسلم):
(I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than

ٱشْنَيْنَّ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنْتَيْنِ أَمَّا ٱشْتَمَلَتْ عَلَيْهِ أَرْحَامُ ٱلأُنْثَيَّةِ نَيْتُونِي بِعِلْمٍ إِن كُنتُمْ صَدِيْنِ ۞

وَمِنَ ٱلْإِدِلِ ٱثْنَيْنِ وَمِنَ ٱلْبَقْرِ اثْنَيْنُ قُلْ عَالدَّكَرَيْنِ حَرَّمَ أَمِ ٱلْأُنْثَيَيْنِ أَمَّا ٱلْشَتَمَلَتُ عَلَيْهِ أَرْضَا مُ ٱلْأُنْثَيَّنِّ أَمْرَكُنْتُ شُهَدَاءً إِذْ وَصَّدِكُمُ ٱللَّهُ بِهَذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى ٱللَّهِ كَذَا لِيُضِلَّ ٱلنَّاسَ بِعَيْرِ عِلْمُ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّلِمِينَ

قُللَّا أَجِدُ فِهَا أُوحَى إِلَى مُحَرَّمًا عَلَى طَاعِمِ يَطْعَمُهُ وَ إِلَّا أَن يَكُونَ مَيْسَةً أَوْدَمَا مَسْفُوجًا أَوْلَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسُ أَوْ فِسْقًا أَهِلَ لِغَيْرِ اللَّهَ بِذِّهُ فَمَنِ ٱصْطُرَّ عَيْرَبَاغِ وَلَاعَادِ فَإِنَّ رَبَّكَ غَفُرُ رُتَحِيدٌ ﴿

saying, 'I have not been created for this purpose, but for ploughing.' "The people said, "Glorified is Allâh." The Prophet صلى الله عليه وسلى الله عليه وسلى said, "But I believe in it and so does Abu Bakr and 'Umar رضى الله عليه (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 15).

^{*}It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near رضى Al-Madinah, as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa'îd Al-Khudn (While a shepherd was in) رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudri) الله عنه his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than the Messenger of Allâh in Yathrib (Al-Madinah) صلى الله عليه وسلم the Messenger of Allâh in Yathrib informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allah's Messenger (Muhammad صلى الله عليه وسلم and told ordered for the proclamation of a صلى الله عليه وسلم Allâh's Messenger came out and asked the صلى الله عليه وسلم then he صلى الله عليه وسلم shephered to inform the people (about the story), and he told them. Then Allâh's Messenger صبلي الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (ساع) speak to the human beings, and the tip of his lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him.

Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly. your Lord is Oft-Forgiving, Most Merciful."

Sûrah 6. Al-An'âm

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of Riba (usury)]. And verily, We are Truthful.

147. If they (Jews) deny you (Muhammad say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِي ظُفُرٍّ وَمِنَ ٱلْبَقَرِوَٱلْغَنَيرِ حَرَّمْنَاعَلَيْهِ مُدُّمُهُمَّا الكماحَمَلَتْ ظُهُورُهُ مَا أَوِالْحَوَايَ الْوَمَا أَخْتَلَطَ بِعَظْمِ ذَالِكَ جَزَيْنَهُم بِبَغْيِهِ مِنْ وَإِنَّا لَصَادِقُونَ ١

فَانڪَڏَبُوكَ فَقُل رَّبُّكُمْ دُو رَحْمَةٍ وَاسِعَةٍ وَلَايُسرَدُ بَأْسُهُ وعَن ٱلْقَوْمِ ٱلْمُجْرِمِينَ ١

سَعَهُ لُ ٱلَّذِينَ أَشْبَ كُواْ لَوْ شَاءَ أَلَنَّهُ مَا أَشْرَكَنَا وَلا مَا اللهُ وَلا حَرَّمْنَا مِن شَيْءٍ كَذَالِكَ كَذَبَ ٱلَّذِينَ مِن قَبْلِهِ مْحَتَّىٰ ذَاقُواْ بَأْسَنَّأْ قُلْهَلْ عِندَكُم مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَأَ إِن تَنَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ أَنتُمْ إِلَّا تَخُرُصُونَ ١

> قُلْ فِلِلَّهُ لَكُجَّةُ ٱلْكِلِعَةُ فَلَوْ شَاءَ لَهَدَكُمُ أَجْمَعُهُ بَ عَلَيْ

قُلْ هَلُمَّ شُهَدَآءَكُمُ ٱلَّذِينَ يَشْهَدُونَ أَنَّ ٱللَّهَ حَرَّمَهَاذًأَ فَإِن شَهِدُواْ فَلَاتَشْهَدْ مَعَهُمْ وَلَاتَتَّبِعْ أَهْهَ آءَ ٱلَّذِينَ كَنَّهُواْ بِعَايَلِتِنَا وَٱلَّذِينَ such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) to their Lord."

151. Say (O Muhammad الصلى الله عليه وسلم "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to Al-Fawâhish (great sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember [2].

153. "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses I51 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious — see V.2:2)."

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and guidance

لَايُؤْمِنُونَ بِالْآخِرَةِ وَهُم بِرَبِّهِـمْ يَمْدِلُونَ ۞

وَلَاتَقْرَبُواْ مَالَ الْيَتِيْسِ إِلَّا بِالَّيْ هِنَ أَحْسَنُ حَقَّا يَتْمُغُ أَشُدَّهُ، وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِّ لَانُكَلِفُ نَفْسًا إِلَّا وُسْعَمَّا وَإِذَا فَلْتُمْ وَاعْدِلُواْ وَلَوْكَاتَ ذَافُرُقِّ وَيِعَهْدِ اللَّهُ وَأَوْفُواْ ذَالِكُمْ وَضَلَكُمْ بِهِ مِلْعَلَكُمْ نَذَكَّرُونَ فَا

وَأَنَّ هَاذَاصِرَطِى مُسْتَقِيحًا فَالتَّيعُوةُ وَلَاتَنَيعُواْ السُّبُلَ فَتَفَرَّقَ بِكُوعَن سَبِيلِهُ - ذَٰلِكُوْ وَضَلكُم بِهِ - لَعَلَّكُمْ تَتَقُونَ ۞

ثُمَّ التَّيْنَا مُوسَى الْكِتَبَ سَمَامًا عَلَى الَّذِيّ أَحْسَنَ وَتَفْصِيلًا لِكُلُمِ شَيْءٍ وَهُدَى وَرَحْمَةً لَعَلَهُم بِلِقَاءً رَبِّهِمْ بُؤْمِنُونَ ۞

^{[1] (}V.6:151): see (V.29:45) and its footnote.

⁽V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

and mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come to you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsîr At-Tabarî]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting." [1]

وَهَلَا كِتَابُ أَنْزَلْنَهُ مُبَارَكٌ فَأَتَّبِعُوهُ وَٱتَّقُواْ لَمَلَّكُمْرُتُرْحَمُونَ ﴿

أَن تَقُولُواْ إِنَّمَا أُنْزِلَ ٱلْكِتَنْبُ عَلَى طَايِفَتَيْنِ مِن قَبَلِنَا وَإِن كُنَّاعَن دِرَاسَتِهِمْ لَغَلِفِلِينَ ۞

أَوْ تَنَقُولُواْ لَوَأَنَّا أَنْزِلَ عَلَيْمَا الْكِتَبُ لَكُنَّا الْمَالِمَةِ الْكَنَّا الْمُالِمِينَةُ مِن رَّيِعَكُمْ الْهَرَانَ اللَّهِ مَا كَانَّةً مَنْ أَظْلَمُ مِمَّنَ كَذَّبَ إِنَالِمُتِ اللَّهِ وَصَدَفَ عَنْهَا اللَّهِ اللَّهِ وَصَدَفَ عَنْهَا اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ الْمُلْلَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ الْمُلْمُ الْمُلْمُ اللَّهُ الْمُلْمُ اللْمُلْمُ اللَّهُ الْمُ

هَلْ يَنظُرُونَ إِلَّا أَن َ أَيْهَهُ وُالْمَلَيْكِمُهُ أَوْيَأْنِي رَبُّكَ أَوْيَاْتِ بَعْضُ ءَايَتِ رَبِكَ فَيْمَ يَأْنِي بَعْضُ ءَايَتِ رَبِكَ لَا يَنفَعُ نَفْسًا إِيمَنُهَا لَرْتَكُن ءَامَنَت مِن فَبَلُ أَوْكُسَبَتْ فِيَ إِيمَنِهَا خَيَرٌ فَلِ انتظِرُواْ إِنَّا مُنتَظِرُونَ ۞

^{[1] (}V.6:158):

A) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه رسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahîh Al-Bukhârî, Vol.6, Hadîth No.159).

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم shall have only the recompense of the like thereof, and they will not be wronged. [2]

161. Say (O Muhammad الش عليه وسلم):
"Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), Hanîf [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105)."

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my

إِنَّ ٱلَٰذِينَ فَرَقُواْدِينَهُمْ وَكَانُواْشِيَعَا لَسْتَ مِنْهُمْ فِي شَىًءٌ إِنَّمَا آَمُرُهُمْ إِلَى ٱللَّهِ ثُرُيُنَيِّنُهُم بِمَاكَانُواْ تَفْعَلُونَ ۞

مَنجَآةَ بِالْخَسَنَةِ فَلَهُ, عَشْرُأَمْشَالِهَأُوْمَن جَآءَ بِالسَّيِّنَةِ فَلَا يُجْزَئَ إِلَّامِثْلَهَا وَهُرَلَا يُظْلَمُونَ ۞

قُلُ إِنِّيهَ هَدَىٰ وَقِ إِلَى صِرَطِ مُسْتَقِيمٍ دِينَاقِيتُمَا مِلَةً إِبْرَهِيمَ حَنِيفًا وَمَاكات مِنَ الْمُشْرِكِينَ ۞

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَائِي وَمَمَاتِي لِلَّهِ رَبِّ

B) Narrated Abu Hurairah رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

¹⁾ Rising of the sun from the west.

^{2) (}The coming of Al-Masîh) Ad-Dajjâl.

^{3) (}The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)."

⁽Sahîh Muslim — The Book of Fitan — The Signs of the coming of the Hour).

C). Narrated Anas رضى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masîh-Ad-Dajjâl). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masîh-Ad-Dajjâl's) eyes (the word) Kâfir (i.e., disbeliever)." [This Hadîth is also quoted by Abu Hurairah and Ibn 'Abbâs. (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 245)].

أناً (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (Bid'ah) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (Tafsîr Al-Qurtubî).

[[]It has been narrated in the Hadîth Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عنان said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)"].

الجزء ۸

living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

- 163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."
- 164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."
- 165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

Sûrat Al-A'râf [The Heights (or The Wall with Elevations)] VII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Alif-Lâm-Mîm-Sâd. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]
- 2. (This is a) Book (the Qur'ân) sent down to you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers.

ٱلْعَالَمِينَ شَ

لَاشَرِيكَ لَهُ وَيِذَالِكَ أُمِرْتُ وَأَنَا أُوَّلُ ٱلْمُسْلِمِينَ ۞

قُلْ أَغَيْرَالَهُ أَنِي رَبَّا وَهُوَرَبُّكُلِّ شَيْءٍ وَلَا تَكْسِبُكُلُ نَفْسٍ إِلَّاعَلَيْهَا ۚ وَلَاتَزِدُ وَازِرَةٌ وِزْرَ أَخْرَقُ ثُمَّ إِلَىٰ رَبِيكُم مَّرْجِعُكُمُ فِيُنَبِّئُكُمُ بِمَاكُشُمْ فِيهِ تَخْتَلِفُونَ ۞

وَهُوَالَّذِى جَعَلَكُوْ خَلَتَهَ الْأَرْضِ وَرَفَعَ بَعْضَكُوْ فَوَّ يَقْضِ دَرَجَتِ لِيَبَّلُوُكُونِي مَاءَاتَنكُوُّ إِنَّ رَبَّكَ سَرِيعُ ٱلْفِقَابِ وَإِنَّهُ دَلَعَ فُورُّ رَّحِيثُمْ ۞



الَّمْضَ ٢

كِتَنْ أُنْزِلَ إِلَيْكَ فَلَايَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُمنذِرَبِهِ ء وَذِكْرَى لِلْمُؤْمِنِينَ ۞

ٱتِّبِهُواْمَاأُنْزِلَ إِلَيْكُرُ مِن زَبِّكُوْ وَلَاتَتَبِّعُواْمِن دُونِدِ، أَوْلِيَاةً قَلِيلًا مَّاتَذَكَّرُونَ ۞

- **4.** And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.
- 5. No cry did they utter when Our Torment came upon them but this: "Verily we were Zâlimûn (polytheists and wrong-doers)".
- 6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.
- 7. Then surely, We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent
- **8.** And the weighing on that day (Day of Resurrection) will be the true (weighing)^[1]. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).
- 9. And as for those whose scale will be light, they are those who will lose their ownselves (by entering Hell) because they denied and rejected Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
 - 11. And surely, We created you (your

وَكُرِمِن فَرْيَدَةٍ أَهْلَكَنْهَا فَجَاءَهَا بَأْسُنَابَيَنَةًا أَوْهُمْ قَآبِلُونَ ۞

فَمَّاكَانَ دَعْوَلهُمْ إِذْجَآءَهُم بَأْسُنَآ إِلَّا أَن قَالُوٓأُ إِنَّاكُنَا ظَلِمِينَ ۞

> فَلَسَّعَلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِ مُوَلَّسَّعَلَنَّ ٱلْمُرْسَلِينَ ۞

فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمِرَّوَمَاكُنَّا غَآبِينَ ٧

وَٱلۡوَرُوۡنُ يَوۡمَبِ نِـ ٱلۡحَقُ ۚ فَمَن تَقُلَتْ مَوَازِينُهُۥ فَأُوۡلَتَهِكَ هُمُ ٱلۡمُفۡلِحُونَ ۞

وَمَنْ خَفَّتْ مَوَرِينُهُ وَفَالْكَيْكَ ٱلَّذِينَ خَسِرُوَا أَنْفُسَهُم بِمَاكَ الْوَاْيِقِينَا يَظْلِمُونَ ۞

وَلَقَدْ مَكَنَكُو فِي ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَيِشُّ قَلِيلًا مَاتَشْكُرُونَ ۞

وَلَقَدْ خَلَقَنْ كُمْ تُرْصَوِّ رَنَكُمْ تُكُمَّ قُلْنَا

The deeds and the statement of Adam's offspring will be weighed.

Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are: سبحان الله العظيم سسجان الله العظيم سبحان الله الله و بعمده 'Subhân Allâhi-wa bihamdihi — Subhân Allâhil-'Azîm.' * (Sahîh Al-Bukhârî, Vol.9, Hadîth No.652).

تعز و جل (V.7:8) The Statement of Allâh

[&]quot;And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

^{* &#}x27;Glorified is Allâh and His is all praise' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblîs (Satan), he refused to be of those who prostrated themselves.

- 12. (Allâh) said: "What prevented you (O Iblîs) that you did not prostrate yourself, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."
- 13. (Allâh) said: "(O Iblîs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
- 14. (Iblîs) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
- 15. (Allâh) said: "You are of those respited."
- 16. (Iblîs) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.
- 17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."
- 18. (Allâh) said (to Iblîs): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."
- 19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers)."
- Shaitân (Satan) whispered **20**. Then suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord

لِلْمَلَنَيْكَةِ ٱسْجُدُواْ لِآدِمَ فَسَجَدُوَاْ إِلَّا إِبْلِيسَ لَةِ يَكُمْ مِينَ ٱلسَّاجِدِينَ ١

قَالَ مَامَنَعَكَ أَلَّا تَشْجُدَ إِذْ أَمَرُ تُكُّ قَالَ أَنَا خَيْرُمِنْهُ خَلَقْتَىٰ مِن نَّارِ وَخَلَقْتَهُ مِن طِينِ ٣

قَالَ فَأَهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَيَّرَ فِيهَا فَأَخْرُجُ إِنَّكَ مِنَ الصَّاخِرِينَ ٢

قَالَ أَنظِرُنَ إِلَىٰ يَوْمِ يُبْعَثُونَ ١

قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ١

قَالَ فِهَمَآ أَغُويُتَنِي لَأَقْعُدُنَّ لَهُمْ مِهَرَطِكَ ٱلْمُسْتَقِعَ اللهُ

ثُورً لَا تَبَنَّهُ مِنْ بَان أَيْدِيهِ مِ وَمِنْ خَلِفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَن شَمَالِهِ وَ لَا يَحِدُ أَكْثَرَ فُوْ شَكِرِينَ ٥

قَالَ ٱخْرُجْ مِنْهَامَذْءُومَامَّدْحُرِّزًا لِّمَن بِّيعَكَ مِنْهُمْ لَأَمَّالَأَنَّ جَهَذَّ مِنكُ أَجْمَعِينَ ٨

وَتَادَوُ ٱسْكُرُ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِنْتُمَا وَلَا تَقْرَبَا هَاذِهِ ٱلشَّجَرَةَ فَتَكُونَامِنَ ٱلظَّالِمِينَ 🛈

فَسَوَسَ لَهُمَا ٱلشَّيْطِنُ لِيُدِى لَهُمَامًا وُرِي عَنْهُمَا مِن سَوْءَ يَهِمَا وَقَالَ مَا نَهَنَكُمَا رَبُّكُمَا عَنْ هَاذِهِ

did not forbid you this tree save that you should become angels or become of the immortals."

- 21. And he [Shaitan (Satan)] swore by Allâh to them both (saying): "Verily, I am one of the sincere well-wishers for you both."
- 22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their private parts became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy to you?"
- 23. They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."
- 24. (Allâh) said: "Get down, one of you an enemy to the other [i.e. Adam, Hawwa' (Eve), and Shaitan (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time."
- 25. He said: "Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected)."
- 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth[1]).
- 27. O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents

ٱلشَّجَرَةِ إِلَّا أَن تَكُونَا مَلَكَيْنِ أَوْتَكُونَامِنَ ٱلْخَادِينَ ٢

وَقَاسَمَهُمَآ إِنِّي لَكُمَّا لَمِنَ ٱلنَّصِحِينَ ١

فَدَلَّنْهُمَابِغُرُورٌ فَلَمَّاذَاقَا ٱلشَّجَرَةَ بَدَتَ لَهُمَا سَهْءَ تُهُمَاوَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجِنَّةُ وَنَادَ لِهُمَا رَبُّهُمَا أَلْوَأَنْهَكُما عَن يَلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَا إِنَّ ٱلشَّيْطِةِ لَكُمَاعَدُوُّ مُّيِنُ اللَّ

قَالَارَ تَنَاظَلَقَنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرُ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَلِيرِينَ ٢

قَالَ أَهْبُطُواْ بَغْضُكُ لِبَعْضِ عَدُوٌّ وَلَكُمْ فِي ٱلْأَرْضِ مُستَقَرُّومَتَاعُ إِلَىٰ حِينِ ١

> قَالَ فِيهَاتَحْيَوْنَ وَفِيهَا تَـمُوتُونَ وَمِنْهَا تُخْرَجُونَ 🕲

يَلْبَنَّ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُو لِبَاسًا يُؤرى سَوْءَ الْكُور وَرِيشَا وَلِيَاسُ ٱلتَّقُوى ذَلِكَ خَيْرٌ ذَلِكَ مِنْ ءَايَنْتِ ٱللَّهِ لَعَلَّهُمْ يَذُّكُّرُونَ ٥

يَبَنَ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطُنُ كَمَآ أَخْرَجَ

^[1] (V.7:26) It is said that the pagan Arabs in the Pre-Islâmic Period of Ignorance used to do Tawâf (going round) of the Ka'bah in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do Tawâf of the Ka'bah in a naked state.

[Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiment, to show them their private parts. Verily, he and *Qabîluhu* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliyâ'* (protectors and helpers) for those who believe not.

28. And when they commit a Fâhishah (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands Fâhishah. Do you say of Allâh what you know not?"

29. Say (O Muhammad صلع الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the Oiblah, i.e. the Ka'bah in Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

- **30.** A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as Auliyâ' (protectors and helpers) instead of Allâh, and think that they are guided.
- **31**. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the *Tawâf*]

أَبْوَيْتُكُو مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِمُرِيَّهُمَا سَوْءَ نِهِمَأْ إِنَّهُ بَرَيْكُمُ هُو وَهَيْسِلُهُ مِنْ حَيْثُ لَا تَرْوَنَهُمُّ إِنَّاجَعَلْنَا ٱلشَّبَطِينَ أَوْلِيَاتُهُ لِلَّذِينَ لَا يُؤْمِنُونَ ۞

وَإِذَافَعَــُوْافَحِشَـٰهُ قَالُواْ وَجَدَّنَاعَلَيْهَاۤ عَابَآهُ نَا وَاللّهُ أَمَرَنَا بِهَاۚ قُلْ إِنَّ اللّهَ لَايَأْمُرُ بِالْفَحْشَـٰلَةِ أَتَقُولُونَ عَلَى اللّهِ مَالاَتَعْلُمُونَ ۞

قُلْ أَمْرَزَةِ بِالْقِسْطِّ وَأَقِـمُواْ وُجُوهَكُمْ عِندَكُلِ مَسْجِدٍ وَآدَعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَّ كَمَابَدَأَكُمْ تَعُرُدُونِ ۞

فَرِيقًاهَدَىٰ وَفَرِيقًاحَقَّ عَلَيْهِمُ ٱلطَّمَلَلَةُ إِنَّهُمُ ٱتَخَذُواْ ٱلشَّيَطِينَ أَوْلِيَآةً مِن دُونِٱللَّهِ وَيَحْسَبُونَ أَنْهُم مُّهْتَدُونَ ۞

* يَبَنِيَ ٓ ادَمَ خُدُواْ زِينَتَكُمْ عِندَكُلِ مَسْجِدِ وَكُلُواْ وَٱشۡرَبُواْ وَلَاتُتُدِوْقُواْ إِنَّهُ لَايُحِبُّ ٱلْمُسْرِفِينَ ۞

غز (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh غز "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah' (covering of one's 'Aurah' means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should

of) the *Ka'bah*,] and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

- 32. Say (O Muhammad وسلم "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taiyyibât [all kinds of Halâl (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayât (Islâmic laws) in detail for a people who have knowledge.
- 33. Say (O Muhammad صليه وسلم):
 "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."
- **34.** And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).
- 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes

قُلُ مَنْ حَمَّرَمَ زِينَةَ اللَّهِ الَّتِيَّ أَخْرَجَ لِعِبَادِهِ وَالطَّيِبَاتِ مِنَ الرِّزْفَ قُلْ هِمَ لِلَّذِينَ ءَامَنُواْ فِي الْخَبَوةِ الدُّنْيَا خَالِصَةَ يَوْمَ الْقِيَمَةُ كَذَالِكَ نُفَصِّلُ الْآئِلَتِ لِقَوْمِ يَعْلَمُونَ ۞

قُلْ إِنَّمَا حَرَّمَ رَكِِ ٱلْفَوْجِشَ مَاظَهَرَمِنْهَا وَمَا بَطَنَ وَٱلْإِنْمَوَالْبَغْيَ بِعَيْرِالْحَقِّ وَأَن تُشْرِكُواْ بِاللَّهِ مَالَيْئِزِلْ بِدِـسُلْطَنَا وَأَن تَقُولُواْ عَلَى اللَّهِ مَا لاَتَّهَا لَهُونَ ۞

وَلِكُلِّ أُمَّةٍ أَجَلُّ فَإِذَاجَاءَ أَجَلُهُمْ لَايَسَتَأْخِرُونَ سَاعَةُ وَلَايِشَتَقْدِمُونَ ۞

يَبَنِيَ ٓءَادَمَ إِمَّا يَأْتِيَنَكُورُسُلُ مِّنَكُم ِيَقُصُّونَ عَلَيْكُوءَانِقِي فَنَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَاحَوْفُ عَلَيْهِمْ وَلَاهُمْ بِعَزَلُونَ ۞

be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered)], while praying and going round (the *Tawâf* of) the *Ka'bah*."

In how many (what sort of) clothes a woman should pray? 'lkrimah said, "If she can cover all her body with one garment, it is sufficient."*

* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (Abu Dâwûd).

Narrated 'Àishah : رضى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him, and then they would return to their homes unrecognized. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.368).

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pious and righteous, on them shall be no fear nor shall they grieve.

- 36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.
- 37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.
- 38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."
- 39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."
- 40. Verily, those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense

وَالَّذِينَ كَذَبُواْ بِعَايَنِيْنَا وَاسْتَكَبِّرُواْ عَنْهَاۤ أَوْلَتَبِكَ أَصْحَبُ النَّارِّهُمْ فِيهَا خَلِدُونَ ۞

فَنْ أَظْلَمُ مِمَّنِ أَفْتَرَىٰ عَلَى اللَّهِ كُذِبًا أَوْكَذَبَ بِعَايَتِيْءَ أُوْلَتَهِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِّحَتَّ إِذَاجَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُواْ أَيْنَ مَاكُسُمْ تَدْعُونَ مِن دُوبِ اللَّهِ قَالُواْ صَلُواْ عَنَا وَشَهِدُواْ عَلَىٰ أَنْفُسِهِمْ أَنْهُمْ كَانُواْ كَيْفِينَ ۞

قَالَ اَدْخُلُواْ فِيَ أُمَيِهِ قَدْ خَلَتْ مِن فَبْلِكُمْ مِنَ ٱلْحِنِ وَٱلْإِنِس فِي ٱلنَّارِّ كُلِّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْمَقاً حَقَّ إِذَا اذَا رَكُواْ فِيها جَمِيعًا قَالَتْ أُخْرِنَهُمْ لِأُولَهُمْ رَبَّنَا هَلَؤُلَآ أَصَلُونَا فَعَاتِهِمْ عَذَا كِاضِعْفَا مِنَ ٱلنَّالِّ قَالَ لِكُمْ ضِعْفٌ وَلِكِنَ لَا تَعَامُونَ ۞

 the Mujrimûn (criminals, polytheists and sinners).

- **41.** Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrong-doers).
- 42. But those who believed (in the Oneness of Allâh Islâmic Monotheism), and worked righteousness We tax not any person beyond his scope such are the dwellers of Paradise. They will abide therein forever.
- 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allâh's, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."
- 44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you (also) found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the Zâlimûn (polytheists and wrong-doers)."
- 45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.
- **46**. And between them will be a (barrier) screen and on $Al-A'r\hat{a}f^{[1]}$ (a wall with elevated

لَهُم مِن جَهَ نَرَّمِهَا ٱوَمِن فَوْقِهِمْ غَوَاشٍّ وَكَذَلِكَ جَعْزِي . الظّلِيمِينَ ۞

وَّالَّذِينَ ءَامَنُواْ وَعَيِلُواْ الصَّلِحَاتِ لَانُكَلِفُ نَفْسًا إِلَّا وُسْعَهَا أَوْلَتِكَ أَصْحَبُ ٱلْجَنَّةِ هُمْ فِيهَا خَلِدُونَ ۞

وَنَزَعْنَامَا فِي صُدُودِهِ مِنْ غِلْ نَجْدِى مِن تَخْتِهِمُ الْأَنْهَا ثُونَا لُوالْكُمْدُ لِلَّهِ الَّذِي هَدَنَا لِلْمَالْوَمَاكُنَّا لِنَهْ تَذِي لَوْلَا أَنْ هَدَنَا اللَّهُ لَقَدْ جَاةً ثُورُسُلُ رَئِنَا بِالْمُقِنَّ وَوُدُوْلَ أَن يَلْكُولَ لَجْنَةُ أُورِثْنُمُوهَا بِمَا كُنتُ مَنْ مَنْ مَعْمَلُوت ۞ كُنتُ مُرْتَعْمَلُونَ ۞

وَيَادَىٰ أَصْحَبُ ٱلْجَنَةِ أَصْحَبَ ٱلنَّادِ أَن قَدْ وَجَدْنَا مَا وَعَدْنَا رَبُّنَاحَقًا فَهَلْ وَجَدِثُم مَّا وَعَدَرُبُكُوحَقًّا قَالُواْ نَعَمُّ فَأَذَّكَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعَنَةُ ٱللَّهِ عَلَى الظّلمينَ ٣

ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجَاوَهُم بٱلْآخِرَةِ كَلِفِرُونَ ۞

وَبَيْنَهُمَاحِجَاثُّ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلَّا

^{[1] (}V.7:46)

Al-A'râf: It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see Tafsîr Al-Qurtubî].

places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salâmun 'Alaikûm" (Peace be on you), and at that time they (men on Al-A'râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

- 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zâlimûn (polytheists and wrong-doers)."
- **48.** And the men on Al-A'râf (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"
- 49. Are they those, of whom you swore that Allâh would never show them mercy? (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall vou grieve."
- 50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers."
- 51. "Who took their religion as amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 52. Certainly, We have brought them a Book (the Qur'an) which We have explained in detail with knowledge, - guidance and mercy to a people who believe.

بسبمَاهُ وَيَادَوْا أَصْحَلَ الْجِنَّةِ أَنْ سَلَامُ عَلَيْكُو لَهُ يَدْخُلُوهَا وَهُوْ يَظْمَعُونَ ١

* وَإِذَا صُرِفَتَ أَبْصَلُ هُمْ يَلْقَاءَ أَصْحَبِ ٱلنَّارِقَالُواْرَبُّنَا لَاتَّخِعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّالِمِينَ ٢

وَنَادَىٰۤأَصۡحَكُ ٱلْأَغۡرَافِ رَجِالَا يَعۡرِفُونَهُم بِسِيمَنِهُمۡ قَالُواْ مَا أَغْنَا عَنكُو مَعْكُمُ وَمَاكُنتُ مِنْسَتَكْبِرُونَ ١

أَهَا وُلاِّهِ الَّذِينَ أَقْسَمْتُ مَلَايْنَا لُهُمُ اللَّهُ بِرَحْمَةٌ ٱدْخُلُواْ ٱلْجَنَّةَ لَاخَوْفُ عَلَيْكُم وَلَا أَنْتُوتَخُونَ ٥

وَيَادَىٰ أَصْحَابُ ٱلنَّارِ أَصْعَلَ ٱلْجَنَّةِ أَنْ أَفْيضُواْ عَلَيْنَا مِنَ ٱلْمَاءِ أَوْمِمَّا رَزَقَكُمُ ٱللَّهُ قَالُواْ إِنَّ ٱللَّهَ حَرِّمَهُمَاعَلَى ٱلْكَفِينَ ٥

ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمْ لَهُوَا وَلِمِيَّا وَغَرَّتُهُمُ ٱلْحَيَوْةُ ٱلدُّنْيَأَ فَٱلْيُوْمِ نَنسَىٰهُمْ كَمَانَسُواْ لِقَآءَ يَوْمِهِمْ هَنذَاوَمَاكَانُواْبِعَايَنيْنَا يَجْحَدُونِ ٥

وَلَقَدْجِنْنَهُم بِحِيَتَكِ فَصَّلْنَهُ عَلَىٰ عِلْمِرهُ دًى وَرَحْمَةً لَقَوْمِ يُؤْمِنُونَ ۞

- 53. Await they just for the final fullfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.
- 54. Indeed, your Lord is Allah, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!
- 55. Invoke your Lord with humility and in secret. He likes not the aggressors.
- **56.** And do not do mischief on the earth. after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near to the good-doers.
- 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive them to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.
- 58. The vegetation of a good land comes forth (easily) by the Permission of its Lord;

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلُهُ ۗ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبِّلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ فَهَلِ لَّنَامِن شُفَعَآءَ فَيَشْفَعُواْلَنَاۤ أَوْنُرَدُّ فَنَعْمَلَ غَيْرَ ٱلَّذِي كُنَّا نَعْمَا أَقَدْ خَسِ وَا أَنفُسَهُمْ وَصَا عَنْهُ مَاكَانُواْ يَفْتَرُونَ ٥

إِنَّ رَبَّكُوا لَلَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَاتِ وَٱلْأَرْضَ فِي سِتَّةِ أَيَّامِ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْضُ يُغْشِي ٱلَّيْلَ ٱلنَّهَارَ يَطْلُبُهُ، حَيْبِيًّا وَالشَّمْسَ وَالْقَـمَرَ وَالنُّجُومَ مُسَخَّرَتِ بِأَمْرِقَّةِ أَلَالَهُ ٱلْخَاتُي وَٱلْأَمْرُ تَبَارَكَ ٱللَّهُ زَتُ ٱلْعَالَمِينَ ٢

ٱدْعُواْرَيَّكُمْ تَضَرُّكَاوَخُفْيَةً إِنَّهُ ولَا يُحِبُّ ٱلْمُعْتَدِينَ ٥ وَلَاتُفِّيدُواْ فِي ٱلْأَرْضِ بَعْدَإِصْلَحِهَا وَٱدْعُوهُ حَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ ٱلْمُحْسِنِينَ ٥

وَهُوَ ٱلَّذِي يُرْسِلُ ٱلرِّيَحَ بُشْـُ كَابَيْنَ يَدَىٰ رَحْمَيِّهُۦ حَقَّةِ إِذَآ أَقَلَتُ سَحَالَا ثِقَالًا سُقْنَهُ لِبَلَدِ مَّيْتِ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَابِهِ عِن كُلِّ ٱلثَّمَرَاتِ كَذَالِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ٥

وَٱلْبَلَدُ ٱلطَّيْبُ يَغَرُجُ نَبَاتُهُ مِبِإِذْ نِ رَبِّهُ ، وَٱلَّذِى خَبُثَ

and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

- **59.** Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"
- **60**. The leaders of his people said: "Verily, we see you in plain error."
- 61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists)!
- **62.** "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.
- 63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"
- **64.** But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.
- 65. And to 'Âd (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"
- **66.** The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."
- 67. (Hûd) said: "O my people! There is no foolishness in me, but I am a Messenger from

لَايَغَنُحُ إِلَّا نَكِدَأً كَذَاكَ نُصَرِفُ ٱلْآيَنتِ لِقَوْمِ يَشْكُرُونَ ۞

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ مِ فَقَالَ يَنَقَوْمِ اعْبُدُواْ اللّهَ مَالَكُمْ مِنْ إِلَهِ عَيْرُهُ وَ إِنّى أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ عَظِيمِ ۞

قَالَ ٱلْمَلَا أَمِن قَوْمِهِ ۗ إِنَّا لَأَرَىكَ فِي صَلَالِ مُّبِينِ ٥

قَالَ يَغَوْمِ لَيْسَ فِ ضَلَالَةٌ وَلَكِيِّنِ رَسُولٌ قِن رَّبِ ٱلْمَالِمِينَ ۞

أُبِيِّغُكُمْ رِسَلَاتِ رَقِي وَأَصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَالَاتَعْلَمُونَ ۞

أَوَعِيْهُ ثُوْلَ جَآءَكُمْ ذِكُرُّيْنَ زَيِّكُمْ عَلَىٰرَجُلِ مِنكُمْ لِكُنذِرَكُمُ وَلِتَنَّقُواْ وَلَعَلَّكُمْ تُرْحَمُونَ ۞

فَكَذَّبُوهُ فَأَجَيِّنَهُ وَٱلَّذِينَ مَعَهُ وفِي ٱلْمُلَكِ وَأَغَرَقَنَا ٱلَّذِينَ كَذَّبُولْمِتَايَنِيَنَا ۚ إِنَّهُمِّ كَانُولُ قَوْمًا عَمِينَ ۞

* وَ إِلَىٰ عَادٍ أَخَاهُمْ هُودًاْ قَالَ يَنْقَوِمِ اعْبُدُواْ اللَّهَ مَا لَكُ مِنْ إِلَهِ غَيْرُهُۥ أَفَلاَ تَتَقُونَ ۞

قَالَ ٱلْمَكُأُ ٱلَّذِينَ كَفَرُواْمِن قَوِّمِهِ ۚ إِنَّا لَٰثَرَيْكَ فِي سَفَاهَ وِ وَإِنَّا لَنَظُنُكَ مِنَ ٱلْكَذِيبِينَ ۞

قَالَ يَنْقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِحَنِّي رَسُولٌ مِّن رَبِّ

the Lord of the 'Alamin (mankind, jinn and all that exists)!

- 68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.
- 69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allah so that you may be successful,"
- 70. They said: "Have you come to us that we should worship Allâh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."
- 71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named - you and your fathers - with no authority from Allah? Then wait, I am with you among those who wait."
- 72. So We saved him and those who were with him by mercy from Us, and We cut the roots of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.
- 73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other *llâh* (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign to you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you.
- 74. And remember when He made you successors after 'Âd (people) and gave you

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أَيْلَغُكُو رِسَالَتِ رَبِي وَأَنَالَكُ مِنَاصِحُ أَمِينًا ۞

أَوَعَيْنُهُ أَنْ جَاءَكُمْ يَكُرُينِ رَبِّكُمْ عَلَى رَجُلِ مِنكُمْ إِيننادِرَكُمْ وَٱذْكُرُوٓاْ إِذْجَعَلَكُمْ خُلَفَآءَ مِنْ بَعْدِ قَوْمِ نُوجٍ وَزَادَكُمْ فِٱلْخَلْقِ يَضْطَةً فَأَذْكُ وَأَءَالَآءَ أَلَّهُ لَعَلَّكُمْ تُفْلِحُونَ ١

قَالُواْ أَجِنْتَنَا لِنَعْبُدَ اللَّهَ وَجُدَهُ وَنَذَرَ مَاكَانَ يَعُبُدُ ءَابَآؤُنَا فَأَتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّادِقِينَ ٧٠

قَالَ قَدْ وَقَعَ عَلَيْكُم مِّن تَيْكُمْ رِجْسُ وَغَضَتُ آَيُحُكِ لُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنتُمْ وَءَابَآؤُكُم مَّانَزَلَ ٱللَّهُ بِهَامِن سُلْطَانَّ فَأَنتَظِرُوٓا إِنَّى مَعَكُم مِّنَ ٱلْمُسْتَظِرِينَ ٢ فَأَنْحَنَّنَّهُ وَٱلَّذِيرِ - مَعَهُ ويرَحْمَةِ مِنَّا وَقَطَعْنَا دَابِرَ ٱلَّذِينَ كَذَبُواْ بِعَايَدِيَّأً وَمَاكَانُواْ

مُؤَّمِنينَ ٧٠٠

وَإِلَىٰ شَهُودَ أَخَاهُمْ صَلِيحَأْقَالَ بِكَقَوْمِ ٱعْبُدُواْ ٱللَّهَ مَالَكُم مِّنْ إِلَاهٍ عَيْرُةً وَقَدْجَآءَ تُكُم بَيِّنَـَّةٌ مِن زَبَكُرُ ۗ هَاذِهِ مِنَاقَـهُ ٱللَّهِ لَكُمْ وَايَهُ ۗ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ ٱللَّهِ ۗ وَلَا تَمَسُّوهَا سُوِّهِ فَأَخْذَكُمْ عَذَابُ أَلِيمٌ ١

وَآذَكُ وَالدَّحَمَلَكُو خُلَفَاءَ مِنْ بَعْدِعَادِ

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habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

- 75. The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."
- 76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."
- 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."
- 78. So the earthquake seized them, and they lay (dead), prostrate in their homes.
- 79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."
- 80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamîn (mankind and jinn)?
- 81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."
- 82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"
- 83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

وَبَوَّأَكُمْ فِٱلْأَرْضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُولًا وَتَنْحِتُونَ ٱلْجِبَالَ بُيُوتَا ۖ فَٱذْكُرُوٓا ءَالَآءَ ٱللَّهِ وَلَا تَعْتَوْا فِ ٱلْأَرْضِ مُفْسِدِينَ 🕸 فَالَ ٱلْمَلَا ٱلَّذِينَ ٱسْتَكْبَرُواْمِن قَوْمِهِ لِلَّذِينَ ٱسْتُضْعِفُواْ لِمَنْءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَلِيحًا مُّرْسَلُ مِّن زَيِهِ أَء قَالُوٓ إِنَّابِمَاۤ أُرْسِلَ بهِ مُؤْمِنُونَ ۞ قَالَ ٱلَّذِينَ ٱسْتَكَبُّرُوٓا إِنَّابِٱلَّذِينَ ءَامَنتُم بِهِ عَكَيْفِرُونَ ١ فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْعَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَصَالِحُ ٱتَّتِنَابِمَا تَعِدُنَآ إِن كُنتَ مِنَ

فَأَخَذَتُهُمُ ٱلرَّحِفَةُ فَأَصْبَحُواْفِ دَارِهِمْ جَيْثمينَ ٨ فَتَوَلَّى عَنَّهُمْ وَقَالَ يَلقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِي وَنَصَحْتُ لَكُمْ وَلَكِينَ لَاتُحِبُّونَ ٱلنَّصِحِينَ ٧٠

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ ءَأَتَأْتُونَ ٱلْفَاحِشَةَ مَاسَبَقَكُم بِهَامِنْ أَحَدِمِّنَ ٱلْعَلَمِينَ ۞

إِنَّكُمْ لَتَأْتُونَ ٱلرَّجَالَ شَهْوَةً مِّن دُوبِ ٱلِنْسَاءَ بَلُ أَنتُ مْ فَوْمٌ مُسْدِ فُونَ ٥

وَمَاكَانَجَوَابَ قَوْمِهِ ۚ إِلَّا أَنِ قَالُوٓاْ أَخْرجُوهُم مِن قَرْيَتِكُمُ النَّهُ أَنَاسٌ بَتَطَعِّةً ون كُ فَأَنجَيْكُهُ وَأَهْلَهُ رَإِلَّا ٱمْرَأْتُهُ وكَانَتْ مِنَ ٱلْغَايِرِينَ ٢

84. And We rained down on them a rain (of stones). Then see what was the end of the Muirimûn (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the Mufsidûn (mischief-makers. corrupters, liars).

87. "And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges."[1]

وَأَمْطُ نَا عَلَيْهِم مَّطَرًّا فَٱنظُرْ كَيْفَكَانَ عَلِقِيَةُ ٱلْمُجْرِمِينَ ١

وَإِلَىٰ مَدْرَبَ أَخَاهُمْ شُعَتْ بَأَقَالَ لَا قَوْمِ ٱعْبُدُواْ ٱللَّهَ مَا لَكُم مِنْ إِلَاهِ غَيْرُهُۥ قَدْجَآءَتْكُم بَيِّنَةٌ مِن زَيِّكُمُّ فَأَوْفُواْ ٱلْكَيْلَ وَٱلْمِيزَاتَ وَلَاتَتِهِ خَسُواْ ٱلنَّاسَ أَشْسَيَآءَهُمْ وَلَاتُفْسِدُواْ فِي ٱلْأَرْضِ بَعْدَ إِصْلَاحِهَأَ ذَلِكُ خُتُ لِّكُمْ إِن كُنتُهِ مُّؤْمِن رِسَ 🚳

وَلَا تَقْعُدُواْبِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيل ٱللَّهِ مَنْءَامَرَ بِهِ ـ وَتَبْغُونَهَا عِوَجَاْوَأَنْكُرُواْ إِذْكُنتُمْ قَلِيلًا فَكُثَرَكُمِّ وَٱنظُرُواْ كَيْفَكَاكَ عَلَقَبَةُ ٱلْمُفْسِدِينَ ٥

وَإِن كَانَ طَآبِفَةٌ مِنْكُمْ ءَامَنُواْ بِٱلَّذِيّ أُرْسِلْتُ بِهِ ء وَطَا بِفَيْهُ لَمْ يُؤْمِنُواْ فَأَصْبِرُواْ حَوَّا _ يَحْكُمَ ٱللَّهُ بَيْنَنَأُ وَهُوَخَيْرُ ٱلْخَكِمِينَ ٥

صلى الله عليه وسلم Allâh's Messenger زصني الله عنهما Narrated 'Abdullâh ibn 'Umar رضي الله (V.7:87) said, "Surely! Everyone of you is a guardian and is responsible for his charges. The Imâm (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 252).

B) Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when صلى الله Jundub was advising. They said, "Did you hear something from Allâh's Messenger "Jundub said, "I heard him saying, 'Whoever does a good deed in order to showoff, Allah will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allah will put him into difficulties on the Day of Resurrection.' "The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (Halâl and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 266).

and I were coming صلى الله عليه وسلم While the Prophet رضي الله عنه and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger!

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out. O Shu'aib, and those who have believed with you from our town, or else vou (all) shall return to our religion." He said: "Even though we hate (it)?"

- 89. "We should have invented a lie against Allâh if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allâh. our Lord, should will, Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."
- 90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"
- 91. So the earthquake seized them and they lay (dead), prostrate in their homes.
- 92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers.
- 93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

* قَالَ ٱلْمَلا أُلدِّينَ ٱسْتَكُم وَامِن قَوْمِهِ مَ لَنُخْ جَنَّكَ يَنشُعَيْبُ وَٱلَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَيَتِنَاۤ أَقَلَتَعُودُنَّ فِي ملَّت نَأْقَالَ أُولَةً كُنَّاكُ هِمِنَ ٨

قَدِ ٱفْتَرَبْنَاعَلَ ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتَكُمْ يَعْدَ إِذْ نَحَنَا ٱللهُ مِنْعَأُو مَايَكُونُ لَنَآ أَن نَعُودَ فِيهَاۤ إِلَّآ أَن يَشَاءَ ٱللَّهُ رَبُّنَّا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمَّا عَلَى ٱللَّهِ تَوَكَّلْمَأَرَبَّنَا ٱفْتَحُ بَيْنَنَاوَبَيْنَ قَوْمِنَا بِٱلْحُقِّ وَأَنتَ خَيْرُ ٱلْفَلْتحانَ ١

وَقَالَ ٱلْمَلَا أُ ٱلَّذِينَ كَفَرُواْ مِن قَوْمِهِ عِلَينِ ٱتَّبَعْتُمُ شُعَسًا إِنَّكُو إِذَا لَّخَلُّمُ وِنَ ٥

فَأَخَذَتُهُ مُ ٱلرِّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَسْمِينَ ١

ٱلَّذِينَ كَذَّبُواْ شُعَتَكَاكَأُن لَّهُ يَغْنَوْ أَفِيًّا ٱلَّذِينَ كَذَبُواْ شُعَيْبًا كَانُواْ هُمُ ٱلْخَلِيدِينَ ٥

فَتَهَ لَّى عَنْهُمْ وَقَالَ بِلَقَوْمِ لَقَدْ أَنْلَفْتُ كُمْ رَسَلَلْت رَتِي وَنَصَحْتُ لَكُمُّ فَكَيْتُ عَاسَىٰ عَلَىٰ قَوْمِ ڪٰفينَ 🕏

asked him, "What have you prepared صلى الله عليه وسلم The Prophet صلى الله عليه وسلم for it?" The man became afraid and ashamed and then said, "O Allah's Messenger! I haven't prepared for it much of Saum (fast), Salât (prayers) or charitable gifts but I love Allâh and ". Said, "You will be with the one whom you love." صلى الله عليه وسلم His Messenger." The Prophet (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 267).

and he (صلى الله عليه وسلم Once I went to him (the Prophet رضي الله عليه وسلم and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their Zakât, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allah has finished the judgements amongst the people." (Sahîh Al-Bukhârî, Vol. 2. Hadîth No. 539).

- 94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).
- 95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware.
- 96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).
- 97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?
- 98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?
- 99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.
- 100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
- 101. Those were the towns whose story صلى الله relate to you (O Muhammad صلى الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allâh does seal up

وَمَآ أَرْسَلْنَا فِي قَرْيَةِ مِن نَّبِي إِلَّا أَخَذْنَا أَهْلَهَا مَالْتَأْسَاءِ وَٱلطَّمَّاءِ لَعَلَّهُمْ يَضَمَّعُونَ ٥

ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيْئَةِ ٱلْحَسَنَةَ حَقَّىٰعَفُواْ وَقَالُواْ قَدْمَسَ ءَايَآءَنَا ٱلضَّمَّآءُ وَٱلسَّدَّآءُ فَأَخَذُنَهُم نَغْتَ لَهُ وَهُمْ لَاسْتُعُونَ ٥

وَلَوْ أَنَّ أَهْلَ الْقُرَى عَامَنُواْ وَأَتَّقَوْا لَفَتَحْنَاعَلَيْهِم بَرَكَاتٍ مِّنَ ٱلسَّمَاءِ وَٱلْأَرْضِ وَلَاكِن كَذَّيُواْ فَأَخَذَنَهُم بِمَاكَانُواْ يَكْسِبُونَ ١

أَفَأَمِنَ أَهْلُ ٱلْقُرَيَّ أَن يَنأَيْهُم بَأْسُنَا بَيَنَاوَهُمْ نَابِمُونَ ٧

أَوَاْمِر - أَهْلُ ٱلْقُرِيَ أَن يَاأُتِيَهُ مِ بَأْسُنَاضُحَى وَهُمْ يَلْعَبُونَ ۞

أَفَأُمنُواْ مَكِرَ إُلِلَّهِ فَلَا يَأْمَنُ مَكِرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَلِيمُ ونَ ١

أَوَلَرْيَهُ وِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَوْنَشَاءُ أَصَبْنَهُ مِيدُنُوبِهِ مُّ وَنَظَبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ٥

يِلْكَ ٱلْقُرَىٰ نَقُصُ عَلَىٰكَ مِنْ أَنْبَآبِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم إِلَّبَيِّنَاتِ فَمَا كَانُولْلِيُوْمِنُولْ بِمَا كَذَّبُواْمِن قَبْلُ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَى قُلُوبِ ٱلْكَفرينَ ١

the hearts of the disbelievers (from every kind of religious guidance).

- 102. And most of them We found not true to their covenant, but most of them We found indeed Fâsiqûn (rebellious, disobedient to Allâh).
- 103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupters).
- 104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me."
- 106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."
- 107. Then [Mûsâ (Moses)] threw his stick and behold! It was a serpent, manifest!
- 108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.
- 109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;
- 110. "He wants to get you out of your land, so what do you advise?"
- 111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect—
- 112. "That they bring to you all well-versed sorcerers."

وَمَاوَجَدُنَا لِأَكْثِرُهِم مِّنْ عَهْدٍّ وَإِن وَجَدْنَاۤ أَكْثَرُهُرُلْفَاسِقِينَ ۞

ثُمَّرَمَشْنَاعِرْاَمُعْدِهِم مُُوسَىٰ اِمَايَدِتَاۤ إِلَىٰ فِرْعَوْتَ وَمَلَإِيْهِۦ فَظَامُواْبِهَٓ أَفَاظُرْ كَيْفَكَانَ عَلِقِبَهُ ٱلْمُفْسِدِينَ ۞

> وَقَالَ مُوسَىٰ يَنفِرْعَوْرُثِ إِنِّى رَسُولٌ مِّن زَّبٍ ٱلْمَنالِمِينَ ۞

حَقِيقُ عَلَىٰٓ أَنْ لَاۤ أَقُولَ عَلَى اللَّهِ إِلَّا الْخَقَّ قَدْحِنْتُكُم يِبَيِّنَةِ قِنزَّيِّكُمْ فَأَرْسِلْمَعِيَ يَخِيٓ إِسْرَاءِيلَ ۞

قَالَ إِن كُنتَ حِنْتَ بِنَايَةِ فَأْنِ بِهَآ إِن كُنتَ مِنَ ٱلصَّدِيقِينَ ۞

فَأَلْقَى عَصَاهُ فَإِذَاهِيَ ثُعْبَانٌ ثُمِّينٌ ٢

وَنَزَعَ يَدَهُ، فَإِذَاهِيَ بَيْضَآهُ لِلتَّظِرِينَ ۞

قَالَ ٱلْمَلَاُ مِن فَوَمِ فِرْعَوْتَ إِنَّ هَنَذَا لَسَنجُرُ عَلِيمٌ ۞

يُرِيدُ أَن يُخْرِجَكُم مِنَ أَرْضِكُمٌّ فَمَاذَا تَأْمُرُونَ ۞

قَالُواْ أَرْجِهُ وَأَخَاهُ وَأَرْسِلْ فِي ٱلْمَدَآيِنِ حَلْشِرِينَ ١

يَأْتُوكَ بِكُلِ سَحِرِعَلِيمِ ١

- 113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
- 114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
- 115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"
- 116. He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed great magic.
- 117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.
- 118. Thus truth was confirmed, and all that they did was made of no effect.
- 119. So they were defeated there and returned disgraced.
 - **120.** And the sorcerers fell down prostrate.
- 121. They said: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- 123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
- 124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."
- 125. They said: "Verily, we are returning to our Lord.
- 126. "And you take vengeance on us only because we believed in the Ayât (proofs,

وَجَاءَ ٱلسَّحَرَةُ فِرْعَوْتَ قَالُواْ إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحُرُ ٱلْفَلِينَ ١

قَالَ نَعَهُ وَإِنَّكُمْ لَمِنَ ٱلْمُقَرَّبِينَ ١

قَالُواْيَنِمُوسَوِى إِمَّا أَن تُلِقِ - وَإِمَّاأَن نَّكُونَ نَعَنُ ٱلْمُلْقِينَ ۞

قَالَ أَلْقُو أَفَلَمَّا أَلْقَوْا سَحَرُوۤاْ أَعْيُرَ ۖ ٱلنَّاسِ وَأَسْتَرْهَبُوهُمْ وَجَاءُو بِسِحْرِعَظِيرِ ١

* وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكٌّ فَإِذَا هِي تَلْقَفُ مَا يَأْفِكُونَ ١

فَوَقَعَ ٱلْحَقُّ وَبَطَلَ مَاكَانُواْ يَعْمَلُونَ ٥

فَعُلِبُواْ هُنَالِكَ وَأَنقَلَبُواْصَلِغِرِينَ ١

وَأَلْقَ ٱلسَّحَرَةُ سَلِجِدِينَ ١ قَالُواْءَ امَنَا برَبِ ٱلْعَالَمِينَ ١

رَبّ مُوسَىٰ وَهَارُونَ 🕲

قَالَ فِرْعَوْنُ ءَامَنتُم بِهِ، قَتَلَ أَنْ ءَاذَنَ لَكُمُّ إِلَّ هَاذَالَمَكُمْ" مَّكَوْتُمُوهُ فِي ٱلْمَدِينَةِ لِتُخْرِجُولُمِنْهَآ أَهْلَعَأَ فَسَوْفَ تَعْلَمُونَ ١

> لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُومِنْ خِلَفِتْرَ لأَصَلَتَنَّاكُ أَجْعَينَ ١

> > قَالُةُ النَّالِكَ رَبَّنَا مُنقَلِبُوت @

وَمَاتَنقِهُ مِنَّا إِلَّا أَنْءَامَنَّا إِكَالِتِ رَبَّالَمَّا جَآءَتْنَأُ

evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will vou leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the Muttagûn (the pious — see V.2:2)."

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

Mûsâ (Moses)]: 132. They said [to "Whatever Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they رَبَّنَآ أَفْغُ عَلَيْنَاصَبُرُا وَتَوَفَّنَا مُسْلِمِينَ ١

وَقَالَ ٱلْمَلَأُمِن قَوْمٍ فِرْعَوْنَ أَتَذَرُمُوسَىٰ وَقَوْمَهُۥ ليُفْسِدُواْ فِي ٱلْأَرْضِ وَبَذَرَكَ وَ وَالْهَدَكَ قَالَ سَنُقَتَلُ أَيْنَاءَ هُمْ وَنَسْتَحْي، نِسَاءَ هُمْ وَإِنَّا فَوْقَهُمْ قَلْهُ ونَ ١

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُواْ بِٱللَّهِ وَٱصْبِرُقَاْ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِيَّهِ وَٱلْعَلِقِبَةُ لِلْمُتَّقِينَ ۞

قَالُوَا أُودِينَا مِن قَبْل أَن تَأْتِينَا وَمِنْ بَعْدِ مَا جِنْسَنَا قَالَ عَسَىٰ رَبُّكُو أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمُ فِي ٱلْأَرْضِ فَيَنظُرَكَيْفَ تَعْمَلُونَ 🕲

وَلَقَدْ أَخَذُنَآءَالَ فَرْعَوْتَ بِٱلْيَسِذِينَ وَنَقْصِ مِّرَ ٱلنَّمَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ ١

فَإِذَاجَآءَتُهُءُ ٱلْحَسَنَةُ قَالُواْ لَنَاهَٰذِيَّهُ وَإِن تُصِبَّهُمَّ سَيِّعَةٌ يَظَيِّرُواْ بِمُوسَى وَمَن مَعَهُ ۚ وَأَلاَ إِنَّمَا طَآبِرُهُمْ عِندَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَايَعْلَمُونَ ١

وَقَالُواْمَهُمَا تَأْتِنَابِهِ مِنْ ءَايَـةِ لِتَسْحَرَنَا بِهَافَمَا نَحُهُ لَكَ بِمُؤْمِنِينَ ١

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُـمَّلَ

remained arrogant, and they were of those people who were Mujrimûn (criminals, polytheists, sinners).

- 134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."
- 135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!
- 136. So We took retribution from them. We drowned them in the sea, because they denied Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless of them.
- 137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.
- 138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an ilâh[1] (a god) as they have âlihah (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."
- 139. [Mûsâ (Moses) added:] "Verily. these people will be destroyed for that which

وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَنتِ مُّفَصَّلَتِ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوْمَا مُّجْرِمِينَ ٣

وَلَمَّاوَقَعَ عَلَيْهِ مُ الرِّجِ رُقَالُواْ يَسُوسَى ٱدْعُ لَنَارَيَّكَ بِمَا عَهِدَعِندَكَّ لَيِن كَشَفْتَ عَنَّا ٱلرِّجْزَ لَنُهُ مِنْكَ لَكَ وَلَرُّسِلَنَّ مَعَكَ بَنِي إِسْرَاءِيلَ اللَّهِ

فَلَمَّا كَشَفْنَاعَنْهُمُ ٱلرِّجْزَ إِلَىٰٓ أَجَلِهُم بَلِغُوهُ إِذَاهُمْ يَنكُنُونَ ٢

فأَنتَقَمْنَا مِنْهُمْ فَأَغْرَفْنَهُمْ فِي ٱلْيَعِرِ بِأَنَّهُمْ كَذَّبُواْ كَاكِتِنَا وَكَانُواْعَنْهَا غَلْمِنَ ١

وَأَوْرَثْنَا ٱلْقَوْمَ ٱلَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَيْرِقَ ٱلْأَرْضِ وَمَغَيْرِبَهَا ٱلَّتِي بَلَرَكْمَنَافِيهًا وَتَمَّتُ كَلِمَتُ رَبِّكَ ٱلْحُسْنَى عَلَى بَنيَ إِسْرَاءِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَاكَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ ۞

> وَجَوَزْنَا بِبَنِيَّ إِسْرَآهِ بِلَ ٱلْبَحْرَ فَأَتَوْاْ عَلَى قَوْمِ يَعْكُفُونَ عَلَيْ أَصْنَامِلَهُمْ قَالُواْ يَكُوسَى أَجْعَا لِّنَا إِلَهَا كَمَا لَهُمْ وَالِهَةٌ قَالَ انَّكُمْ فَوَرُّتُحِمَا وُنَ اللهِ

إِنَّ هَنَوُلَآ مُتَبِّرٌ مَّاهُمۡ فِيهِ وَبَطِلٌ مَّاكَانُواْ

⁽V.7:138) Ilâh: Who has all the right to be worshipped.

they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the 'Âlamîn (mankind and jinn of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischiefmakers)."

143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allah) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain^[1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that

يَعْمَلُونَ 🕲

قَالَأَغَيْرَاُلَّهِ أَبْغِيكُمْ إِلَهَا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْمَالِمِينَ ۞

وَإِذَا أَجْتِنَكُمْ مِنْ الِفِرْعَوْنَ يَسُومُونَكُمْ سُوَءَ ٱلْمَدَابِ يُقَـتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذَلِكُم بَلَآةٌ مِّن زَيْكُمْ عَظِيرٌ ۞

*وَوَعَدْنَا مُوسَىٰ ثَلَيْهِرَ لَيْهَةً وَأَتَّمَمْنَهَا بِعَشْدِ فَتَرَّمِيقَاتُ رَبِّهِ ۚ أَرْبَعِينِ لَيْهَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَدُونَ ٱخْلُفْنِي فِي قَرِّمِي وَأَصْلِحْ وَلَاتَنَيَّعُ سَيِيلَ الْمُفْسِدِينَ ۞

وَلَمَّاجَآةَ مُوسِىٰ لِمِيقَتِنَا وَكُلَّمَهُ وَيُهُوُقَالَ رَبِّ أَرِفِى أَنْظُرُ إِلَيْكَ قَالَ لَن تَرَىٰي وَلَكِنِ اَنْظُرْ إِلَى الْجُبَلِ فَإِنِ أَسْتَقَرَّمَكَانَهُ وَمَسَوْفَ تَرَيْقُ فَلَمَّا جَحَلَىٰ رَبُّهُ ولِلْجَبَلِجَعَلَهُ ودَكَّ وَحَرَّمُوسَىٰ صَعِقَا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَنَكَ بُبُتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

قَالَ يَسُمُوسَىؒ إِنِّي ٱصْطَفَيَتُكَ عَلَى ٱلنَّاسِ بِرِسَلَتِي وَبِكَلَيْمِ فَخُذْمَاۤ ءَاتَيْتُكَ وَكُنْ مِّنَ

^{[1] (}V.7:143) The appearance of Allâh جل جلاله to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه when he recited this Verse. (This *Hadîth* is quoted by *Tirmidhî*).

which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold to these with firmness, and enjoin your people to take the best therein. I shall show you the home of Al-Fasiqun (the rebellious, disobedient to Allâh).

146. I shall turn away from My Ayât (verses of the Qur'an) those who behave arrogantly on the earth, without a right, and (even) if they see all the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

- 147. Those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations. etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?
- 148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments. the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were Zâlimûn (wrong-doers).
- 149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

ٱلشَّنْكِرِينَ ١

وَكَتَبْنَالَهُ مِن الْأَلْوَاجِ مِن كُلِّ شَيْءٍ مَّهْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخُذْهَابِقُوَّةٍ وَأَمْرَ قَوْمَكَ مَأْخُذُواْ مِأَخْسَنَهَا سَأُوْرِيكُوْ دَارَ ٱلْفَاسِقِينَ ١

سَأَصْرِفُعَنْءَ ايْنِيَّ ٱلَّذِينَ يَتَكَبَّرُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَإِن يَرَوْاْ كُلَّ ءَايَةٍ لَايُوْمِنُواْبِهَا وَإِن يَرَوُا سَبِيلَ ٱلرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْأُ سَبِيلَ ٱلْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنْهُمْ كَذَّبُواْ بِحَايَلِتِنَا وَكَانُواْعَنْهَا غَافلرس ١

وَٱلَّذِينَ كَ لَهُواْ عَائِدَنَا وَلِقَاءَ ٱلْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هُمَلَ مُحْدَرُونَ إِلَّامَاكَانُواْ يَعْمَانُونَ @

وَٱتَّخَاذَ فَوَمُرُمُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيهِمْ عِجْلَا حَسَدًا لَّهُ وَخُوارُّ أَلَهُ يَرَوْا أَنَّهُ ولَايُكَلِّمُهُمْ وَلَا يَهْدِيهِ مُرسَبِيلًا ٱتَّخَذُوهُ وَكَانُواْ ظَلِمات 🕮

وَلَمَّا سُقِطَ فِيَ أَيْدِيهِمْ وَرَأُواْ أَنَّهُمْ قَدَّضَلُّواْ قَ الُواْلَيِن لَّرْ يَرْحَمْنَ ارَبُّنَا وَيَغْفِرْلَنَا لَنَكُونَنَ مِنَ ٱلْخَسِرِينَ ١

- 150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hârûn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zâlimûn (wrongdoers)."
- 151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."
- 152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.
- 153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.
- 154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.
- 155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You

وَلَمَّارَجَعَمُوسَىٰ إِلَى فَوْمِهِ عَضْبَنَ أَسِفًا قَالَ بِشْمَمَا خَلَفْتُمُونِ مِنْ بَعْدِيِّ أَعَيِلْتُمْ أَمْرَرَبَكُمُّ وَأَلْغَى الْأَلْوَاحَ وَلَخُذَيرَأَيْسِ أَخِيهِ بَعِنُ أَهُ إِلَيْهُ قَالَ الْنَ أَمَّ إِنَّ الْفَوْمَ السَّتَضْعَفُونِ وَكَادُواْ يَقْتُلُونَنِي فَلَا تُشْمِت بِنَ الْأَعْدَاءَ وَلَا تَجَعَلَنِي مَعَ الْفَوْمِ الظّلِمِينَ ۞

قَالَرَبِّ اَغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكُّ وَأَنتَ أَرْحَمُ الرَّحِمِينَ ۞

إِنَّ اَلَٰذِنَ اَتَّخَذُواْ اَلِعِجْلَ سَيَنَالُهُمْ عَصَبُّ مِِّن رَّنِهِمْ وَذِلَةٌ فِ الْحَيَوٰةِ الدُّنَيَّا وَكَذَلِكَ مَخَــٰزِي الْمُفْتَرِينَ ۞

وَالَّذِينَ عَمِلُواْ السَّيِّنَاتِ ثُمَّرَتَا بُواْمِنُ بَعْدِهَا وَالَّذِينَ عَمِلُواْ السَّيِّنَاتِ ثُمَّرَتَا بُواْمِنُ ابَعْدِهَا لَغَ فُورٌ تَحِيمٌ ﴿

وَلَمَّاسَكَتَ عَنْمُوسَى ٱلْغَصَبُ أَخَذَ ٱلْأَلْوَاحَ ۖ وَفِى نُسۡخَتِهَا هُدَى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرَهُبُونَ ۞

وَأَخْتَارَمُوسَى فَوْمَهُ مَسَبْعِينَ رَجُلًا لِمِيقَاتِتَّا فَلَمَّا الْحَيْفَةِ الْمَالَا الْحَيْفُ مِنَّا أَخَذَتُهُ مُ الرَّجْنَةُ قَالَ رَبِّ لَوْ شِنْتَا أَهْلَكُنَّهُ مِثَّ إِنْ هِيَ قَبْلُ وَإِنِّنَّ أَنُهُ لِكُنَا بِمَافَصَلَ السُّفَهَا ۚ مِثَّ أَنْ هِيَ إِلَّا فِتَنَكَ تُضِلُ بِهَا مَن تَشَاءٌ وَنَهْدِى مَن تَشَاَّةً أَنَتَ وَلِيُنَا فَاغْفِرُ لِنَا وَارْحَمْنَاً وَأَنتَ خَبُرُ الْغَنْفِينَ ﴿ are our *Walî* (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (the pious — See V.2:2), and give Zakât; and those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم whom they find written with them in the Taurât (Torah) (Deut. xviii 15) and the Injeel (Gospel) (John xiv, 16)^[1], - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods^[2]), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammadصلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'an) which has been sent down with him, it is they who will be the successful^[3]

* وَاَحْتُ لَنَا فِي هَاذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّاهُدُنَا إِلَيْكُ قَالَ عَذَا إِنَّامُ مُسِبُهِ عَ مَنْ أَشَاءً وَرَحْتِي وَسِعَتْ كُلَّ شَيْءً فَسَأَحَّتُهُمَا لِلَّذِينَ يَتَقُونَ وَيُؤْتُونَ الرَّكَوَةَ وَالَّذِينَ هُم بِنَائِيْنَا يُؤْمِنُونَ ۞ بِنَائِيْنَا يُؤْمِنُونَ ۞

الَّذِينَ يَتَقِعُونَ الرَّسُولَ النَّيِّيَ الْأُمِّيَ الْأَيْقِ الْآَدِي يُحِدُونَهُ مَكْتُوبًا عِندَهُمْ فِي النَّوْرَدِيةِ وَالْإِنجِيلِ يَا أَمُرُهُم بِالْمَعْرُوفِ وَيَنْهَلَهُمْ عَي الْمُنكَدِ وَيُحِيلُ لَهُمُ الطَّيِّبَاتِ وَيُحَتِّهُمْ إِصْرَهُمْ عَلَيْهِمُ الْخَبَيْتِ وَيَصَعُعَمُهُمْ إِصْرَهُمْ وَالْأَغَلَلُ الَّتِيكَ الْتَفْعُلِقَ عَلَيْهِمْ فَالَّذِينَ عَامَنُواْ بِهِ وَعَزَرُوهُ وَتَصَدُوهُ وَالْتَبِعُواْ النُّورَ الَّذِينَ عَلَيْهِمْ أَوْلَاكُورَ الَّذِينَ أَنْزِلَ مَعَهُ وَأَوْلَتَهِكَ هُمُ الْمُفْلِحُونَ شَيْ

⁽V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad صلى الله عليه وسلم, e.g. Deut. 18: 18,21:21; Psl. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn.14: 12-17, 26-28, 16: 7-14. Also see (V.3:70,71).

^{[2] (}V.7:157) Al-Khabâ'ith (All evil unlawful forbidden things) It also includes habitual eating and drinking of narcotic drugs like morphine, heroin, cannabis etc., and tobacco smoking that spoils one's health and may lead to one's death.

^{[3] (}V. 7:157) A) "O you who have been given the Scripture (Jews and Christians)! Believe in

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allah — to Whom belongs the dominion of the heavens and the earth. Lâ ilâha illa Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Our'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" - and he was, i.e. 'Îsâ (Jesus) son of Maryam (Mary), عليهما and follow him so that you may be السلام guided.[1],

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*^[2] and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate

قُلْ يَكَأَيُّهَا اَلنَّاسُ إِنِّ رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَوَّتِ وَالْأَرْضِّ لَآإِلَهَ إِلَّاهُوَيُحْيِّ وَمُهِيِّ فَامِنُواْ بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الأُمْتِيَ الَّذِى يُؤْمِنُ بِاللَّهِ وَكَلِمَنِهِ عَرَاتَ هِعُوهُ لَعَلَكُمْ تَهْ تَذُونَ ۞

وَمِن قَوْدِ مُوسَىٰ أُمَّاتُهُ يُمَهُدُونَ بِٱلْحَقِّ وَبِهِء يَعْدِلُونَ ۞

وَقَطَعْنَهُمُ الْفَنَى عَشْرَة أَسْبَاطُا أُمَمَاً
وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَنَهُ قَوْمُهُ ۚ أَنِ
الْمَرِبُ بِعَصَاكَ الْحُجَرِ فَانْبَجَسَتْ مِنْهُ اَفْنَتَا
عَشْرَة عَيْنَا فَدْعَامَ كُلُ أُنَاسِ مَشْرَبُهُ مُ
وَظَلَلْتَا عَلَيْهِمُ ٱلْعَمْمَ وَأَنزَلْنَا عَلَيْهِمُ
الْمَنَ وَالسَّلُونَ عَلَيْهِمُ الْعَمْرَة وَالْنَاكِينِ
مَارَزَقْنَكُمُ وَمَا ظَلَمُونَا وَلَكِ نِكَافُواْ
الْمُنُونَا وَلَكِ نِكَافُواْ
وَاذْقِيلَ لَهُمُ السِّكُمُواْ هَا ذِهِ الْقَرْبَةَ وَكُلُواْ
مِنْهَا حَيْثُ شِيدَّمُ وَقُلُواْ حِظَلَةٌ وَانْدَكُواْ

you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B) See (V.57:28) and its footnote.

^[1] (V.7:158) See the footnote (A) of (V.2:252).

^{[2] (}V.7:160) See the footnote of (V.2:57).

prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.[1]

ملى And ask them (O Muhammad صلى about the town that was by the sea: when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them. for they used to rebel against Allah's Command (disobey Allah) [see the Our'an: V.4:154 and its footnotel.

164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the remindings that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." [2]

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the ٱلۡتَاتِسُجَّدَا نَّغَفِ لَكُمْ خَطْتَنَكُمْ سَنَزيدُ ٱلْمُحْسِنِينَ ١

فَتَدَّلَ ٱلَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا عَيْرَ ٱلَّذِي قيبل لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رَجْ زَايِّرٍ ۖ ٱلسَّهَاءِ بِمَاكَانُواْ يَظَلُّمُونَ اللَّهُ الْمُونَ اللَّهُ

وَسَئِلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِي كَانَتْ حَاضِرَةً ٱلْيَحْرِإِذْ يَعَدُونَ فِي ٱلسَّيْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُ مْ يَوْمَ سَبْيتِهِ مْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَاتَأْتِيهِمُّ كَذَلِكَ نَبُّلُوهُم بِمَاكَانُواْ نَفْسُ قُورِ بَ شَ

وَإِذْ قَالَتِ أُمَّةً مِّنْهُمْ لِمَ يَعِظُونَ قَوْمًا أَلَّهُ مُهَاكُهُمْ أَوْمُعَذِّبُهُمْ عَذَاكَاشَدِيدًا قَالُواْ مَعَذِرَةً إِلَى رَبَّكُو وَلَعَ لَّهُمْ بَتَّقُونَ ١

فَلَمَّا نَسُواْمَاذُكُرُواْبِهِ ٓ أَنْجَيْمَنَا ٱلَّذِينَ يَنْهَوْنَ عَنُ السُّوَّءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابِ بَطِيسٍ بِمَا كَانُواْ يَفْسُكُونَ ١

فَلَمَّاعَتَهُ أَعَ مَانُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَلسِئِينَ شَ

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَّى يَوْمِ ٱلْقِيكَمَةِ مَن يَسُومُهُمْ سُوَّةَ ٱلْعَذَابِ ۚ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ

^{[1] (}V.7:162) See (V. 2:59) and its footnote.

⁽V.7:166) It is a severe warning to the mankind that they should not disobey what Allah commands them to do, and keep far away from what He prohibits them.*

^{*} See the footnote of (V.9:112).

Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saving (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttagûn (the pious - See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salât (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

وَإِنَّهُ لِلْفَفُورٌ تَحِيمٌ ١

وَقَطَّمْنَكُمْ فِى ٱلْأَرْضِ أَمَمَّأَ غَنْهُمُ ٱلصَّلِلِحُونَ وَمِنْهُمْ دُونَ نَاكِنًّ وَيَلَوْنَهُم بِٱلْحَسَنَتِ وَالسَّيِّنَاتِ لَعَلَهُمْ يَرْجِعُونَ ۞

فَخَلَفَ مِنْ بَعْدِهِمْ خَلَفٌ وَرِثُواْ ٱلْكِتَبَ يَأْخُدُونَ عَرَضَ هَذَا ٱلْأَذَّنَ وَيَغُولُونَ سَيُغْفَرُلِنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلُهُ ويَأْخُذُوهُ ٱلْذَوْفَغَذْ عَلَيْهِم مِيثَقُ ٱلْكِتَبِ أَن لَا يَعُولُواْ عَلَى لَلَّهِ إِلَّا ٱلْحَقَّ وَرَسُواْ مَافِيةٍ وَالدَّالُ ٱلْآخِرَةُ حَيْرٌ لِلَّذِينَ يَتَقُونَ أَفَلاً تَعْقِلُونَ ٢

وَٱلَّذِينَ يُمَيِّدِكُونَ بِٱلْكِتَبِ وَأَقَامُواْ ٱلصَّلَوَةَ إِنَّا لَانْضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ۞

﴿ وَإِذْ نَتَقَنَا ٱلْجُبَلَ فَوَقَهُمْ كَأَنَّهُ وَظُلَةٌ وَظُنُواْ أَنَّهُ وَ وَاقِعُ بِهِمْ خُدُواْ مَآءَ اتَيْنَكُمْ بِقُوَّةٍ وَٱذْكُرُواْ مَافِيهِ لَعَلَّاكُمْ تَتَعُونَ ۞

172. And (remember) when your Lord brought forth from the Children of Adam. from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Bâtil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?" (Tafsîr At-Tabarî).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

ملى الله عليه And recite (O Muhammad عليه الله عليه to them the story of him to whom We gave Our Ayât (proofs, evidences, lessons, etc.), but he threw them away; so Shaitan (Satan) followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our Ayât (proofs, evidences. verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our Ayât (proofs, evidences, verses and signs, etc.), and used to wrong their ownselves.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنَّ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتُهُمْ وَأَشْهَدَهُمْ عَلَىٓ أَنفُسِهِمْ أَلَسْتُ بِرَبُّكُمْ قَالُواْبِيَلَ شَهِدُنَأً أَن تَقُولُواْ يَوْمَ ٱلْقِيَمَةِ إِنَّا كُنَّا عَنْ هَاذَا

أَوْتَقُولُوا إِنَّمَا أَشْرَكَ ءَابَ آؤُنَا مِن قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمُّ أَفَتُمُلِكُنَا بِمَافَعَا ٱلْمُنْطِلُونَ ١

وَكَذَاكَ نُفَصِّلُ ٱلْآئِت وَلَعَلَهُمْ يَرْحَعُونَ ١

وَٱتْلُ عَلَيْهِمْ نَيَا ٱلَّذِي ءَاتَكِينَاهُ ءَايِئِينَا فَٱنسَلَحَ مِنْهَا فَأَتَّتَعَهُ ٱلشَّيْطَاءُ فَكَانَ مِنَ ٱلْغَيَاوِينَ ١

وَلَهُ شِئْنَا لَهُ فَعَنَّهُ بِهَا وَلَكِئَّهُ وَأَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَهُونَةُ فَمَثَلُهُ وكَمَثَلِ ٱلْكَلْبِ إِن تَحْمِلُ عَلَيْهِ يَلْهَتْ أَوْتَتَّرُكُهُ يَلْهَتُّ ذَٰلِكَ مَثَلُ ٱلْهَدْمِ ٱلَّذِينَ كَذَبُواْ بِعَايَدِينَا ۚ فَٱقْصُصِ ٱلْقَصَصَ لِعَلَّهُمْ ىَتَفَكُّرُونَ ٣

سَآءَ مَثَلًا ٱلْقَوْمُٱلَّذِينَ كَذَّبُواْ بِحَايَنِتَنَا وَأَنفُسَهُمْ كَانُواْ يَظَامُونَ 🕲

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! They are the losers.

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

180. And (all) the Most Beautiful Names belong to Allâh^[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

183. And I respite them; certainly My Plan is strong.

184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

186. Whomsoever Allâh sends astray,

مَن يَهْ دِ اَللَهُ فَهُوَ اَلْمُهُ تَدِى َّوَمَن يُضْلِلْ فَأُولَتِهِكَ هُوُ اَلْخَلِيرُونَ ۞

وَلَفَدْ ذَرَاْ فَالِجَهَنَمُ كَنِيرًا مِنَ الْإِنِ وَالْإِنِسِّ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمُ أَعْيُنُ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ عَاذَانٌ لَا يَسَمَعُونَ بِهَا ۚ أُولَتِهِكَ كَالْاَنْغَيْمِ بَلْ هُمْ أَضَلُّ أُولَتِهِكَ هُمُ الْغَنْفِلُونَ ۞

وَيلَّهِ ٱلْأَسْمَاءُ ٱلْحُسْنَىٰ فَأَدْعُوهُ يُهَا ۗ وَذَوُواْ ٱلَّذِينَ يُلْحِدُونَ فِيَّ أَسْنَهِ * سَيُحْزَقِنَ مَاكَانُواْ يَعْمَلُونَ ۞

وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ ۽ يَعْدِلُونَ ١

وَٱلَٰذِينَ كَنَّهُوْاْئِكَائِكِتَنَا سَنَشْتَهْ رِجُهُم مِّنْ حَيْثُ لَايَعَامُونَ ۞

وَأُمْلِي لَهُمَّ إِنَّ كَيْدِي مَتِينٌ ۞

أُوْلَوْ يَتَفَكَّرُوُّا مَابِصَاحِبِهِ مِين جِنَّةً إِنْ هُوَ إِلَّا لَا لَوْلُولِلَا لَا لَا لَا لَا لَا لَا نَدَسُّرُشُونُ اللَّهِ

أَوْلَمْ يَنْظُرُواْ فِي مَلَكُوْتِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَى ءِوَلَّنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمُّ فَيَا أَيِّ حَدِيثٍ بَعَدَهُ، يُؤْمِنُونَ ﴿

مَن يُصِّلِلِ ٱللَّهُ فَلَاهَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَنِهِمْ

^[1] (V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضي الله عنه. Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is Witr (one) and loves 'the Witr'. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 419).

none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone). but most of mankind know not."[1]

188. Say (O Muhammad صلى الله عليه وسلم) : "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring - as stated by Ibn Kathîr in his Tafsîr) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a Sâlih (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them polytheist and his wife) a Sâlih (good in every aspect) child, they (the polytheist and يَعْمَهُونَ 🕲

مَسْتَلُونَكَ عَنَ ٱلسَّاعَةِ أَيَّانَ مُرْسَنَيًّا قُلْ إِنَّمَاعِلْمُهَا عندَرَتِّي لَا يُجَلِّبهَا لِوَقْتِهَا إِلَّاهُو ثَقُلَتْ فِي ٱلسَّمَهَ تِ وَٱلْأَرْضُ لَا تَأْتِيكُمْ إِلَّا بَغْنَةً يُشَعُلُونَكَ كَأَنَّكَ حَفُّ عَنْفًا قُلْ انْمَاعِلْمُهَاعِندَاللَّهِ وَلَيْكُنَّ أَكُثَر ٱلتَّايِسِ لَا يَعْلَمُونَ ١

قُلُ لَا أَمْلِكُ لِنَفْسِي نَفْعَا وَلَاضَرًّا إِلَّامَاشَآ هَاللَّهُ وَلَوْكُنتُ أَعْلَهُ ٱلْغَيْبَ لَأَسْتَكُثَرُتُ مِنَ ٱلْخَيْر وَهَامَسَنَى ٱلسُّوةُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ نُؤْمِنُونَ ١

* هُوَالَّذِي خَلَقَكُم مِن نَفْس وَحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَالسَّكُنَ إِلَيْهَا ۚ فَلَمَّا تَغَشُّلُهَا حَمَلَتُ حَمَلًا خَفِيفًا فَمَرَّتْ بَيِّهِ فَلَمَّا أَثْقَلَت دَّعَوَا ٱللَّهَ رَبُّهُ عَالَىٰنَ ءَاتَنْتَنَاصَلِكَالَّنَكُونَنَّ مِنَ ٱلشَّنكينَ 🕲

فَلَمَّآءَ اتَّناهُمَا صَلِحًا جَعَلَا لَهُ وشُرِّكَآءً فِيمَآ ءَ اتَنْهُمَا فَتَعَلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ١

said, "The صلى الله عليه وسلم Narrated 'Abdullâh : رضى الله عنه Allâh's Messenger صلى الله عليه وسلم keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well - Acquainted with all things." (V.31:34) .(Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 151).

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his wife) ascribed partners to Him (Allâh) in that which He has given to them. High is Allâh, Exalted above all that they ascribe as partners to Him. (Tafsîr Ibn Kathîr).

- 191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?
- 192. No help can they give them, nor can they help themselves.
- 193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.
- 194. Verily, those whom you call upon besides Allâh are slaves like vou. So call upon them and let them answer you if you are truthful.
- 195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (socalled) partners (of Allâh) and then plot against me, and give me no respite!
- 196. Verily, my Walî (Protector, Supporter, and Helper) is Allah Who has revealed the Book (the Qur'an), and He protects (supports and helps) the righteous.
- 197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.
- 198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.
- 199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).
- 200. And if an evil whisper comes to you from Shaitan (Satan), then seek refuge with

أَيْشْرِكُونَ مَا لَا يَخَانُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ١

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنفُسَهُمْ ينَصُرُونَ 🎕

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمُّ سَوَآءُ عَلَيْكُمُ أَدَعَوْتُهُوهُمْ أَمْ أَنتُمْ صَلِمتُهُ نَ ١

إِنَّ ٱلَّذِينَ نَدْعُونَ مِن دُونِ ٱللَّهِ عِبَىٰ اذُ أَمْنَا لُكُمٍّ أَ فَأَدْعُوهُمْ فَلْنَسْتَجِيبُواْ لَكُمْ إِن كُنتُرَ صَدفينَ ١

أَلَهُمْ أَرْجُلُ يَمْشُهِ نَ بِهَآ أَمْرَلَهُمْ أَيْدِ بَيْطِشُونَ بِهَآ أَمْلَهُمْ أَعْيُنٌ يُبْصِرُونَ بِمَا أَمْلَهُمْ ءَاذَانٌ بَسْمَعُونَ بِهَأْقُل آدْعُواْ شُهُ كَآءَ كُوْثُمَّ كىدُون فَلَا تُنظُون ١

إِنَّ وَلِيْحَىَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلْكِتَكُّ وَهُوَ يَتَهَ لَّى ٱلصَّالحِينَ ١

وَٱلَّذِينَ تَدْعُونَ مِن دُو نِهِ عَلَاسَتَطِيعُونَ نَصْ كُثْرُ وَلَا أَنفُسَفُ يَنصُرُونَ ١

وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَايَسَمَعُوا ۚ وَتَرَدِهُمْ يَنظُرُونَ التك وَهُمْ لَا يُبْصِرُونَ ١

> خُذِٱلْعَفْوَ وَأَمُرْ بِٱلْعُرْفِ وَأَعْرِضَ عَن لَجْهِلِينَ ١

وَإِمَّا يَنْزَغَنَّكَ مِنَ ٱلشَّيْطِنِ نَزْعٌ ۖ فَٱسۡتَعِذْ بِٱللَّهِ ۗ

Allâh. Verily, He is All-Hearer, All-Knower.

201. Verily, those who are Al-Muttaqûn (the pious — see V.2:2), when an evil thought comes to them from *Shaitân*(Satan), they remember (Allâh), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?" Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and guidance and mercy for a people who believe."

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsîr At-Tabarî*).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words, in the mornings and in the afternoons and be not of those who are neglectful. [2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنَّهُ وَسَمِيعٌ عَلِيهُ ۞ إِنَّ ٱلَّذِينَ ٱتَّـَقَوْا إِذَا مَسَّهُ مُطَّتِعِثٌ مِّنَ ٱلشَّـيْطُانِ تَذَكَّرُواْ فَإِذَاهُم مُنْصُهُ ونَ ۞

> وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَايُقْصِرُونَ ۞

وَإِذَا لَوْ تَأْنِهِم بِنَايَةِ قَالُواْ لُوْلَا ٱجْتَكَبْنَهَا ۚ قُلْ إِنَّمَا أَنَّيْعُ مَايُوحَىۤ إِلَى مِن تَقِيَّهَا اسَسَابِرُمِن رَّيِّكُمْ وَهُدَى وَرَحْمَةُ لِقَوْمِ يُؤْمِنُونَ ۞

> وَإِذَا قُرِيَّ ٱلْقُرْءَانُ فَأَسْتَمِعُواْلُهُ وَأَنصِتُواْ لَعَلَّكُمْ تُرُّحَمُونَ ۞

وَّاذَكُرُزَبَكَ فِي نَفْسِكَ تَضَرُّعَاوَخِيفَةَ وَدُونَ ٱلجُهْرِمِنَ ٱلْقَوْلِ بِٱلْفُدُقِ وَٱلْاَصَالِ وَلَانَكُن مِّنَ ٱلْنَفِلِينَ ۞

إِنَّ ٱلَّذِينَ عِندَرَيِكَ لَايَسَ تَكْبِرُونَ عَنْ عِبَادَتِهِ ِ وَيُسَيِّحُونَهُ وَلَهُ مِسَجُدُونَ ۗ ۞

⁽V.7:203): Narrated Anas رضنى الله عنه that the Makkan people (Quraish pagans) requested Allâh's Messenger صلى الله عليه رسلم to show them a miracle, and so he showed them the splitting of the moon. (Sahîh Al-Bukhârî, Vol.4. Hadîth No.831).

^{[2] (}V.7:205): See the footnote of (V. 13:28).

Sûrat Al-Anfâl (The Spoils of War) VIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. They ask you (O Muhammad عليه وسلم about the spoils of war. Say: "The spoils are for Allâh and the Messenger صلى الله وسلم "So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad الله عليه وسلم), if you are believers.
- 2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- 3. Who perform As-Salât (Iqâmat-as-Salât) and spend out of that We have provided them.
- 4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- 5. As your Lord caused you (O Muhammad صلى الله عليه وسلم to go out from your home with the truth; and verily, a party among the believers disliked it,
- 6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- 7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

سِنونوالشَّنَالِيَّ الْمُعَالِيَّةِ الْمُعَالِيَّةِ الْمُعَالِيَّةِ الْمُعَالِيَّةِ الْمُعَالِيَّةِ الْمُعَالِي

يَسْعَلُونَكَ عَنِ ٱلْأَنْفَالِ قُلِ ٱلْأَنْفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّ قُواْ ٱللَّهَ وَأَصْلِحُواْ ذَاتَ بَيْنِكُمِّ وَأَطْيِعُواْ ٱللَّهَ وَرَسُولُهُ وَ إِن كُنتُم مُؤْمِنِينَ ۞

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَالَهُ وَجِلَتْ فُلُوبُهُمْ وَإِذَاتُلِيَتْ عَلَيْهِمْ ءَايَنتُهُ دَزَادَتُهُمُ إِيمَنَا وَكَانَ رَبِّهِمْ يَتَوَكَّلُونَ ۞

الَّذِينَ يُقِيمُونَ الصَّلُوةَ وَمِمَّا رَزَقَنَهُمْ يُنفِقُونَ ۞ أُوْلَتِهِكُهُمُ الْمُؤْمِنُونَ حَقَّاً لَهُمْ دَرَجَتُّ عِندَ رَيِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَيْهِمْ ۞

حَمَّاً أَخْرَعَكَ رَبُّكَ مِنْ يَنْتِكَ بِٱلْحَقِّ وَإِنَّ فَرِيقًا مِّنَ ٱلْمُؤْمِنِينَ لَحَرِهُونَ ۞

يُجَدِلُونَكَ فِي ٱلْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَمَا يُسَاقُونَ إِلَى ٱلْمُوْتِ وَهُمْ يَنظُرُونَ ۞

وَإِذْ يَعِدُكُمُ اللّهُ إِحْدَى الطّالَمِفَتَيْنِ أَنَهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَذَاتِ الشَّوْكَةِ تَكُونُ لَكُوْ وَيُرِيدُ اللّهُ أَن يُحِقَّ الْحَقِّ بِكَلِمَنَتِهِ وَيَقْطَمَ دَايِرَ الْكُفْوِينَ ۞

- 8. That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals) hate it.
- 9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- 10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- 11. (Remember) when He covered you with a slumber as security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evilsuggestions) of Shaitan (Satan), and to strengthen your hearts, and make your feet firm thereby.
- 12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- 13. This is because they defied and صلى الله disobeyed Allah and His Messenger (صلى الله اعليه وسلم). And whoever defies and disobeys Allah and His Messenger (صلى الله عليه وسلم) then verily, Allâh is Severe in punishment.
- 14. This is (the torment), so taste it: and surely for the disbelievers is the torment of the Fire.
- 15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.
 - 16. And whoever turns his back to them

ليُحِقَّ ٱلْحَقَّ وَيُبْطِلَ ٱلْبَطِلَ وَلَوْكَرة ٱلْمُجَرِمُونَ ٨

إِذْ تَسْتَغِيتُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفِ مِنَ ٱلْمَلَنِكِةِ مُرْدِفِينَ ۞

> وَمَاجَعَلَهُ ٱللَّهُ إِلَّا اللَّهُ مِنْ رَيْ وَلِتَظْمَينَ بِهِ قُلُو بُكُمْ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهُ إِنَّ ٱللَّهَ عَرِيزُحَكِهُ ٥

إِذْ يُغَشِّكُمُ التُّعَاسَ أَمَنَةً مِنْهُ وَمُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ ء وَيُذْهِبَ عَنكُرُ رِجْزَ الشَّيْطَانِ وَلِيرَبطَعَلَى قُلُوبِكُمْ وَنُتَنتَ بِهِ ٱلْأَقَدَامَ ١

إِذْ يُوحِي رَبُّكَ إِلَى ٱلْمَلَآبِكَةِ أَنِّي مَعَكُمْ فَشَبَّتُواْ ٱلْذَينِ ءَامَنُوَّا سَأَلِقِي فِي قُلُوبِ ٱلَّذِينَ كَفَرُواْ ٱلرُّعْبَ فَأَضْرِبُواْ فَوْقَ ٱلْأَعْنَاقِ وَأَضْرِبُواْ مِنْهُمْ كُلِّ بِنَانِ ١

ذَلِكَ مِأْنَهُمْ شَاقَةُ أَلَلَّهَ وَرَسُولَهُ وَمَن يُشَاقِق أَلَّهَ وَرَسُولَهُ وَانَّ ٱللَّهَ شَدِيدُٱلْعِقَابِ ٣

ذَالِكُمْ فَذُوقُوهُ وَأَنَّ الْكَيْفِرِينَ عَذَابَ

يَنَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ إِذَا لَقِيتُمُ ٱلَّذِينَ كَفَرُواْ رَحْفَافَكُونُولُوهُ الْأَدْبَارَ ١

وَهَن نُولِهِمْ يَوْهَدِذِ دُبُرَهُ وَإِلَّا مُتَحَرِّفًا لِقِتَالِ

on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination! [1]

- 17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.
- 18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.
- 19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.
- 20. O you who believe! Obey Allâh and His Messenger(صلى الله عليه وسلم), and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.
- 21. And be not like those who say: "We have heard," but they hear not.
- 22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).
- 23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).
- 24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he وصلى الله عليه وسلم) calls you^[2] to that which will

أَوْمُتَحَيِّزًا إِلَىٰ فِنَةِ فَقَدْبَآةً بِغَضَبِ مِّنَ ٱللَّهِ وَمَأْوَلِهُ جَهَنَّهُ ۚ وَبِنْسَ ٱلْمَصِيرُ ۞

فَلَوْتَقْنُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمُّ وَمَارَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَفِى وَلِكِبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاَّةً حَسَنًا إِنَّ اللَّهَ سَعِيعُ عَلِيثٌ

ذَالِكُمْ وَأَنَّ ٱللَّهَ مُوهِنُ كَيْدِ ٱلْكَفِرِينَ ١

إِن تَسْتَفْتِحُواْفَقَدْجَآءَكُمُ الْفَتْخُ وَإِن تَنْتَهُواْ فَهُوَخَيْرًالِّكُمُّ وَإِن تَعُودُواْ نَفُدُ وَلَنَ تُغْنِيَعَنكُمُ فِئَكُمُ شَيْئًا وَلَوْكَثُرَتْ وَأَنَّ ٱللَّهَ مَعَ الْمُهْ مِن نَ ۞

> يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُ. وَلا تَوَلَّوْاْعَنْـهُ وَأَنتُـرٌ تَسَمَعُونَ ۞

وَلَاتَكُونُواْكَالَّذِينَ قَالُواْسَيِمْنَاوَهُرَ لَايَسْمَمُونَ ۞ *إِنَّ شَرَّالِدَوَاتِ عِندَائِنَّهِ الصُّةُ ٱلْبُحْمُ ٱلَّذِينَ لَايَعْقِلُونَ ۞

وَلَوْعِلِمَ اللَّهُ فِيهِ مْ خَبْرًا لَأَشْمَعَهُمٌّ وَلَوْأَسْمَعَهُمْ لَتَوَلَّوْاْوَهُم مُعْرِضُونَ ۞

يَتَأَيُّهُمَّ الَّذِينَ ءَامَنُواْٱسْتَجِيبُواْ يِلَّهِ وَلِلرَّسُولِ إِذَادَعَاكُمُ لِمَايُحْيِيكُمُّ وَاعْلَمُواْأَنَ ٱللَّهَ يَحُولُ

^{[1] (}V.8:16) See the footnote of (V.4:31).

^{[2] (}V.8:24) See the footnote of (V.1:2).

give you life,[1] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

- 25. And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- 26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- 27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allah has ordained for you).^[2]
- 28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.
- 29. O you who believe! If you obey and fear Allâh, He will grant you Furgân [(a criterion to judge between right and wrong), or (Makhraj, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.
- 30. And (remember) when the disbelievers صلى الله plotted against you (O Muhammad to imprison you, or to kill you, or to

مَثْرَتَ ٱلْمَدْءِ وَقَلْمِهِ وَأَنَّهُ وَ إِلَيْهِ تُحْشَدُونَ @

وَأَتَقُوا فَتُنَةً لَا تُصِيرَنَّ ٱلَّذِينَ ظَلَمُواْ مِنكُمْ خَاصَّةً وَأَعْلَمُواْ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَادِ @

وَآذْكُ وَا إِذْ أَنْتُوْ قَلْلٌ مُسْتَضْعَفُونَ فِي ٱلْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ ٱلنَّاسُ فَنَاوَلِكُمْ وَأَيَّدَكُمُ بِتَصْرِهِ وَرَزَقَكُم مِنَ ٱلطَّلَّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ۞

تَتَأَنُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتَّخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُواْ أَمَنَاتِكُمْ وَأَنتُمْ تَعْلَمُونَ ١

وَٱعْلَمُوا أَنَّمَا آمُوالُكُمْ وَأَوْلَاكُمْ فِتْنَةُ وَأَتَ ٱللَّهَ عِندَهُ وَأَجْرُ عَظِيمٌ ١

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُهَ ۚ إِن تَنَّقُواْ ٱللَّهَ يَجْعَل لَّكُمْ فُرْقَانَا وَيُكَفِرْعَنكُمْ سَيْعَايِكُمْ وَ نَغْفَ لَكُمُ وَاللَّهُ ذُو ٱلْفَضَى ٱلْعَظِيمِ ٥

وَإِذْ يَمْكُوٰ بُكَ ٱلَّذِينَ كَفَرُواْ لِيُثِّبِتُوكَ أَوْنَقْتُلُوكَ أَوْيُخْرِجُوكً وَيَمْكُرُونَ وَيَمْكُرُاللَّهُ وَٱللَّهُ خَيْرُ

^{[1] (}V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allah and His Messenger (Muhammad مسلى الله عليه وسلم) and follows the Qur'an and the Prophet's Sunnah practically, and he goes out for Jihâd in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

^{[2] (}V.8:27) See the footnote (A) of (V.3:164).

get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

- 31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- 32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."
- 33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- **34.** And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm*, and they are not its guardians? None can be its guardians except Al-Muttaqûn (the pious See V.2:2), but most of them know not.
- **35**. Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah in Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- **36**. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.
- 37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers,

ٱلْمَاكِرِينَ ۞

وَإِذَا ثُتَلَى عَلَيْهِمْ ءَايَتُنَا فَالُواْ فَدْسَمِعْنَا لَوْنَشَاءُ لَقُلْنَامِثْلَ هَلَذَا إِنْ هَذَا إِلَّا أَسْتِطِيرُ ٱلْأَوَّلِينَ ۞

وَإِذْ قَالُواْ ٱللَّهُمَّ إِنكَانَ هَنَذَا هُوَ ٱلْحَقِّ مِنْ عِندِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاّةِ أَوِ ٱقْتِنَا بِعَذَابٍ ٱلِيمِ

وَمَاكَانَ اللَّهُ لِيُعَذِّبُهُ وَأَنْتَ فِيهِمَّ وَمَاكَانَ اللَّهُ مُعَذِّبَهُمَّ وَهُمْ يَسْتَغْفِرُونَ ۞

وَمَالَهُمُ أَلَّا يُعَلَّذِهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْخَيْرَامِ وَمَا كَانُوَا أَوْلِيَا آهَ أُوْرِانَ أَوْلِيَا أَوُهُمْ الْأَلْمُ اللَّهُ اللَّ

وَمَاكَانَ صَلَاثُهُمْ عِندَ ٱلْبَيْتِ إِلَّامُكَاءَ وَتَصْدِينَةً فَذُوفُولُ ٱلْمَدَذَابَ بِمَاكُنتُمْ تَكُفُرُونَ ۞

إِنَّ اَلَذِينَ كَفَرُواْ يُنفِغُونَ اَمْوَلَهُمْ لِيَصُدُّواْ عَن سَبِيلِ اللَّهُ فَسَيُنفِغُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةَ ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُواْ إِلَى جَهَنَهَ يُحْشَدُونَ ۞

لِمَيِيزَ اللَّهُ الْخَيِيثَ مِنَ الطَّيِّ وَيَجْعَلَ الْخَيِيثَ بَعْضَهُ وَعَلَى بَغْضِ فَيَرَّكُمَهُ جَمِيعًا فَيَجْعَلَهُ. فِجَهَنَّمُ أُوْلَتِهِكَ هُمُ الْخَسِمُونَ ۞

polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

- **38.** Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
- **39.** And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world¹¹]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do. ¹²¹
- **40.** And if they turn away, then know that Allâh is your *Maulâ* (Patron, Lord, Protector and Supporter) (what) an Excellent *Maulâ*, and (what) an Excellent Helper!
- 41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger (صلی الله علیه وسلم), and to the near relatives [of the Messenger (Muhammad المائية وسلم)], and (also) the orphans, Al-Masâkîn (the needy)

قُل لِلَّذِينِ كَفَرُونَا إِن يَنتَهُواْ يُغْفَرْلَهُم مَّاقَدْ سَلَفَ وَإِن يَعُودُواْ فَقَدْ مَضَتْ سُنَّتُ ٱلأَوَّلِينِ ۞

وَقَـٰ يِلُوهُ مُحَقَّلَ لَاتَكُونَ فِتْنَةٌ وَيَكُونَ ٱلدِّينُ كُلُّهُ مِلَّةً فَإِنِ ٱنتَهَوْا فَإِنَّ ٱللَّهَ بِمَايَغُـمَلُونَ بَصِيرٌ ۞

وَإِن تَوَلَّوْاْ فَٱعْلَمُواْ أَنَّ ٱللَّهَ مَوْلَىٰكُمُّ يِغْمَ ٱلْمَوْلَىٰ وَيَغْمَ ٱلنَّصِيرُ ۞

* وَاَعْلَمُواْ أَنَّمَا غَيِنهُ لَٰمِ مِنْ شَيْءٍ فَأَنَّ يَلَوَ خُسَهُ وَ وَلِلرَّسُولِ وَلِذِي ٱلْفُرِّينَ وَالْيَتَنَمَىٰ وَالْمَسَنْصِينِ وَآبْنِ ٱلسَّبِيلِ إِن كُنتُمْ ءَامَنتُم وَالْفَوْوَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا وَمَ الْفُرْوَانِ يَوْمَ الْنَقَى ٱلْجَمْعَانِ وَاللّهُ

^{[1] (}V.8:39) It is mentioned by some of the Islâmic religious scholars that, that will be at the time when 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام , will descend on the earth, and he will not accept any other religion except Islâm — The True Religion of Allâh — Islâmic Monotheism.

^{[2] (}V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in whose Hand my soul is, surely, the son of Maryam (Mary) [ˈÎsâ (Jesus إرغليهما السلام) will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) المسلام all mankind will be required to embrace Islâm with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Barî, Vol. 7, Pages No.304 and 305 for details). (Sahîh Al-Bukhârî, Vol.3, Hadîth No.425)

and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

- 42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- 43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's صلی الله علیه وسلم) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- 44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).
- 45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.

عَلَىٰكُلِّ شَيْءِ قَدِيرٌ ۞

إِذْ أَنْتُم بِٱلْمُدْوَةِ ٱلدُّنْتِ اَوَهُم بِٱلْخُدُوةِ ٱلْقُصُوىٰ
وَالرَّفُ بُ أَسْفَلَ مِنكُمْ وَلَوْقَوَا عَدَّتُم
لَا خُتَلَفْتُ مْ فِي ٱلْمِيعَادِ وَلَكِن لِيَقْضِى ٱللَّهُ
أَمْرًا كَانَ مَفْعُولًا لِيَهْ الكَمْنُ هَلَكَ
عَنْ بَيْنَةً وَتَحْيَىٰ مَنْ حَتَّ عَنْ بَيْنَةً وَإِنَّ ٱللَّهَ
لَسَمِيعُ عَلِيعُ فَيْ

إِذْ يُرِيكَهُمُ ٱللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْآرَنكَهُمُ صَحْيْرِالْفَشِلْتُمْ وَلَتَنَزَعْتُمْ فِ ٱلْأَمْرِ وَلَكِنَّ ٱللَّهَ سَلَّمَ إِنَّهُ رَعَلِيمُ إِذَاتِ الضَّـدُودِ ۞ الصَّـدُودِ ۞

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيَّتُمُ فِيَّ أَعَيُنِكُمْ قَالِيلًا وَيُقَلِّلُكُمْ فِأَغَيُّنِهِمْ لِيَقْضِىَ اللَّهُ أَمَّرًاكَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الأَمُورُ ۞

يَّتَأَيُّهُا ٱلَّذِينَ ءَامَـنُوٓا إِذَا لَقِيتُرُفِّقَةَ فَٱثْبُتُواْ وَٱذْكُرُواْ ٱللَّهَ كَثِيرًا لَّمَـنَّا كُوْتُفُلِحُونَ ۞

- 46. And obey Allâh and His Messenger (صلى الله عليه وسلم), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are As-Sâbirûn (the patient).
- 47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is Muhîtun (encircling and thoroughly comprehending) all that they do.
- 48. And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily. I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment."
- 49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.
- 50. And if you could see when the angels take away the souls of those disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- 51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- 52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَأَطِيعُواْ ٱللَّهَ وَرَسُولُهُ وَلَا تَسَازُعُواْ فَتَفْشَالُواْ وَتَذْهَبَ يِحُكُمٌّ وَٱصْبُرُوَّا إِنَّ ٱللَّهَ مَعَ الصّابيت 🕮

وَلَاتَكُونُواْ كَالَّذِينَ خَرَجُواْ مِن دِيَدِهِمِ بَطَرًا وَرِيَّاتَهُ ٱلنَّاسِ وَيَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَٱللَّهُ بِمَا نَعُمَانُونَ مُحِيظًا ١

وَإِذْ زَيَّنَ لَهُمُ ٱلشَّيْطِكِ أَعْمَلَهُمْ وَقَالَ لَاغَالِبَ لَكُمُ ٱلْيَوْمَمِنَ ٱلتَّاسِ وَإِنِّ جَارٌلِّكُمُّ فَلَمَّا تَرَآءَتِ ٱلْفِئَتَانِ نَكَصَ عَلَى عَقبَيْهِ وَقَالَ إِنِّي بَري يُ مِنكُمْ إِنَّ أَرَكِ مَالًا تَرَوْتَ إِنَّ أَرَكِ مَالًا تَرَوْتَ إِنَّ أَخَافُ ٱللَّهُ وَٱللَّهُ شَدِيدُ ٱلْعِقَابِ ١

إِذْ مَقُولُ ٱلْمُنَافِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِ مِمَّرَضٌ غَ، ۚ هَـٰٓؤُلَآءِ دِينُهُمُ ۗ وَمَن يَـٰتَوَكَّلْ عَلَى ٱللَّهِ فَإِنَّ ٱللَّهَ عَن يِزُحَكِمٌ ٥

وَلَهُ تَرَيِّ إِذْ يَتُوفُّ ٱلَّذِينَ كَفَرُواْ ٱلْمَلَابِكَةُ يَضِّر بُونَ وُجُوهَهُمْ وَأَذْبَارَهُمْ وَذُوقُواْعَذَابَ ٱلْحَدِيقِ 🕝

ذَلكَ مِمَاقَدَّمَتْ أَيْدِيكُمْ وَأَتَّ ٱللَّهَ لَسَّ بظلُّولِلْعَبِيدِ ۞

كَدَأْبَءَ الْ فِدْعَوْنَ وَٱلَّذِينَ مِن قَيْلِهِ مَّرْ كَفَرُواْ بِعَايَتِ ٱللَّهِ فَأَخَذَهُمُ ٱللَّهُ بِذُنُوبِهِ مَ إِنَّ ٱللَّهَ قَوَيٌّ شَديدُ ٱلْعِقَابِ ٢

- 53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their ownselves. And verily, Allâh is All-Hearer, All-Knower
- 54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrongdoers).
- 55. Verily, the worst of moving (living) creatures before Allâh are those who disbelieve, so they shall not believe.
- **56.** They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.
- 57. So, if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.
- 58. If you (O Muhammad صلى الله عليه وسلم fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allâh likes not the treacherous.
- **59.** And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).
- 60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allâh and your enemy, and others

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا يَضْمَةً أَنْعَمَهَا عَلَىٰ قَوْمِ حَتَّى يُعْيَرُوا مَا بِأَنفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيهٌ ۞

كَدَأْبِ ءَالِ فِرْعَوْنَ وَٱلَّذِينَ مِن قَبْلِهِ مُّ كَذَّبُواْ بِعَابَتِ رَبِّهِ مْ فَاهْلَكْنَهُم بِذُنُوبِهِمْ وَأَغَرَقْنَآ ءَالَ فِرْعَوْرَتُ وَكُلُّ كَافُواْ ظَالِمِينَ ۞

إِنَّ شَرَّالَدَوَآتِ عِندَٱللَّهِ ٱلَّذِينَ كَفَرُواْ فَهُمْ لَا نُوْمِنُونَ ۞

ٱلَٰذِينَعَهَدتَّ مِنْهُرْثُوَّ يَنقُضُونَ عَهْدَهُرْفِ كُلِّمَزَّةِوَهُمْ لَايَتَقُوتَ ۞

ڡؘٳؚڡٙٲؾؿ۫ڡٚڡؘؽؘۜۿڔٝڣٱڂڗۑ؋ۺؘڔۣڋؠڥؚڔڡۜڹۧڂڵڡۿؠ۫ۯڵڡٙڵۿڋ ۑۘۮؙٙڪٞۯۅڹٙ۞

وَإِمَّا لَغَافَتَ مِن قَوْمٍ خِيَانَةُ فَٱلْبِذْ إِلَيْهِمْ عَلَىٰ سَوَآءٍ إِنَّ ٱللَّهَ لَايُحِبُ ٱلْمَاۤإِينِينَ ۞

> وَلَايَعَسَبَنَّ ٱلَّذِينَ كَفُرُواْسَبَغُوَّا إِنَّهُمْ لَايُعْجِزُونَ ۞

وَأَعِدُّواْلَهُمْ مَّااَسَّتَطَعْتُرُمِّن قُوَّةٍ وَمِن يِبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِ عَـٰدُوَّاللَّهِ وَعَدُوَّكُمُ وَءَاخَرِينَ مِن دُونِهِمْ لَاَقَعْلَمُونَهُ مُ ٱللَّهُ يُعَلَّمُهُمُّ

⁽V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

besides them whom you may not know, (but) whom Allâh does know. And whatever you shall spend in the Cause of Allâh, shall be repaid to you, and you shall not be treated unjustly.

- 61. But if they incline to peace, you(also) incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- their 63. And He united has believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly, He is All-Mighty, All-Wise.
- صلى الله عليه Muhammad صلى الله عليه اروسلم)! Allâh is Sufficient for you and for the believers who follow you.
- صلى الله عليه Muhammad صلى الله عليه Urge the believers to fight. If there are اوسلم twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.
- 66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with As-Sâbirûn (the patient).
- 67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire

وَمَاتُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُهُ لَا تُظَامُونَ ١

﴿ وَإِن جَنَحُواْ لِلسَّالِمِ فَأَجْنَحُ لَهَا وَتَوَكَّلُ عَلَى ٱللَّهُ إِنَّهُ وَهُوَ السَّمِيعُ ٱلْعَلِيمُ ١

وَإِن يُرِيدُوٓ أَن يَخْدَعُوكَ فَإِنّ حَسْبَكَ ٱللَّهُ هُوَالَّذِيّ أَيَّدَكَ بِنَصْرِهِ وَبِٱلْمُؤْمِنِينَ ۞

وَأَلَّفَ بَنْنَ قُلُومِهِ مُّ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَفْتَ بَبِّنَ قُلُوبِهِ مُولَاكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمُّ إِنَّهُ عَزِيزُ حَكِيرٌ ١

> يَنَأَيُّهُمَا ٱلنَّبِي حَسْبُكَ ٱللَّهُ وَمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ 🕲

يَتَأَيُّهُا ٱلنَّيُّ حَرِّضِ ٱلْمُؤْمِنِينَ عَلَى ٱلْقِتَالَّ إِن يَكُن مِنكُمْ عِشْرُونَ صَبْرُونَ يَغْلِبُواْ مِأْتَدَيْنُ وَإِن يَكُن مِنكُم مِنكُم مِنْ أَنَّهُ يُغَلِبُواْ أَلْفَامِنَ ٱلَّذِينَ كَفَرُواْ بِأَنَّهُمْ وَقَوْرٌ لَّا يَفْعَهُونَ ١

ٱلْنَنَ خَفَّفَ ٱللَّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ صَعْفَأْ فَان يَكُن مِنكُمْ مِناْئَةٌ صَابِرَةٌ يُغَلِبُواْ مِأْتَدَيْنَ وَإِن يَكُن مِّنكُو أَلْكُ يَغْلِبُوٓاْ أَلْفَيْن بِإِذْنِ اللَّهِ ۗ وَٱللَّهُ مَعَ ٱلصَّابِرِينَ ١

مَاكَانَ لِنَبِيِّ أَن يَكُونَ لَهُ رَأَسْرَىٰ حَتَّىٰ يُشْخِنَ فِي ٱلْأَرْضُ ثُريدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُٱلْآخِرَةُۗ the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

- 68. Had it not been a previous ordainment from Allâh, a severe torment would have touched you for what you took.
- 69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- صلى الله عليه Muhammad صلى الله عليه اروسلم)! Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful".
- 71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.
- 72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh, as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did ملی الله not emigrate (to you O Muhammad عليه وسلم), you owe no duty of protection to them until they emigrate[1]; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is All-Seer of what you do.
- 73. And those who disbelieve are allies of one another, (and) if you (Muslims of

وَٱللَّهُ عَزِيزُحَكِمٌ ٥

لَّهُ لَا كُتَكُ مِنَ ٱللَّهُ سَبَقَ لَمَسَّكُمْ فِيمَاۤ أَخَذْتُمْ عَذَابُ عَظِيمٌ 🕸

فَكُلُواْ مِمَّاغَنِمْ تُرْحَلَلًا طَيِبًا وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ غَغُورٌ رَّحِيرٌ ١٠٠

يَتَأَيُّهُا ٱلنَّبَيُّ قُل لِّمَن فَ أَيْدِيكُمْ مِّنَ ٱلْأَسْرَيَّ إِن يَعْلَمِ ٱللَّهُ فِي قُلُو بِكُرْخَيْرًا يُؤْتِكُمُ خَيْرًا مِثْمَا أَخِذَ مِنكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ عَفُورٌ تَحِيمٌ ٥

> وَإِن يُرِيدُواْخِيَانَتَكَ فَقَدْ خَانُواْ ٱللَّهَ مِن قَبْلُ فَأَمْكَ مِنْهُمُ وَأَلْلَهُ عَلَيْمٌ حَكَمُ اللهُ

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَهَدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَنَصَرُواْ أُوْلَيْهِكَ بَعْضُهُمْ أَوْلِيَآءُبَعْضَ وَالَّذِينَ ءَامَهُ أُولَةً يُهَاجِرُواْ مَا لَكُوْمِن وَلَايتهم مِن شَيْءٍ حَتَّى يُهَاجِرُواْ وَإِن أَسْتَنَصَهُ وَكُمْ فِي ٱلدِّينِ فَعَلَيْكُمُ ٱلنَّصَرُ إِلَّلَاعَلَىٰ قَوْمِ يَنْنَكُمُ وَبَيْنَهُم مِسَّقٌ وَاللَّهُ بِمَاتَعُمُونَ بَصِيرٌ ۞

^{[1] (}V. 8:72): See the footnote of (V.3:149).

the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalîfah (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and great mischief and corruption (appearance of polytheism).[1]

74. And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihâd), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is All-Knower of everything.

تَكُن فِتْنَةٌ فِي ٱلْأَرْضِ وَفَسَادٌكَبِيرٌ

وَٱلَّذِينَ ءَامَنُهُ أُوهَا جَوُواْ وَجَهَدُواْ في سَبيل ٱللَّهُ وَٱلَّذِينَ ءَاوَواْوَنَصَرُوٓاْ أُوْلَتَهِكَ هُـمُ ٱلْمُؤْمِنُونَ حَقَّاٰلَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيرٌ ١٠٠٠

فَأُوْلَلَهِكَ مِنكُمْ ۚ وَأَوْلُواْ ٱلْأَرْحَامِ بِغَضُهُمْ وَأَفْلَ بِبَغْضِ فَ كِتَابِ ٱللَّهُ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ا

⁽V.8:73) It has been mentioned in Tafsîr At-Tabarî, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion (Islâm) victorious, there will be a great Fitnah (polytheism, wars, battles, killing, robbing, great mischief, corruption and oppression.)"]. And it is Fitnah to have many Khalifahs (Muslim rulers), as it has been mentioned in Sahîh Muslim by 'Arfaiah, who said: I heard Allâh's Messenger صلى الله عليه وسلم saying: "When you all (Muslims) are united (as one block) under a single Khalîfah (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

[:] رضي الله عنه Also there is another narration in Sahîh Muslim: Narrated Abu Sa'îd Al-Khudrî زضي الله عنه Allâh's Messenger مبلي الله عليه وسلم said: "If the Muslim world gave the Bai'a (pledge) to two Khalîfahs (chief Muslim rulers), the first one who was given the Bai'a (pledge) first will remain as the Khalîfah, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'an and the Prophet's statement), that there shall not be more than one Khalifah (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great Fitnah (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

Sûrat At-Taubah (The Repentance) IX

- 1. Freedom from (all) obligations (is declared) from Allâh and His Messenger to those of the Mushrikûn (صلى الله عليه وسلم) (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- 2. So travel freely (O Mushrikûn See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.
- 3. And a declaration from Allah and His Messenger (صلى الله عليه وسلم) to mankind on the greatest day (the 10th of Dhul-Hijjah the 12th month of the Islâmic calendar) that Allâh is free from (all obligations to) the Mushrikûn (See V.2:105) and so is His Messenger (صلى الله عليه وسلم). So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad صلى الله عليه وسلم of a painful torment to those who disbelieve.
- 4. Except those of the Mushrikûn (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves Al- Muttaqûn (the pious — See V.2:2).
- 5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic then calendar) have passed, Mushrikûn (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakât, then

بَرَآءَةٌ يُنَ ٱللَّهِ وَرَسُولِهِ ۚ إِلَى ٱلَّذِينَ عَلَهَد تُمُّ مِنَ ٱلْمُشْرِكِينَ ٢

فَسِيحُواْ فِي ٱلْأَرْضِ أَرْبَعَةَ أَشْهُرِ وَٱعْلَمُوٓاْ أَنَّكُمْ عَيْرُ مُعْجِزي ٱللَّهِ وَأَنَّ ٱللَّهَ مُخْزِي ٱلْكَافِينَ

وَأَذَنُّ مِّنَ ٱللَّهِ وَرَسُولِهِ ۚ إِلَى ٱلنَّاسِ يَوْمَ ٱلْحَجِّ ٱلْأَكْبَرِ أَنَّ ٱللهَ بَرِيَءٌ مِّنَ ٱلْمُشْرِكِينَ وَرَسُولُهُ وَ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمُّ وَإِن تَوَلَّيْتُمْ فَأَعْلَمُوٓاْ أَنَّكُمْ عَيْرُ مُعْجِزِي ٱللَّهِ ۗ وَبَشِّر ٱلَّذِينَ كَفَرُواْ بعَذَابِ أَلِيمِ ٢

إِلَّا ٱلَّذِينَ عَلَهَدتُّم مِّنَ ٱلْمُشْرِكِينَ ثُمَّرَاثُو يَنقُصُوكُمْ شَيْنَا وَلَرْيُظَاهِرُواْعَلَيْكُمْ أَحَدَافَأَيْمُواْ إِلَيْهِمْ عَهْدَهُمْ الْكَ مُدَّتِهِ مَّ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُتَّقِينَ ٢

فَإِذَا ٱنسَلَخَ ٱلْأَشْهُرُ ٱلْحُرُمُ فَأَقْتُلُوا ٱلْمُشْرِكِينَ حَيْثُ وَجَدَتُمُوهُمْ وَخُذُوهُمْ وَآحْصُرُوهُمْ وَآحْصُرُوهُمْ وَٱقْعُدُواْ لَهُمْ كُلَّ مَرْصَدِّ فَإِن تَابُواْوَأَقَامُواْ ٱلصَّالَوَةَ وَءَاتَواْ ٱلزَّكَوْةَ فَخَلُواْسَبِيلَهُمَّ إِنَّ ٱللَّهَ عَفُورٌ رَّحِيرٌ ۞ leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. [1]

- 6. And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection, then grant him protection so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.
- 7. How can there be a covenant with Allâh and with His Messenger (وسلم عليه) for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near Al-Masjid al-Harâm (in Makkah)? So long as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious See V.2:2).
- **8.** How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious, disobedient to Allâh).
- 9. They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and

وَإِنْ أَحَدُّ مِّنَ ٱلْمُشْرِكِينَ ٱسْتَجَازَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَمَ ٱللَّهِ ثُمَّ ٱلْبِيغْـهُ مَأْمَنَـهُ وَلَاكَ يَأْنَهُ مُوفَوِّرُ لَا يَعْمَلُونَ ۞

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدُّعِندَ ٱللَّهِ وَعِندَ رَسُولِهِ ۚ إِلَّا ٱلَّذِينَ عَهَدتُ مْعِندَ ٱلْمَسْجِدِ ٱلْحَرَامِّ فِعَا ٱسْتَقَامُواْ لَكُمْ فَٱسْتَقِيمُواْ لَهُمُّ إِنَّ اللَّهَ يُعِبُ ٱلْمُتَقِيدِ ۞

كَيْفَ وَإِن يَظْهَرُواْ عَلَيْكُمْ لَايْزَقُبُواْ فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُم بِأَفَوْهِ هِمْ وَتَـاَٰكِ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ ۞

ٱشْتَرَوْا بِنَايَتِ ٱللَّهِ ثَمَنَا قَلِيلًا فَصَدُّواْ عَن سَبِيلُةِ إِنَّهُ مِّسَاءً مَا كَانُواْ يَعْمَلُونَ ۞

^[1] (V. 9:5) a) See the footnote of (V.2:193).

they hindered men from His Way; evil indeed is that which they used to do.

- 10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.
- 11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give $Zak\hat{a}t$, [1] then they are your brethren in religion. (In this way) We explain the $Ay\hat{a}t$ (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.
- 12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) for surely their oaths are nothing to them so that they may stop (evil actions).
- 13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger (صلى الله عليه) while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.
- 14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,
- 15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.
- 16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walîjah [(Bitânah—helpers, advisors and consultants from disbelievers, pagans.) giving openly to them

لَا يَرْقُبُونَ فِى مُؤْمِنِ إِلَّا وَلَاذِمَّةٌ وَالْوَلَتِيكَ هُمُ الْمُعْتَدُونَ فِي مُؤْمِنٍ اللَّا وَلَاذِمَّةٌ وَالْوَلَتِيكَ هُمُ

غَاِدتَابُواْوَأَقَامُواْ اَلصَّلَوَةَ وَءَاتَوُاْ اَلرَّكُوَةَ فَإِخْوَانُكُمْ فِي اَلِدِّينُ ۖ وَنُفَصِّلُ اَلَاَيَتِ لِقَوْمِ يَعْلَمُونَ ۞

وَإِن نَكَثُواْ أَيْمَنَهُ مِيْنَ عَمْدِ عَهْدِهِمْ وَان نَكَثُواْ أَيْمَنَهُ مِيْنَ عَمْدِ عَهْدِهِمْ وَطَعَنُواْ فِي مِنْكُواْ أَيِمَةَ ٱلْكُفْرِ اللَّهُ مُولَكُمُ لِمَنْكُواْ أَيْمَةَ ٱلْكُفْرِ اللَّهُمُ لَمَالُهُمْ يَسْتَهُونَ اللَّهُ مُلْكَلَّهُمْ يَسْتَهُونَ اللَّهُمْ وَاسْتَهُونَ اللَّهُمُ اللَّهُمُ مُلَالًا لَهُمُ اللَّهُمُ وَاسْتَهُونَ اللَّهُمُ اللَّالِمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّلْمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّالِمُ اللَّهُمُ اللَّالِمُ اللَّهُمُ اللَّهُمُ اللّه

أَلَا نُقَنَيْهُونَ قَوْمَا نَكَمُواْ أَيْمَنَهُمْ وَهَـمُواْ بِإِخْرَاجِ ٱلرَّسُولِ وَهُـمِبَدَءُ وكُمْ أَوَّلَ مَرَّةً ٱتَخْشَوْنَهُمُّ فَاللَّهُ أَحَقُ أَن تَخْشَوْهُ إِنكُنتُم مُؤْمِنينَ ٣

قَنتِلُوهُمْ يُعَدِّبْهُ وُاللَّهُ بِإِلَّتِدِيكُمْ وَيُخْزِهِمْ وَيَنصُرُّ لَمُ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمِ مُّؤْمِنِينَ ۞

وَيُذْهِبَعَ غَيْظَ قُلُوبِهِ تَّوَيَتُوبُ اللَّهُ عَلَامَن يَشَاَّةً وَاللَّهُ عَلِيمُ حَكِيمُ ۞

أَمْرَحَسِبْتُمْ أَن تُتْرَكُواْ وَلَمَا يَهُ لَمِ اللّهُ الَّذِينَ حَهَدُواْ مِنكُمْ وَلَمْ يَتَّخِذُواْ مِن دُونِ اللّهِ وَلَارَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً وَاللّهُ خَيِرُامِهَا تَعَمَلُونَ ۞

^{[1](}V.9:11) See the footnote of (V.9:5).

their secrets] besides Allâh, and His Messenger (صلى الله عليه وسلم), and the believers? Allâh is Well-Acquainted with what you do.

- 17. It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building), while they witness against their ownselves of disbelief. The works of such are in vain and in Fire shall they abide forever.
- 18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are on true guidance.
- 19. Do you consider the providing of drinking water for the pilgrims and the maintenance of Al-Masjid al-Harâm (in Makkah) as equal to the one who believes in Allâh and the Last Day, and strives hard and fights in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers).
- 20. Those who believed (in the Oneness of Allâh Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. [1]

مَاكَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُواْ مَسَحِدَ اللَّهِ شَهِدِينَ عَلَىٰ أَنفُسِهِم بِٱلْكُفْرُ أُولَتيِكَ حَمِطَتْ أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَلِدُونَ ۞

إِنَّمَايَعُمُرُمَسَيْحِدَ النَّهِ مَنْ اَمَنَ بِالنَّهِ وَالْيَوْمِ ٱلْآخِدِ وَأَقَامَ الصَّلَوْةَ وَالَّى الزَّكِوْةَ وَلَمْ يَعْشَ إِلَّا اللَّهُ فَعَسَىٰ أَوْلَتَهِكَ أَن بَكُونُواْمِنَ الْمُفْتَدِينَ هَ

*أَجَعَلْتُمْ سِقَايَةَ ٱلْحَاَجَ وَعِـمَارَةَ ٱلْمَسْجِدِ ٱلْحَرَّادِكَمَنَ اَمَنِ اللَّهِ وَٱلْبَرْدِ الْآخِرِ وَجَهَدَ فِي سَبِيلِ اللَّهُ لَايَسْتَوُونَ عِندَ اللَّهُ وَالْلَهُ لَايَهَدِى الْقَتَمُ الظَّلْمَانَ ۞

ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَيَهَدُواْ فِي سَيِيلِ ٱلَّهِ بِأَمْوَلِهِمْ وَأَنفُسِ هِمْ أَعْظَمُ دَرَجَةً عِندَ ٱللَّحُ وَلُوْلَتِكِكَ هُرُ ٱلْفَآبِرُونَ ۞

^[1] (V.9:20).

a) Narrated Abu Hurairah رضى الله عنه said, "Whoever believes in Allâh and His Messenger رصلى, performs Salât (Iqamât-as-Salât) and observes Saum (fast) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." In another hadîth it is mentioned: In order to enter Paradise one must believe in the six Articles of Faith. (See the footnote of V.10:9) and must act on the five principles of Islam. (See the footnote of V.2:4) The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the Mujahidûn who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So,

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- 21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.
- 22. They will dwell therein forever. Verily, with Allâh is a great reward.
- 23. O you who believe! Take not as Auliyâ' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zâlimûn (wrong-doers).
- 24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger (معلى الله عليه وسلم), and striving hard and fighting in His Cause, ill then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious, disobedient to Allâh).
- 25. Truly, Allâh has given you victory in many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

يُبَشِّ رُهُ مُرْدَثُهُ مُرِرَحْ مَةٍ مِنَهُ وَرِضْوَانٍ وَجَنَّتِ لَهُ رِفِهَا لَعِيرٌ مُقِيدٍ مُرُ

خلدين فيها أَبَدُ أَ إِنَّ اللَهُ عِندَهُ وَ أَجْرُ عَظِيمُ ۞

عَظِيمُ ۞

وَاخْوَنَكُمْ اللَّذِينَ الْمَنُواْ لَا تَتَخِذُواْ ءَابَاءَكُمْ وَاخْوَنَكُمْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْلْمُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ اللَّهُ

لَقَدْ نَصَرُكُو اللَّهُ فِ مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَنْكُمْ كَثْرَتُكُمْ فَالَمْ تُغْنِ عَنكُمْ شَيْنًا وَضَاقَتْ عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمُّ وَلَيْ تُمُ مُدْبِرِينَ

when you ask Allâh (for something), ask for *Al-Firdaus* which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet صلى الله عليه وسلم also said, 'Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allâh), and from it gush forth the rivers of Paradise]." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.48).

b) The wish for martyrdom.

Narrated Abu Hurairah درضى الله عليه وسلم. The Prophet عسلى الله عليه وسلم said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any Sariya (army unit) going out for Jihâd in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allâh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.54).

[1] (V.9:24): See the footnote of (V.2:190).

- 26. Then Allâh did send down His Sakînah (calmness, tranquillity and reassurance) on the Messenger (Muhammad مسلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.
- 27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- 29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad معليه الشعليه وسلم), and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah^[2] with willing submission, and feel themselves subdued.

ثُوَّ أَنْ زَلَ ٱللهُ سَكِينَتُهُ وَعَلَى رَسُولِهِ وَعَلَى اللهِ اللهِ وَعَلَى اللهِ وَعَلَى الْمُؤْمِنِينِ و ٱلْمُؤْمِنِينِ وَأَنْزَلَ جُنُونًا لَيْرَتُوهَا وَعَذَبَ الَّذِينَ كَشَرُواْ وَذَاكِكَ جَزَاءُ ٱلْكَفِرِينَ ۞

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعَدِ ذَالِكَ عَلَىٰ مَن يَشَاهُ وَاللَّهُ عَفُولٌ تَجِيعٌ ۞

يَتَأَيُّهُا ٱلَّذِينَ اَمُنُوَّا إِنَّمَا ٱلْمُشْكِوُنَ نَجَسُّ فَلَا يَقْرَبُوا ٱلْمَشْجِدَ ٱلْحَرَامَ بَعَدَ عَلِمِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِ ۚ إِن شَاتًا إِنَّ ٱللَّهَ عَلِيمٌ حَكِيمٌ ۞

قَـنَــِلُواْ اَلَّذِينَ لَايُوْمِنُونَ بِاللَّهِ وَلَا بِالْيُوْمِ الْآخِــرِ وَلَا يُحَـرِّمُونَ مَاحَـرَّمَالَكَهُ وَرَسُولُهُ وَلَا يَكِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُونُواْ الْكِتَبَحَقِّ يُقطُواْ الْجِـزْيَةَ عَن يَدِ وَهُمْ صَغِرُونَ ۞

^{[1] (}V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه وسلم; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Najas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikûn*.

a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah عند مثلى الله عليه رسلم : Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established untill you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (Sahîh Al-Bukharî, Vol.4, Hadîth No. 177)

c) Jizyah: a tax levied upon the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

- 30. And the Jews say: "'Uzair (Ezra) is the son of Allâh", and the Christians say: "Messiah is the son of Allâh". That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth! [1]
- 31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but One Ilâh (God Allâh) Lâ ilâha illa Huwa (none has the right to be worshipped but He)^[2]. Glorified is He (far above is He) from having the partners they associate (with Him)."
- 32. They (the disbelievers, the Jews and the Christians) want to extinguish Allâh's Light (with which Muhammad معلى الله عليه has been sent Islâmic Monotheism) with their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).
- 33. It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the

وَقَالَتِ الْمَهِ هُودُ عُنَيْرُ اَبْنُ اللَّهِ وَقَالَتِ النَّصَدَى الْمَسِيعُ ابْنُ اللَّهِ ذَالِكَ فَوَلُهُم النَّصَدَى الْمَسِيعُ ابْنُ اللَّهِ ذَالِكَ فَوْلُهُم بِأَفْوَهِ هِ مِنْ مُنْسَاهِ هُونَ فَوَلَ الَّذِينَ كَفَرُواْ مِن قَبْلُ قَلْمَلُهُ مُ اللَّهِ أَنَّلَ الْمَالِيَةُ الْفَلْ الْمُؤْلِقَ الْمُونِ فَيْ فَاسَعُونَ الْمَالِيةُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ الْمُنْ الْمُؤْلِمُ اللَّهُ اللَّهُ الْمُؤْلِمُ اللَّهُ الْمُؤْلِمُ اللَّهُ اللَّهُ اللْمُؤْلِمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُؤْلُمُ اللْمُؤْلُولُولُولُولُولُولُولُولُولُولِمُ الْمُؤْلُولُولُولُولُولُولُولُولُولُولُولُ

اُتَّخَاذُوٓاْ أَحْبَارَهُمْ وَرُهْبَنَهُمْ أَرْبَابَامِن دُونِ اللَّهِ وَالْمَسِيعَ آبْرَ مَرْبَءَ وَمَاَ أُمِرُوٓاْ إِلَّا لِيَعْبُدُوۤاْ إِلَىٰهَا وَحِدَاً لَّا إِلَىٰهَ إِلَّاهُوَ مُسْبَحَنَهُ وَعَمَّا يُشْرِكُونَ ۞ يُشْرِكُونَ ۞

يُرِيدُونَ أَن يُطْفِئُواْ نُورَاللَّهِ بِأَفَوْهِهِ مْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِةَ نُورَهُ وَلَوْكَرِهَ الْصَفِيرُونَ ۞

هُوَ ٱلَّذِي َ أَنْسَلَ رَسُولُهُ مِاللَّهُ مَا لَهُ مَا وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ رَعَلَى ٱلدِّينِ كُلِّهِ وَلَوَّكَرِهَ

^{[1] (}V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

^{[2] (}V.9:31) Once while Allâh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e.the rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr).

Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid] and spend them not in the Way of Allâh, announce to them a painful torment.

35. On the Day when that (Al-Kanz: money, gold and silver the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively let as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in

ٱلْمُشْرِكُونَ ٢

* يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُوۤ إِنَّ كَثِيرًا مِنَ ٱلْأَخْسَارِ وَٱلرُّقْبَانِ لَِنَا كُونَ أَمْوَلَ ٱلتَّاسِ بِٱلْبَطِلِ وَيَصُدُّونَ عَن سَيِيلِ ٱللَّهِ وَٱلَّذِينَ يَكِيرُونَ ٱلذَّهَبَ وَٱلْفِضَةَ وَلَا يُسْفِقُونَهَا فِي سَيِيلِ ٱللَّهِ فَبَشِيْرَهُم بِعَذَابٍ أَلِيمِ ۞ أَلِيمِ ۞

يَوَمَيُحْمَىٰعَلَيْهَا فِي نَارِجَهَنَّمَ فَتُكُوك بِهَا حِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمَّ هَذَامَا كَنْرُتُمْ لِأَنْفُسِكُونَدُوقُواْمَاكُنْتُمْ تَكَذِرُتُمْ لِأَنْفُسِكُونَدُوقُواْمَاكُنْتُمْ

إِنَّعِدَةَ الشُّهُورِعِندَ اللهِ اثْنَاعَشَرَ شَهْرًا فِي عِتَبِ اللهِ يَوْمَخَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةُ حُرُمِّ ذَلِكَ اللِّيكِ الْقَيْدُ فَلَا تَظْلِمُواْ فِيهِ تَ اَنْهُسَكُمُّ وَقَلْتِلُواْ الْمُشْرِكِينَ عَنَالَةً مَعَ الْمُتَقِيرَ قَلَا تَعْلَمُواْ أَنَّ اللّهَ مَعَ الْمُتَقِيرَ قَ

إِنَّمَاٱلنَّيَّىَ ۚ زِيَادَةٌ فِ ٱلْكُفْرِّ يُضَلُّ بِهِٱلَّذِينَ كَفَرُواْ يُحِلُّونَهُ وعَامًا وَيُحُرِّمُونَهُ و

^{[1] (}V.9:35) See the footnote of (V.3:180).

^[2] (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

order to adjust the number of months forbidden by Allâh, and they make lawful what Allah has forbidden. The evil of their deeds is made fair-seeming to them. And Allâh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) vou cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.[1]

39. If you march not forth, He will punish you with painful torment and will replace you by another people; and you cannot harm Him at all, and Allâh is Able to do all things.

صلى الله 40. If you help him (Muhammad not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two: when and Abu صلى الله عليه وسلم and Abu صلى) were in the cave, he (رضي الله عنه Bakr said to his companion (Abu Bakr رضي الله عنه): "Be not sad (or afraid), surely Allâh is with us." Then Allâh sent down His Sakînah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the

عَامًا لُّهُ اللَّهُ أَعِدُهُ مَاحَدٌ مَ اللَّهُ فَيُحِلُّواْ مَاحَــرَّمَ ٱللَّهُ زُيِّنَ لَهُمْ سُوَّهُ أَعْمَالِهِ مُّواللَّهُ لَايَفِدِي ٱلْقَوْمَ ٱلْكِفِرِيرِ ٠

يَنَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ مَالَكُمْ إِذَاقِيلَ لَكُمُ أَنفُ وأ في سَبِيلِ ٱللَّهُ أَثَاقَلْتُمْ إِلَى ٱلْأَرْضُ أَرْضِيتُم بِٱلْحَيَوْةِ ٱلدُّنْيَامِنَ ٱلْآخِرَةُ فَمَا مَتَكُهُ ٱلْحَيَوةِ ٱلدُّنْيَافِي ٱلْآخَةِ اللَّاقَلِيدُ ١

الَّاتَنفُ وأنْعَذْنكُمْ عَذَاتًا أَلْمَا وَيَسْتَندلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُدُّوهُ شَيْئًا وَأُللَّهُ عَلَى كُلِّشَيْءِ قَدِيرُ ٥

إِلَّا تَنْصُبُ وَهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَحَهُ ٱلَّذِينَ كَفَرُواْتَانِيَ ٱثْنَيْنِ إِذْ هُمَافِي ٱلْغَارِ إِذْ يَسَقُولُ لِصَرْحِيهِ عَلَا تَحْزَنُ إِنَّ ٱللَّهَ مَعَنَّأً فَأَنزَلَ اللَّهُ سَكِينَتَهُ وعَلَيْهِ وَأَيْدَهُ وَجُهُنُودٍ لَّهْ تَدَوْهِا وَجَعَلَ كَالِمَةَ ٱلَّذَىنَ كَفُّ وأَ ٱلسُّفَلَا وَكَلْمَةُ ٱللَّهِ هِيَ ٱلْعُلْمَا وَاللّهُ عَزيزُحَكِيمُ ۞

أنفهُ وأخِفَافًا وَ ثَقَالًا وَجَاهِدُواْ بِأُمُّوالِكُمْ وَأَنْفُسِكُمْ فِسَبِيلُ اللَّهِ ذَلِكُمْ خَنِّرٌ لَّكُمْ إِن

said, "Nobody" صلى الله عليه رسلم The Prophet رضى الله عنه said, "Nobody" صلى الله عليه رسلم who dies and finds good from Allah (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allâh's Cause)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.53-A).

Cause of Allâh. This is better for you, if you but knew.

- 42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their ownselves, and Allâh knows that they are surely liars.
- 43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?
- **44.** Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is All-Knower of *Al-Muttaqûn* (the pious See V.2:2).
- **45**. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.
- 46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- 47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you and there are some among you who would have listened to them. And Allâh is All-Knower of the Zâlimûn (polytheists and wrong-doers).

كُنتُز تَعْلَمُونَ ٥

لَوْكَانَ عَرَضَا قَرِيبًا وَسَفَكًا قَاصِدُا لَاَتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَةُ وَسَيَحْلِفُوت بِاللَّهِ لَوِ اَسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَذِبُونَ ۞ لَكَذِبُونَ ۞

عَفَااللَّهُ عَنكَ لِمَ أَذِنتَ لَهُمْ حَقَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُواْ وَتَعْلَمَ ٱلْكَندِينِ تَ

لَايَسَتَّذِنُكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَٱلْيُوْمِ ٱلْآخِرِ أَن يُجُهِدُولْإِلَّمَوَلِهِمْ وَأَنفُسِهِمُّ وَٱللَّهُ عَلِيمٌ مَالْمُتَّقِينَ ۞

إِنَّمَايَسَتَغَذِئُكَ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِدِ وَآرَبَاتَ قُلُوبُهُمْ فَهُمْ فِى دَيْبِهِمْ يَتَزَدَّدُونَ ۞

*وَلَوْ أَرَادُوا ٱلْحَدُوجَ لَأَعَدُّواْ لَهُۥ عُدَّةَ وَلِيَكِن كَوَةَ ٱللَّهُ ٱلْئِعَانَهُمْ فَنَبَعَلهُمْ وَقِيلَ ٱقْعُدُواْ مَعَ ٱلْقَدْعِدِينَ ۞

لَوْخَرَجُواْفِيكُمْ مَّازَادُوكُمْ إِلَّاخَبَالَا وَلَاَوْضَعُواْخِلَلَكُمْ يَبَعُونَكُمْ الْفِتْنَةَ وَفِيكُمْ سَمَّعُونَ لَهُمُّ وَلَلَهُ عَلِيمٌ إِلَّقَالِمِينَ ۞

- 48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.
- 49. And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- 50. If good befalls you (O Muhammad ضلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.
- 51. Say: "Nothing shall ever happen to us except what Allah has ordained for us.[1] He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.
- 52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await you either that Allâh will afflict you with a punishment from Himself, or at our hands. So wait, we too are waiting with you."
- 53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh)."
- 54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allah and in His Messenger (Muhammad صبلي الله عليه وسلم), and that they came not to As-Salât (the prayer) except in a lazy state, [2] and that they offer not contributions but unwillingly.

لَقَدِ ٱبْتَعَوُا ٱلْفِتْنَةَ مِن قَبْلُ وَقِلَبُواْ لَكَ ٱلْأُمُورَحَتَّى جَآءَ ٱلْحَقُّ وَظَهَرَأَهُرُاللَّهِ وَهُمْ كَرْهُونَ 🥨

وَمِنْهُم مَّن يَقُولُ أَنْذَن لِي وَلَا تَفْتِيَّ أَلَافِي ٱلْفِتْنَةِ سَقَطُواً وَإِنَّ جَهَـ نَدَّ لَمُحِـ يَطَةً بالكيفرين ١

إِن تُصِبِّكَ حَسَنَةٌ تَسُوَّهُمُّ وَإِن تُصِيِّكَ مُصِيدَةٌ يَقُولُواْ قَدْ أَخَذْنَا أَمْرَيَا مِن قَبْلُ وَيَمَتَوَلُّواْ وَّهُمْ مِّ فَرَحُونَ ٥

قُل لَّن يُصِينَاۤ إِلَّامَا كَتَبَ ٱللَّهُ لَنَاهُوَ مَوْلَكَ نَأُوعَكَى ٱللَّهِ فَلْيَتَوَكَّلُ ٱلْمُؤْمِنُونَ ٥

قُلْ هَلْ تَرَبَّصُونَ بِنَ إِلَّا إِخْدَى ٱلْخُسْ نَتَنَّ وَنَحْنُ نَتَرَبَّصُ بِكُرُ أَن يُصِيبَكُمُ ٱللَّهُ بِعَذَابِ مِّنْ عِندِهِ ۚ أَوْ بِأَيْدِينَ أَفَتَرَبِّصُوۤ أَ إِنَّا مَعَكُم مُّ يَرَبِّصُونَ اللهُ

قُلْ أَنفِقُواْ طَوْعًا أَوْكَ هَالَّن يُتَقَيَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْمَ افْلَسِقِينَ ٥

وَمَامَنَعَهُ مِ أَن تُقْيَلَ مِنْهُمْ نَفَقَاتُكُمْ إِلَّا أَنَّهُ مُرَكَفَ رُواْ بِـاللَّهِ وَبِـرَسُولِهِـءوَلَايَـأَتُونِ ٱلصَّلَوْةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا يُنفِ قُونَ إِلَّا وَهُمْ كَارِهُونَ ٥

^{[1] (}V.9:51) See the footnote of (V.57:22).

said, "No Salât صلى الله عليه وسلم The Prophet رضي الله عنه said, "No Salât (V.9:54) (prayer) is more heavy (harder) for the hypocrites than the Fajr and the 'Ishâ prayer; but if

55. So let not their wealth nor their children amaze you (O Muhammad عملی الله); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad صلی الله علیه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!

59. Would that they were contented with what Allâh and His Messenger (مسلم عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger صلى الله (from alms). We implore Allâh (to enrich us)."

60. As-Sadaqât (here it means Zakât) are only for the Fuqarâ' (the poor), and Al-Masâkin^[2] (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for Mujahidûn —

فَلاَتُعْجِبْكَ أَمْوَلُهُمْ وَلَا أَوْلَكُهُمَّ اِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُم بِهَافِي ٱلْحَيَوْةِ الدُّنْيَاوَتَزَّهَقَ أَنفُسُهُمْ وَهُمْ كَافِرُونَ

> وَيَحْلِفُونَ بِأَلَقِهِ إِنَّهُ وَلَمِنكُمْ وَمَاهُم مِنكُرُ وَلَكِنَكُ هُوْ قَوْمٌ يُفْرَقُونَ ۞

لَوْ يَجِدُونَ مَلْجَنَّا أَوْمَغَرَاتٍ أَوْمُتَخَلَا لَوَلُواْ إِلَيْهِ وَهُمْ يَجْمَحُونَ ۞

وَمِنْهُمُ مَّن يَـلَمِرُكَ فِى ٱلصَّـدَفَنتِ فَإِنْ أُعْطُواْ مِنْهَارَضُواْ وَإِن لَرِّ يُعْطَلُواْ مِنْهَآ إِذَا هُمَّ يَسۡحَطُونَ ۞

وَلَوْأَنَهُمْ وَصُواْمَآءَاتَنَهُمُ اللّهُ وَرَسُولُهُ وَقَالُواْ حَسْبُنَا اللّهُ سَيُؤْتِينَا اللّهُ مِن فَضْ اِهِ وَرَسُولُهُ ۖ إِنّا إِلَى اللّهِ زَعِبُونَ ۞

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَلَ لَهَ وَٱلْمَسَكِينِ وَٱلْعَيلِينَ عَلَيْهَا وَٱلْمُؤَلِّفَةِ فُلُوبُهُمْ وَفِي ٱلرِّفَابِ وَٱلْفَارِمِينَ وَفِي سَجِيلِ ٱللَّهِ وَٱبْنِ ٱلسَّجِيلِّ فَرِيضَةَ مِّنَ ٱللَّهُ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ۞

they knew the reward for these <code>Salât</code> (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله added, "Certainly, I intended (or was about) to order the <code>Mu'adhdhin</code> (call-maker) to pronounce <code>Iqâmah</code> and order a man to lead the <code>Salât</code> (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the <code>Salât</code> (prayer) (in the mosques)." (<code>Sahîh Al-Bukhârî</code>, Vol.1, <code>Hadîth</code> No. 626).

^[1] (V.9:58) See the footnote of (V.20:134). ^[2] (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allâh. And Allâh is All-Knower, All-Wise.

- 61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is mercy to those of you who believe." But those who annoy Allâh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment. [See V.33:57]
- 62. They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers.
- 63. Know they not that whoever opposes and shows hostility to Allâh (عز و جل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein forever. That is the extreme disgrace.
- 64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."
- 65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (عز و جل), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking?"
- 66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).

وَمِنْهُمُ الَّذِينَ يُؤْدُونَ النَّيِّ وَيَقُولُونَ هُوَأُذُنُّ قُلُّ أَذُنُ خَيْرِ لَكُمْ يُؤْمِنُ بِالنَّدِويُوْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُواْ مِنكُمْ وَالَّذِينَ يُؤْدُونَ رَسُولَ اللَّوَلَهُمْ عَذَابُ الْبِيرُ ۞ الْبِيرُ ۞

> يَخلِفُونَ بِاللَّهِ لَكُمْ لِيُرْضُوكُمْ وَاللَّهُ وَرَسُولُهُ رَاحَقُ أَن يُرْضُوهُ إِن كَانُواْ مُؤْمِنِينَ ۞

ٱلَمْ يَعَلَمُوٓاْ أَنَّهُ وَمَن يُحَادِدِ ٱللَّهَ وَرَسُولُهُ وَقَالَتَ لَهُ و نَارَجَهَ ثَمَّ خَدلِدًا فِيهَا ۚ ذَلِكَ ٱلْخِذْيُ ٱلْعَظِيرُ ۞

يَحْدَدُ الْمُنَافِقُونِ أَن تُنَزَّلَ عَلَيْهِ مُسُورَةٌ تُنَيِّتُهُم بِمَافِى قُلُوبِهِمُّ قُلِ اَسْتَهْزِيُّواْ إِنَّ اللَّهَ مُخْرِجٌ مَّا تَحْدَرُونِ ۞

وَلَهِنِ سَأَلَتُهُمْ لَيَتُولُنَّ إِنَّمَاكُنَّا غَوُضُ وَنَلْعَبُّ قُلُ أَبِاللَّهِ وَءَايَنتِهِ، وَرَسُولِهِ، كُنتُرُ تَسْتَهْزِءُونَ ۞

لَاتَعْنَذِرُواْقَدْكَفَرْتُر بَعْدَإِيمَنِكُمُّ إِن نَعْفُ عَن طَآيِفَتَوِمِّنَكُرُ نُعَذِّبْ طَآيِفَةٌ بِأَنْهَمُّ هِكَانُواْ مُجْرِمِينَ ۞

67. The hypocrites, men and women, are one from another; they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden). and forbid (people) from Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).

- 68. Allâh has promised the hypocrites - men and women - and the disbelievers, the Fire of Hell; therein shall they abide forever. It will suffice them. Allâh has cursed them and for them is the lasting torment.
- 69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against ملى الله Allah and His Messenger Muhammad as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers
- 70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.
- 71. The believers, men and women, are Auliyâ' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid

ٱلْمُنَافِقُونَ وَٱلْمُنَافِقَاتُ بَعْضُهُم مِّنَا بَعْضَ يَأْمُرُونَ بِٱلْمُنكِّرِ وَيَنْهَوْنَ عَن ٱلْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمَّ نَسُواْ ٱللَّهَ فَنَسِيَهُمُّ إِنَّ ٱلْمُنَافِقِينَ هُمُ ٱلْفَاسِقُوت ٧

وَعَدَاْللَّهُ ٱلْمُنَافِقِينَ وَٱلْمُنَافِقَاتِ وَٱلْكُفَّارَ نَارَجَهَنَّرَ خَلِدِينَ فِيهَأْهِيَ حَسْبُهُمَّ وَلَعَنَهُ وُ اللَّهُ وَلَهُ وَكَهُ وَعَذَابٌ مُّقِيبٌ ۞

كَالَّذِينَ مِن قَيَلِكُمْ كَانُوٓاْ أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَ لَا وَأَوْلَادًا فَأَسْتَمْتَعُواْ بِخَلَقِهِمْ فَأَسْتَمْتَعُمُ بِخَلَقِكُمْ كَمَا ٱسْتَمْتَعَ ٱلَّذِينَ مِن قَبْلِكُم بِخَلَقِهِ مْرَوَخُضْتُمْ كَالَّذِي خَاصُوًّا أُوْلَيْهِ كَ حَيَظَتْ أَعْمَالُهُمْ فِي ٱلدُّنْيَا وَٱلْآخِرَةً وَأَوْلَتِكَ هُمُ ٱلْحَيْمُ وَنَ ١

أَلَهُ يَأْتِهِ مْ نَيَأَأَلَّا يِنَ مِن قَيْلِهِ مْ قَوْمِ نُوجٍ وَعَادِ وَتُ مُودَ وَقَوْمِ إِبْرَهِ بِمَ وَأَصْحَب مَدْيَنَ وَٱلْمُؤْتَفِكَتْ أَنَّهُمْ رُسُلُهُم بِٱلْبَيِّنَاتِّ فَمَا كَانَ أَللَّهُ لِتَظْلِمَهُمْ وَلَاكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ۞

وَٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيآ اُ بَعْضُ يَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَعَنِ ٱلْمُنكَرِ وَيُقِيمُونَ ٱلصَّلَاةَ وَيُؤَذُّونَ ٱلزَّكَافِةَ

(people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform As-Salât (Iqâmatas-Salât), and give the Zakât, and obey Allâh and His Messenger صلى الله عليه وسلم Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

- 72. Allâh has promised the believers men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success.
- ملى الله عليه Muhammad مملى الله عليه وسلم! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.
- 74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger (صلى ألله عليه وسلم) had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away; Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Walî (supporter, protector) or a helper.
- 75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we would verily give Sadaqah (Zakât and voluntary charity in Allâh's Cause), and would be certainly among those who are righteous."
- 76. Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakât or voluntary charity)], and turned away, averse.

وَيُطِيعُونَ أَلَّهَ وَرَسُولَةً وَلَا لَهُ وَأَوْلَدَكَ سَنَ حَمْفُهُ ٱللَّهُ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيٌّ ١

سورة التوبة ٩

وَعَدَاللَّهُ ٱلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ جَنَّنِ يَجْرِيمِن تَحْتِهَا ٱلْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاحِينَ طَلِيَّهَا فِي جَنَّتِ عَدْنِ وَرِضَوَانٌ مِّنَ ٱللَّهِ أَكُمَرُ ذَالِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ٢

يَتَأَيُّهُا ٱلنَّيُّ جَهِدِ ٱلْكُفَّارَ وَٱلْمُنَفِقِينَ وَأَغْلُظُ عَلَيْهِمْ وَمَأْوَلِهُمْ جَهَنَّهُ وَيِشَ ٱلْمَصِيرُ ٣

يَحْلِفُونَ بِٱللَّهِ مَاقَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ ٱلْكُفْر وَكَفَرُواْ بَعَدَ إِسْلَيْهِمْ وَهَدُّواْ بِمَالَةٍ يَنَالُواْ وَمَا نَقَـ مُوٓ اْ إِلَّا أَنْ أَغْنَىٰ لِهُمُ ٱللَّهُ وَرَسُولُهُ مِن فَضِّيلِةٍ ـ فَإِن يَتُوبُواْ يَكُ خَتِرًا لَهُمَّ وَإِن يَتَوَلَّوْاْ يُعَذِّيْهُمُ ٱللَّهُ عَذَائِا أَلِيمَا فِي الدُّنْسَاوَ ٱلْآخِوَةَ وَمَالَهُمْ فِي ٱلأَرْضِ مِن وَلِيَّ وَلَا نَصِيرٍ ۞

* وَمِنْهُ مِمِّنْ عَلَهَ دَ أَلَّهَ لَيِنْ ءَاتَكُ اللَّهُ لَهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ ع لَنَصَّدُقَنَّ وَلَنَكُونَنَّ مِنَ ٱلصَّلِحِينَ

فَكُمَّآءَ اتَّنْهُ مِينَ فَضَيلِهِ عِبَجِنُواْ بِهِ ء وَتَوَلُّواْ وَّهُ عِرْمُعُ وضُونَ ۞ 77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their Najwa^[1] (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

هوالي الشاعليه ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى). And Allâh guides not those people who are Fâsiqûn (rebellious, disobedient to Allâh).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh(مسلى الله عليه وسلم); they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَأَغَفَتَهُمْ مِنِفَاقًا فِي فُلُوبِهِ مُلِلَ يُوْمِ يَلْقُونَهُ بِمَا ۚ أَخْلَفُواُ اللَّهَ مَاوَعَدُوهُ وَبِمَاكَانُواْ يَكَذِيُونَ ۞

أَلَّهُ يَعْلَمُوٓا أَنَّ اللَّهَ يَعَلَمُ سِرَّهُ مُ وَنَجُولِهُ مُ وَأَنَّ اللَّهَ عَلَّهُ ٱلْغُهُوبِ ۞

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِي ٱلصَّدَقَتِ وَالَّذِينَ لَايَجِدُونَ إِلَّاجُهُدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرًاللَّهُ مِنْهُمْ وَلَهُمْ عَذَابُ أَلِيمُ ۞

ٱستَفْفِرْلَهُمْ أَقَلَاتَسْتَغْفِرْلَهُمْ إِن تَسْتَغْفِرْلَهُمْ سَبْعِينَ مَرَّةً فَلَن يَغْفِرَ ٱللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُواْ بِٱللَّهِ وَرَسُولِةً عَ وَٱللَّهُ لَايَهُ لِي مَالْقَوْمَ ٱلْفَسِقِينَ ۞

فَحَ ٱلْمُخَلِّفُونَ مِمَقَى َدِهِرْ خِلَفَ رَسُولِ ٱللَّهِ وَكَرِهُوَا أَن يُجَهِدُواْ بِأَمْوَلِهِمْ وَأَنفُسِهِمْ فِسَيِيلِٱللَّهِ وَقَالُواْ لَا تَنفِرُواْ فِ ٱلْحَرُّفُلُ نَارُحَهَ ثَرَ أَشَدُّحَرًّا لَوْكَانُواْ يَفَقَهُونَ ۞

فَلْيَضْحَكُوْا فَلِيلَا وَلْيَتِنَكُواْ كَفِيرًا جَزَلَةً بِمَا كَانُواْ يَكْسِبُونَ ۞

^{[1] (}V.9:78) See the footnote of (V.11:18).

- 83. If Allâh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me nor fight an enemy with me; you were pleased to sit (inactive) on the first occasion, then you sit (now) with those who lag behind."
- هلى الله عليه pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger(صلى الله عليه وسلم), and died while they were Fâsiqûn (rebellious, disobedient to Allâh and His Messenger).
- 85. And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- 86. And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger (صلى الله عليه وسلم), the wealthy among them ask your leave to exempt them (from Jihâd) and say, "Leave us (behind), we would be with those who sit (at home)."
- 87. They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
- هملی and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.
- 89. For them Allâh has prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

فَإِن تَجَعَكَ اللَّهُ إِلَى طَا آبِفَةِ مِنْهُمْ مَنَّا سَتَنْ نُوكَ لِلْخُرُوجِ فَقُل لَن تَخْرُجُواْ مَعِى أَبْدَا وَلَن تُقَيِّبُواْ مَعِى عَدُوَّا إِلَكُوْ رَضِيتُم بِالقُّعُودِ أَقِلَ مَرَّةِ فَأَقْعُدُواْ مَعَ الْخَلِفِينَ ۞

> وَلَا تُصَلِّعَ لَنَ أَحَدِيِّهُمُ مَّاتَ أَبَدًا وَلَاتَقُمْ عَلَىٰ قَبْرِيَّ إِلَهُمْ كَفَرُواْ بِاللَّهِ وَرَسُولِهِ وَمَاتُواْ وَهُمْ فَلَيْسِتُونَ ۞

وَلَانُعُجِبْكَ أَمْوَالُهُمْ وَأَوْلَدُهُمُّ إِثَمَّا يُرِيدُ اللَّهُ أَن يُعَيِّبُهُم بِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ كَلِيْبُهُم وِهَا فِي الدُّنْيَا وَتَرْهَقَ أَنفُسُهُمْ وَهُمْ

وَإِذَا أَنزِلَتَ سُورَةً أَنْءَامِنُواْ بِاللَّهِ وَجَهِدُواْ مَعَ رَسُولِهِ اَسْتَغْذَنَكَ أَوْلُواْ الطَّوْلِ مِنْهُمْ وَقَالُواْ ذَرْنَا نَحُنُن مَّعَ ٱلْقَدْعِدِينَ ۞

رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۞

لَكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُ, جَهَدُواْ بِأَمْوَلِهِمْ وَاَنْفُسِهِمُّ وَأُوْلَتَهِكَ لَهُمُ ٱلْخَيْرَاتُّ وَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونَ ۞

أَعَدَّالَلَهُ لَهُمْ جَنَّاتِ تَجْرِى مِن تَعْتِهَا ٱلْأَنْهَارُ خَلِدِينَ فِيهَأْذَلِكَ ٱلْفَوْزُ ٱلْعَظِيرُ ۞

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- 90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه عليه) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger (صلى الله عليه وسلم) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.
- 91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. No ground (of complaint) can there be against the Muhsinûn (good-doers See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.
- 92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).

وَجَآة الْمُعَذِّدُونَ مِنَ الْأَعْرَابِ لِيُّوْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَنَبُواْ ٱللَّهَ وَرَسُولَةُ مُسَبُّصِيبُ الَّذِينَ كَفَرُواْ مِنْهُ مِّرَعَذَابُ اَلِيثُرْ ۞

لَيْسَ عَلَى الشَّعَفَآءِ وَلَاعَلَى الْمَرْضَىٰ وَلَاعَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُولْ لِلَهِ وَرَسُولِئِهِ مَا عَلَى الْمُحْسِنِينَ مِن سَبِيلٍ وَاللَّهُ غَفُورٌ تَحِيثٌ ۞

وَلاَعَلَى ٱلَّذِينَ إِذَامَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا آَجِدُ مَا آَخْمِلُكُمْ عَلَيْهِ وَلَوَّا وَآَعْيُنُهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ ۞ مَا يُنفِقُونَ

And the Statement of Allâh (تعالَى: "If they are sincere and true (in duty) to Allâh (جل جلاله) and His Messenger (Muhammad صلى الله عليه رسلم)." (V.9:91)

Narrated Jarîr ibn Abdullâh زصنی الله عنه i gave the *Bai'â* (pledge) to Allâh's Messenger صلی for the following:

- 1. Iqâmat-as-Salât (to perform prayers).
- 2. To pay the Zakât.

^{3.} And to be sincere and true to every Muslim [i.e. to order them for Al-Ma'rûf (i.e. Islâmic Monotheism, and all that Islâm orders one to do), and to forbid them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to help them, and to be merciful and kind to them]. (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 54 and its Chapter No. 43).

- 93. The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).
- 94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad صلی): "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsîr At-Tabarî]
- 95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place a recompense for that which they used to earn.
- **96.** They (the hypocrites) swear to you (Muslims) that you may be pleased with them,

*إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسْتَنْذِ فُولَكَ وَهُمْ أَغْنِينَا ۚ أَصُواْ بِأَن يَحَكُونُواْ مَاۤ لَـُوۤالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ فُلُولِهِمْ فَهُمْ لَا يَعَالَمُونَ ۞

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلَ لَانَعْتَذِرُواْ لَن نُوْمِرَ لَكُمْ فَذَنَبَأَنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَبَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ, وُتُرَدُّونَ إِلَى عَلمِ الْفَيْبِ وَالشَّهَدَةِ فَيُنْتِئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ

سَيَخْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنْفَلَبَّتُمْ إِلَيْهِمْ لِتُعْرِضُواْ عَنْهُمَّ فَأَعْرِضُواْ عَنْهُمٍّ إِنَّهُمْ رِجْسُّ وَمَأْوَلِهُمْ حَهَنَّمَ جَزَآءً بِمَا كَانُواْ يَكْسِبُونَ ۞

يَحْلِفُونَ لَكُمْ لِتَرْضَوْاْعَنْهُمٌّ فَإِن تَرْضَوْاْ

said, "A Prophet رضى الله عليه وسلم The Prophet رضى الله عنه said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof; nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allah's Order and I am under Allah's Order. O Allah! Stop it (i.e. the sun) from setting." It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it. He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a Bai'a (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the Bai'a (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it added: "Then صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." (Sahîh Al-Bukhârî. Vol. 4. Hadîth No. 353).

^{*} Booty used to be burnt by a fire sent by Allâh.

but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).

- 97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger(صلى الله عليه وسلم). And Allâh is All-Knower, All-Wise.
- 98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- 99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- 100. And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and (also) those who followed them exactly (in Faith) Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
- 101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الله عليه وسلم know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.
- 102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was

عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَى عَنِ ٱلْقَوْمِ الْفَوْمِ الْفَوْمِ الْفَوْمِ الْفَوْمِ الْفَوْمِ الْفَلْم

ٱلأَعْرَابُ أَشَدُّكُفْرَاوَيفَاقَا وَأَجْدَرُ أَلَايَعَامُواْ حُدُودَ مَا أَنزَلَ اللَّهُ عَلَى رَسُولِةٍ عَوَّاللَّهُ عَلِيمٌ حَكِنَهُ ۞

وَمِنَ ٱلْأَغْرَابِ مَن يَتَخِذُ مَا يُنفِقُ مَغْرَمَا وَيَمَرَّيَّصُ بِكُمُ ٱلدَّوَآبِرُّ عَلَيْهِ مِّدَآبِرَةُ ٱلسَّوْةُ وَلَمَّهُ سَمِيعُ عَلِيهٌ ۞

وَمِنَ ٱلأَغْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَٱلْيُوْمِ ٱلْآخِرِ وَيَتَّخِذُمَا يُنفِقُ قُرُبَتٍ عِندَاللّهِ وَصَلَوَتِ ٱلرَّسُولُ أَلآ إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللّهُ فِي رَحْمَتِهُ عَلَىٰ ٱللّهَ عَفُورٌ زَحِيثٌ ۞

وَالسَّنِيقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِدِينَ وَالْأَنْصَارِ وَالَّذِينَ اَتَبَعُوهُم بِإِحْسَنِ رَضِى اللَّهُ عَنْهُمْ وَرَضُواْعَنْهُ وَأَعَدُ لَهُمْ جَنَّتِ تَجْدِي عَنْهُمَّ الْأَنْهَرُخَالِينَ فِيهَا أَبَدَأُ ذَاكَ الْفَهْرُ الْعَظٰمُ ۞

وَمِعَنْ حَوْلَكُومِّنَ ٱلْأَغْرَابِ مُنَفِقُونَّ وَمِنْ أَهْلِ ٱلْمَدِينَةِ مَرَدُواْ عَلَى ٱلِيِّفَاقِ لَا تَعَلَّمُهُمُّ خَنُ نَعْلَمُهُمُّ سَنُعَذِبُهُ مِمَّرَّتَيْنِ ثُمَّيُرَدُّونَ إِلَى عَنَابٍ عَظِيرٍ ۞

وَءَاخَرُونَ أَعْتَرَفُواْ بِذُنُوبِهِمْ خَلَطُواْ عَمَلَاصَلِحَا

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evil. Perhaps Allâh will turn to them in forgiveness. Surely, Allâh is Oft-Forgiving, Most Merciful. [1]

103. Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily, your invocation is a source of security for them; and Allâh is All-Hearer, All-Knower.

104. Know they not that Allâh accepts repentance from His slaves and takes the *Sadaqât* (alms, charities), and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?

مالى الله عليه مالى الله عليه "Do deeds! Allâh will see your deeds, and (so will) His Messenger(مالى الله عليه وسلم) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others are made to await for Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knower, All-Wise.

by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allâh and His Messenger (Muhammad صلی الله علیه وسلم) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.

وَءَاخَرَسَيِّنَاعَسَى ٱللَّهُ أَن يَتُوبَ عَلَيْهِ مَّ إِنَّ ٱللَّهَ غَهُوُرٌتَّحِهُ ۞

خُذْمِنْ أَمْوَلِهِ مِّصَدَقَةَ ثُطَهِ رُهُمْ وَثُرَّكِهِ مِيهَا وَصَلِّ عَلَيْهِمِّ إِنَّ صَلَوْتَكَ سَكَنَّ لَهُمُّ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ۞

أَلْوَيْعَ لَمُوّاأَنَّ اللهَ هُوَيَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ عَ وَيَأْخُذُ الصَّدَقَانِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرِّحِيمُ ۞

وَقُلِ اَعْمَلُواْ فَسَيَرَى ٱللَّهُ مَلَكُمُ وَرَسُولُهُ. وَٱلْمُؤْمِنُوتِ وَسَرُّدُونَ إِلَىٰ عَلِمِ ٱلْفَيْبِ وَٱلشَّهَدَةِ فَيُنِيَّنُكُمُ بِمَا كُنُهُ وَهَمَلُونَ ۞

وَءَاخُرُونَ مُرْجَوْنَ لِأَمْرِاللَّهِ إِمَّا يُعَذِّبُهُمْ وَامَّا يَتُوبُ عَلَيْهِمُّ وَاُللَّهُ عَلِيهُ حَكِيهُ ۞

وَالَّذِينَ اَتَّخَدُواْ مَسْجِدَاضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ اَلْمُؤْمِنِينَ وَإِرْصَادًا لِمِّنْ عَارَبَ اللَّهَ وَرَسُولُهُ، مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدُنَ إِلَّا الْحُسُونَ وَاللَّهُ يَشْهَدُ إِنْهُمْ لَكَذِبُونَ ۞

^[1] (V.9:102) The Statement of Allâh غز و جل: "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah ibn Jundub زضي الله عنه ("Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil. but Allâh forgave them.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.196).

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell? And Allâh guides not the people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doers).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knower, All-Wise.

111. Verily, Allâh has purchased from the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success. [1]

لَانَقُمْ فِيهِ أَبَدَأَ لَتَسْجِدُ أُيِسَعَلَى ٱلتَّقْوَىٰ مِنْ أَوَّلِ يَوْمِ أَحَقُّ أَن تَقُومَ فِيهُ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُواْ وَإِلَّهَ يُحِبُ ٱلْمُطَّقِدِينَ ۞

أَفَمَنَّ أَسَّسَ بُنْيَنَهُ وَعَلَى تَقْوَىٰ مِنَ ٱللَّهِ وَيَضُونِ خَيُّرًا مِّ مَنْ أَسَّسَ بُنْيَنَهُ وعَلَى شَفَا جُرُفٍ هَارِ فَانْهَا رَبِهِ وَفِي نَارِجَهَ تَرُّ وَاللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّلِيمِينَ ۞

لَايَزَالُ بُنْيَـُهُمُ ٱلَّذِي بَنَوَاْرِيبَةَ فِي قُلُومِهِ مِ إِلَّا أَن تَقَطَّعَ قُلُومِهِ مِ إِلَّا أَن تَقَطَّعَ قُلُوبُهُمُّ أُواللّهُ عَلِيمٌ حَكِيمٌ هُ

إنّ اللّهَ الشّ تَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسُهُمْ
 وَأَمْوَلَهُم بِأَنَ لَهُمُ الْجَمَّةُ يُقَاعِلُونَ فِي سَدِيلِ
 الدّوقيَقَتُ لُونَ وَيُقْتَلُونَ وَعَقَافِ اللّهَ وَمَا أَقْفَ وَعَلَى أَوْفَ
 التّوْرَكِةِ وَ ٱلْإِنْجِيلِ وَالْقُرْدَ الْإِنْ وَمَنْ أَوْفَ
 بِعَهْ لِوعِينِ ٱللّهِ فَاسْتَبْشِدُواْ بِبَعِكْمُ اللّهَ
 بَايَقُهُ مِهْ وَذَالِكَ هُوَ الْفَوْرُ الْعَظِيمُ ﴿

^{[1] (}V.9:111):

a) Narrated Abu Hurairah صلى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihâd in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.352).

b) Narrated Jâbir ibn 'Abdullâh رضي الله علهما On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (Sahîh Al-Bukhârî, Vol.5, Hadîth No.377).

112. (The believers whose lives Allâh has purchased are) those who turn to Allâh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allâh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) Al-Ma'rûf (i.e. Islâmic Monotheism and all what Islâm has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), and who observe the limits set by Allâh (do all that Allâh has ordained and abstain from all kinds of sins and evil deeds which Allâh has forbidden). And give glad tidings to the believers.

113. It is not (proper) for the Prophet and those who believe to ask Allâh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrâhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrâhîm (Abraham)] that he (his father) is an enemy of Allâh, he dissociated himself from him. Verily, Ibrâhîm (Abraham) was Awwâh (one who invokes Allâh with humility, glorifies Him and remembers Him much) and was forbearing.

التَّتِبِهُونَ الْمَنْيِدُونَ الْحَنِيدُونَ السَّنَبِحُونَ الرَّكِعُونَ السَّنِجِدُونَ الْآمِدُونَ بِالْمَعْدُوفِ وَالنَّاهُونَ عَنِ الْمُنكَي وَلَلْمَيْطُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ شَ

مَاكَانَ لِلنَّيِّ وَالَّذِينَ ءَامُنُواْ أَن يَسْتَغْفِرُواْ لِلْمُشْرِكِينَ وَلَوْكَانُواْ أُوْلِي فُرْوَكِ مِنْ بَعْدِمَا تَبَيَّنَ لَهُ مِزَانَهُمْ أَضْحَبُ ٱلْجَحِيدِ

وَمَاكَانَ ٱسْتِغْفَالُ إِبْرَهِيمَ لِإِلَيهِ إِلَّاعَن مَّوْعِدَةٍ وَعَدَهَا إِنَّالُهُ فَلْمَا اَبْتَيْنَ لَهُۥ اَلْنَهُ مَعَلُهُ لِتَهِ تَبْرَأُ مِنْهُ إِنَّ إِبْرَهِيمَ لَأَقَّهُ حَلِيسٌ ۖ

(V.9:112) Narrated Sahl ibn Sa'd: Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue, and his private parts)*. I guarantee Paradise for him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 481)

c) Narrated Ibn 'Umar صلى الله عليه رسلم : I heard Allâh's Messenger صلى الله saying: "If you (1) practise Bai' Al-'Inah (the 'Inah transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and follow the tails of the cows (i.e. indulge in agriculture and became content with it), (3) and desert the Jihâd (holy fighting) in Allâh's Cause, Allâh will cover you with humiliation, and it will not be removed till you return back to your religion." (Abu Dâwûd, Vol.3, Hadîth No.3462).

^{*} i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

(Tafsîr Al-Qurtubî)[1].

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is All-Knower of everything. [2]

116. Verily, Allâh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

117. Allâh has forgiven the Prophet (الشعلية وسلم), the Muhâjirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansâr (Muslims of Al-Madinah) who followed him (Muhammad اصلى الله عليه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of Kindness, Most Merciful.

118. And (He did forgive also) the three who did not join (the Tabûk expedition whose case was deferred by the Prophet صلى for Allâh's Decision) till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His

وَمَاكَاتَ اللَّهُ لِيُضِلَّ قَوْمُالِعَدَ إِذْ هَدَكُمُّ حَقَّى يُبَيِّنَ لَهُ مِمَّا يَتَغُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

إِنَّ اَللَهَ لَهُ, مُلْكُ السَّكَوَاتِ وَاَلْأَرْضُّ يُحْوِء وَيُمِيتُ وَمَالَكُم مِّن دُونِ اللَّهِ مِن وَلِيَّ وَلَانَصِيرِ ۞

لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّيِي وَٱلْمُهَاجِدِينَ وَٱلْأَنصَارِ ٱلِّذِينَ ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْمُسْرَةِ مِنْ بَعَدِ مَاكَادَ يَنِهِ ثُمُ قُلُوبُ فَرِيقٍ مِنْهُمْ شُمَّتَابَ عَلَيْهِمْ إِنَّهُ رَبِهِمْ رَهُ وَقُ نَجِيمٌ ۖ

وَعَلَى الفَكَنْفَةِ الَّذِينَ خُلِفُوا حَقَّىٰ إِذَا صَافَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَارَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّواْ أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّرَتَابَ عَلَيْهِ ﴿ لِيَرُّوْنِكُ إِنَّ اللَّهُ هُوَ التَّوَّكِ ٱلرَّحِيمُ ۞

^[1] (V.9:114) See the footnote of (V.6:74).

^{[2] (}V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh نعالى: 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) And Ibn 'Umar رضى used to consider them (the *Khawârij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

صلى الله عليه regarding Al-Haruriyah: The Prophet رضى الله عليه regarding Al-Haruriyah: The Prophet وسلم said, "They will go out of Islâm as an arrow darts out of the game's body." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.66).

pardon (repent to Him). Verily, Allâh is the One Who forgives and accepts repentance, the Most Merciful.

119. O you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). [1]

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the Muhsinûn.

121. Nor do they spend anything (in Allâh's Cause) — small or great — nor cross a valley, but is written to their credit that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱتَّـَقُواْ ٱللَّهَ وَكُونُواْ مَعَ ٱلصَّدِقِينَ ۞

مَاكَانَ لِأَهْلِ الْمَدِينَةُ وَمَنْ حَوْلَهُ مِيْنَ الْأَغَرَابِ أَن يَتَخَلَّفُواْ عَن رَسُولِ اللَّهِ وَلَا يَرْغَبُواْ بِأَنْفُسِهِ مِّعَن نَفْسِيةً وَذَلِكَ بِأَنْهُمْ لَا يُصِيبُهُ مُطَمَّاً وَلَا نَصَبُّ وَلا مَحْمَصَةُ فِي سَبِيلِ اللَّهِ وَلا يَطَنُونَ مَوْطِئًا يَغِيظُ الْصَّفَارَ وَلَا يَنَالُونَ مِنْ عَدُو نَتَيْلًا إِلَّا كُتِبَ لَهُم يِهِ عَمَلُ صَلِحٌ أَجْرَ عَمَلُ صَلِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ

وَلاَيْنِفِقُونَ نَفَقَةُ صَغِيرَةً وَلَاكَبِيرَةً وَلاَيَقَطْعُونَ وَادِيًا إِلَّاكُتِبَ لَهُ مِّ لِيَجْزِيَهُمُ ٱللَّهُ أَحْسَنَ مَاكَانُواْ يَعْمَلُونَ ۞

And what is forbidden as regards telling of lies.

[:] تعالى (V.9:119) The Statement of Allâh

 $^{^{\}prime}\text{O}$ you who believe! Be afraid of Allâh, and be with those who are true (in words and deeds). $^{\prime}$ (V.9:119).

a) Narrated 'Abdullâh د صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujûr (i.e. wickedness - evil-doing), and Al-Fujûr leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allâh." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.116).

b) Narrated Abu Hurarirah على عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.117).

c) Narrated Samurah ibn Jundub زصنى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "I saw (in a dream) two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.118).

^{[2] (}V.9:120) Muhsinûn: Doers of good, i.e. those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the Sunnah (legal ways) of Allâh's Messenger, Muhammad مسلى الله عليه وسلم.

their good deeds according to the reward of their best deeds which they did in the most perfect manner). [1]

122. And it is not (proper) for the believers to go out to fight (*Jihâd*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allâh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at

﴿وَمَاكَانَ ٱلْمُؤْمِنُونَ لِيَسْفِرُواْ كَافَةً فَلُولَا نَفَرَمِن كُلِّ فِرْفَةِ مِنْهُمُّ طَابِّفَةٌ لِيَّنَفَقَهُواْ فِي ٱلدِّينِ وَلِيُسْذِرُواْ فَوَمَهُمْ إِذَا رَجَعُواْ اِلْنِهِمْ لَعَلَّهُمْ يَتَحْذَرُونَ ۞

يَّتَأَيُّهُا الَّذِينَ ءَامَنُواْقَائِيلُواْ الَّذِينَ يَلُونَكُمْ مِّنَ الْكُفَّادِ وَلْيَجِـدُواْ فِيكُمْ غِلْظَةٌ وَاعْلَمُوَّا أَنَّ اللَّهُ مَعَ الْمُثَقِينَ ۞

وَإِذَامَآ أُنْزِلَتَ سُورَةٌ فَمِنْهُ مِمَّن يَـقُولُ أَيَّكُمْ زَادَتُهُ هَنذِهِ ٓ إِيمَنْنَا فَأَمَّا الَّذِينَ ءَامَنُواْ فَزَادَتُهُمْ إِيمَنَا وَهُمْ يَسْتَبْشِرُونَ ۖ

وَأَمَّا الَّذِينَ فِي قُلُوبِهِ مِمَّرَضٌ فَإَدَنَّهُمْ رِجْسًا إِلَىٰ رَبِي اللَّهِ مِنْ اللَّهِ مُ اللَّهُ وَمُناوُلُونَ اللَّهُ مُنافِدًا وَهُمْ مُ كَنفِرُونَ اللَّهِ مُنافِدًا وَهُمْ مُ كَنفِرُونَ اللَّهِ مُنافِدًا وَهُمْ مُ اللَّهُ مُنافِدًا وَهُمْ مُنافِدًا وَنفُودًا وَهُمْ مُنافِدًا وَهُمْ مُنافِدًا وَهُمْ مُنافِدًا وَهُمُ مُنافِدًا وَهُمْ مُنافِدًا وَهُمْ مُنافِدًا وَهُمْ مُنافِقًا وَهُمْ مُنافِقًا وَهُمْ مُنافِعًا وَمُنافِعًا وَهُمْ مُنافِعًا وَنفُودُ وَهُمُ وَاللَّهُ وَمُنافِعُ وَمُنافِعُ وَمُنافِعُ وَمُنافِعًا وَمُنافِعًا وَمُنافِعًا وَمُنافِعًا وَمُنافِعُ وَمُنافِعُ وَمُنافِعًا وَمُنافِعُ وَمُنافِعًا وَمُنافِعًا وَمُنافِعُ وَمُنافِعًا وَمِنافِعًا وَمِنْ مُنافِعًا وَنَافًا وَمُنافِعًا وَمِنافِعًا وَمِنافِعًا وَمُنافِعًا ومُنافِعًا ومُنافِعً ومُ

أَوْلَا يَرَوْتَ أَنَّهُ مُرُيُفَ تَنُوْتَ فِي كُلِ عَامِ مَّرَّةً أَوْمَزَّتَيْنِ ثُخَّ لَا يَـتُوبُونَ وَلَاهُمْ يَـنَّكَوُونَ ۞

وَإِذَامَآ أُنزِلَتْ سُورَةٌ نَّظَرَ بَعُضُهُمْ إِلَىٰ بَعْضٍ

^[1] (V.9:121): a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islâm sincerely.

Narrated Abu Sa'îd Al-Khudrî رضى الله عليه رسلم. Allâh's Messenger صلى الله عليه رسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (Sahîh Al-Bukhârî, Vol.1, Hadîth No. 40A)

Narrated Abu Hurairah رضي الله عنه said, "If anyone of you improves (follow strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40B)

one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come to you a Messenger (Muhammad صلی الله علیه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلی is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلی الله علیه وسلم is) full of pity, kind, and merciful.

129. But if they turn away, say (O Muhammad صلى): "Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."

هَلْ يَرَىٰكُم مِّنْ أَحَدِثُمَّ اَنصَرَفُوْاُصَرَفَ اللَّهُ قُلُوبَهُم بِأَنْهَمُ قَوْمٌ لَآيِفَ فَهُونَ ۞

لَقَدْحَآءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُو عَزِينُ عَلَيْهِ مَاعَيْتُمْ حَرِيضٌ عَلَيْكُمْ بِٱلْمُؤْمِنِينَ رَهُ وثُّ رَحِيهٌ ۞

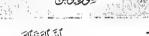
فَإِن تَوَلَّوْاْ فَقُـُلْحَشِيَ اللَّهُ لَآإِلَهُ إِلَّاهُوَّ عَلَيْهِ تَوَكَّلُتُّ وَهُوَرَبُ ٱلْمَـرَشِ ٱلْفَظِيرِ ۞

Sûrat Yûnus (Jonah) X

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) Al-Hakîm. [2]

2. Is it a wonder for mankind that We have sent Our Revelation^[3] to a man from among themselves (i.e. Prophet Muhammad مسلم الله عليه وسلم (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of



الرْيْكَ ءَايَتُ ٱلْكِتَ الْكِتَ الْكِيدِ ۞

أَكَانَ لِلنَّاسِ عَجَّااَنْ أَوْحَيْنَا إِلَى رَجُلِ مِنْهُمُ أَنْ أَنذِرِ النَّاسَ وَبَشِيرِ الَّذِينَ ءَامَنُوْ أَنَّ لَهُمْ قَدَمَ صِدْقِ عِندَرَيِهِ مُّ قَالَ الْكَانِدُونِ إِنَّ هَذَا

^[1] (V.9:129) See the footnote of (V.3:173).

(V.10:2) See the footnote of (V.4:163).

^[2] (V. 10:1) Al-Hakîm: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and gave them from Hell.

Allâh and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad صلى الله عليه and the Qur'ân)!

- 3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?
- 4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.
- 5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.
- **6.** Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allâh, and fear Him much.
- 7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.),
- **8.** Those, their abode will be the Fire, because of what they used to earn.

لَسَحِرٌ مُبِينُ ٥

ٳڹۜڒڽؘۜػؙۄؙٲڛؙٞۉٲڶۘۮؽڂؘڷڨٙٵڶۺۜٮؘڡؘۅٛڹؚۅۘۛڷٲٲٚۯۻٙڣۣڛؾۧۜۉ ٲؽٙٳۄؿؙؗؠۧٲۺٮٙۅؘؽۼڶ۩ٞڰۄ۫ۺۣؖؽڔۜؿۯؙٲڵٲؿۧڒؖؠٙٵڡڹ ۺؘڣۣڽۼٳڵؖٳ؞ؽؙؠڠڋٳڐڹۄ۠؞ۮؘڸۣڡٛۓؙڔٞٱۺٞٲۯڹۘٛٛڰؗۄ ڣؘٲۼۘڽؙۮؙۏؙٛٲڶڬڒؾؘۮڴۯؽ۞

إِلَيْهِ مَرْجِعُكُمْ بَمِيعَاً وَعْدَاللّهِ حَقًا ۚ إِنَّهُ وَيَبْدَؤُا ٱلْخَلْقَ ثُوَيَّعِيدُهُ وَلِيَجْزِى ٱلَّذِينَ عَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ بِٱلْقِسْطِ وَالَّذِينَ كَعَرُواْ لَكُوْرُسُولَ مِنْ مَمِيدِ وَعَذَاكُ أَلِيمُ بِمَاكَانُواْ يَكُفُرُونَ ۞

هُوَالَّذِي جَعَلَ الشَّمْسَ ضِيئَةَ وَالْقَمَرَ فُوْلَا وَقَدَّرَهُ. مَنَازِلَ لِتَعْلَمُواْ عَدَدَ السِّنِينَ وَالْمِسَابُّ مَاخَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّدُ الْآيَنَةِ لِقَوْمِ يَعْلَمُونَ ۞

إِنَّ فِ ٱخْتِلَفِ ٱلَّتِلِ وَٱلنَّهَارِ وَمَاخَلَقَ ٱللَّهُ فِي السَّمَوَتِ وَٱلْأَرْضِ لَآلِئِكِ لِقَوْمِ يَتَّقُونَ ۞

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَاوَرَضُواْ بِالْخَيْوَ الدُّيْنَا وَآَعْلَمَأَنُواْ بِهَا وَالَّذِينَ هُمْ عَنْ ءَايَدِتَنا عَنِهِ لُونَ ۞

أُوْلَيْكَ مَأْوَنِهُمُ ٱلنَّارُ بِمَاكَانُواْ يَكْسِبُونَ ٥

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- 9. Verily, those who believe, [1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).
- 10. Their way of request therein will be Subhânaka Allâhumma (Glory to You, O Allâh!) and Salâm (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabb-il-'Âlamîn [All praise and thanks are Allâh's, the Lord of 'Alamîn (mankind, jinn and all that exists)].
- 11. And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (Tafsîr At-Tabarî)
- 12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to Musrifûn[2] that which they used to do.
- 13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are Mujrimûn (disbelievers, polytheists, sinners, criminals).
- 14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.
- 15. And when Our clear Verses are recited to them, those who hope not for

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ يَهْدِيهِمْ رَبُّهُم بإيمَانِهِمُ تَجَرى مِن تَحْتِهِمُ ٱلْأَنْهَارُ فِي جَنَّاتِ ٱلنَّعِيمِ ٦ دَعُولِهُ مِن عَاسُبَ حَلِنَكَ ٱللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَنُوْوَءَ اخِرُدَعُولِهُمْ أَنِ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ ٢

* وَلَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُم بٱلْخَيْرَلَقُصِيَ إِلَيْهِمْ أَجَلُهُمْ فَنَذَرُ ٱلَّذِينَ لَاسَرْجُهُ نَ لِقَاءَنَا فِي طُغْيَكِنِهِمْ يَعْمَهُونَ ١

وَإِذَا مَسَ ٱلْإِنسَانَ ٱلضُّرُّ دَعَانَ الْجَنْبِهِ عَ أَوْ قَاعِدًا أَوَّ قَابَيمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّ هُو مَرَّكَأُن لَّهُ يَدْعُنَآ إِلَىٰ صُرِّر مَّسَّهُ وكَذَلِكَ نُيِّنَ لِلْمُسْرِفِينَ مَا كَانُواْ يَعْمَلُونَ ۞

وَلَقَدُ أَهۡ لَكُنَّا ٱلۡقُرُونَ مِن قَبۡلِكُمُ لَمَّا ظَلَمُواْ وَجَآءَتُهُمْ رُسُلُهُم بِٱلْبَيْنَاتِ وَمَاكَانُواْ لِيُؤْمِنُواْ كَذَالِكَ نَجْزي ٱلْقَوْمَ ٱلْمُجْرِمِينَ ٣

> تُرَّجَعَلْنَاكُمُ خَلَبَفَ فِي ٱلْأَرْضِ مِنْ بَعْدِهِمْ لْنَنظُ كَيْفَ تَعْمَلُونَ ١

> وَإِذَا تُتَا عَلَيْهِمْ ءَايَا تُنَابَيّنَتِ قَالَ ٱلَّذِيرِ بِ

^{[1] (}V.10:9) Who believe in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) — Islâmic Monotheism.

^{[2] (}V.10:12) Musrifûn: Those who denied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad صلی الله علیه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

- 16. Say (O Muhammad صلى الله عليه وسلم):
 "If Allâh had so willed, I should not have recited it to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"
- 17. So who does more wrong than he who forges a lie against Allâh or denies His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujrimûn (criminals, sinners, disbelievers and polytheists) will never be successful!
- 18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!
- 19. Mankind was but one community (i.e. on one religion Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed about [1].
- 20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."
- 21. And when We let mankind taste mercy after some adversity has afflicted them, behold!

لَايَرْجُونَ لِقَاءَنَا أَنْتِ يِقُرُوانِ غَيْرِهَا ذَا أَوْبَدِلْهُ قُلْمَا يَكُونُ لِى أَنْ أُبَدِلُهُ مِن تِلْقَابِي نَشْيِيٍّ إِنْ أَتَّرِعُ إِلَّا مَا يُوحَى إِلَيٍّ إِنِّ أَخَافُ إِنْ عَصَيْتُ رَبِّ عَذَابَ يَوْمٍ عَظِيرٍ ۞

قُل لَّوْشَاءَ اللَّهُ مَا تَلَوَّتُهُ وَعَلَيْكُمْ وَلَآ أَدْرَلْكُم بِهِ عَفَدَّ لَمِثْتُ فِيكُمْ عُمُرًا يِّن قَبْلِيَّةً أَفَلًا نَعْقِلُونَ ۞

فَمَنْ أَظْلَوُمِمَّنِ ٱفْتَرَىٰعَلَىٰ ٱللَّهِ كَذِبًا أَوْكَذَبَ بِعَائِنَةٍ ۚ إِنَّـهُ لَا يُفْلِحُ ٱلْمُجْرِمُونَ ۞

وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لَا يَضُرُّهُ مَ وَلَا يَنفَعُهُمُ وَيَقُولُونَ هَنُولُا شَفَعُونُنَا عِندَاللَّهِ قُلْ اَتُنَيِّنُونَ اللّهَ بِمَا لَا يَعْلَمُ فِي السَّمَوَتِ وَلَا فِي الْأَرْضِ سُبْحَانهُ وَتَعَلَىٰ عَمَّا يُشْرِكُونَ هِ وَمَاكَانَ النَّاسُ إِلَّا أُمَّةً وَحِدَةً فَأَخْتَلَفُولُ وَمَاكَانَ النَّاسُ إِلَّا أُمَّةً وَحِدَةً فَأَخْتَلَفُولُ

فِيمَا فِيهِ يَخْتَلِفُونَ ١

وَيَــُهُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ ۚ اَيَــُهُ مِّنَ رَّبِيَّةً ۚ فَقُلُ إِنَّمَا ٱلْفَيْبُ لِلَّهِ فَأَنتَظِئُرُوۤاْ إِنِّى مَعَكُمِیِّنَ الْمُنتَظِينَ۞

وَإِذَآ أَذَقْنَا ٱلنَّاسَ رَحْمَةً مِّنْ بَعْدِ ضَرَّآءَ مَسَّتَهُمْ إِذَا

^{[1] (}V.10:19) Narrated Abu Hurairah رضنى الله عنه وسلم : The Prophet صنلى الله عليه وسلم said, "Every child is born on Al-Fitrah [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (Sahîh Al-Bukhârî, Vol.2, Hadîth No.467). [See also the Qur'ân, Verse 30:30]

They take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.[1]

- 22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful." [2]
- 23. But when He delivers them, behold! They rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your ownselves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.
- 24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified. and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.
- 25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

لَهُمِ مَّكُرٌ فِي عَايَاتِنَأْقُل ٱللَّهُ أَسْرَعُ مَكُرًّا إِنَّ رُسُلَنَا يَكُنُهُنَ مَا تَمَكُرُونَ ١

هُوَالَّذِي يُسَيِّزُكُمْ فِي الْبَرِّواَلْبَحْرِّحَقَّىٰ إِذَا كُنْتُمْ فِي ألفُلُكِ وَجَرَيْنَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُواْ بِهَاجَآءَتْهَا رِيْحُ عَاصِفٌ وَجَاءَهُمُ ٱلْمَوْجُ مِنكُلِّ مَكَانِ وَظَنْواً أَنَّهُمْ أُحِطَ بِهِمْ دَعَوُ أَاللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ لَينَ أَنْجَيْتَنَامِنْ هَاذِهِ وَلَنَّكُونَنَّ مِنَ ٱلشَّلِكِينَ

فَلَمَّآ أَلْجَنَاهُمۡ إِذَاهُمُ يَبْغُونَ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقُّ يَتَأَيُّهُا ٱلنَّاسُ إِنَّمَا بَغْيُكُو عَلَىٓ أَنفُسِكُمٌّ مَّتَنعَ ٱلْحَيَوٰةِ ٱلدُّنِيَّاثُمَّ إِلَيْمَامَرْجِعُكُمْ فَنُنِيَّتُكُمْ بِمَاكْتُتُمْ تَعَمَلُونَ ٢

إِنَّمَامَثُلُ الْحُمَّةِ ٱلدُّنْبَاكَمَاءِ أَنْزَلْنَهُ مِنَ ٱلسَّمَاءِ فَأَخْتَلَطَ بِهِ عَنَبَاتُ ٱلْأَرْضِ مِمَّا يَأْكُلُ ٱلنَّاسُ وَٱلْأَنْعَلُوحَتَّىٰ إِذَآ أَخَذَتِٱلْأَرْضُ رُخُرُفِهَا وَٱزَيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُ مُ قَادِرُونَ عَلَيْهَا أَتَكَا أَمُّرُا لِيُلَّا أَوْنَهَازًا فَجَعَلْنَهَا حَصِدًا كَأَن لَّمْ تَقْنَ بِٱلْأَمْسِ كَذَٰلِكَ نُفَصِّلُ ٱلْآيِكِةِ لِقَوْمِ سَقَكَّرُونَ ٢

وَأُلَّهُ يَدْعُوٓاْ إِلَىٰ دَارِ ٱلسَّلَامِ وَيَهْدِي مَن يَشَآءُ إِلَىٰ صِرَطِ مُسْتَقِيمِ 🚳

^[1] (V.10:21) See the footnote (B) of (V.6:61). ^[2] (V.10:22): See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to a Straight Path.

- 26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.
- 27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.
- 28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." Then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship,"
- 29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."
- 30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful Maulâ (Lord), and their invented false deities will vanish from them.
- 31. Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

* لِّلَّذِينَ أَحْسَنُوا ٱلْحُسْنَى وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَاذِلَةً أَوْلَتِكَ أَصْحَابُ ٱلْجَنَّةِ هُمْ فيقاخَلدُونَ 📆

وَٱلَّذِينَ كَسَبُوا ٱلسَّيِّعَاتِ جَزَآءُ سَيِّعَةٍ بِمِثْلِهَا وَتَرْهَفُهُمْ ذِلَّةٌ مَّالَهُم مِّنَ ٱللَّهِ مِنْ عَاصِيُّوكَأَنَّمَا أُغْشِيتَ وُجُوهُهُ مُقِطَعًا مِنَ ٱلَّيْلِ مُظْلِمًا أَوْلَتِكَ أَصْعَكُ ٱلتَّارِّهُمْ فِيهَا خَلِدُونَ ۞

وَيَوْمَ نَحْشُرُهُمْ جَمِيعَا ثُرَّنَقُولُ لِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ وَشُرِّكَا فُرُخُ فَزَيَّلْنَا بَيْنَهُ مُرِّوقًالَ شُرَكَا وُهُم مَّاكُنْتُمْ إِيَّانَا تَعَيُدُونَ ٨

فَكَفَى بِٱللَّهِ شَهِيدًا ابْيَنْنَا وَبَيْنَكُمْ إِن كُنَّاعَنْ عِيَادَتِكُو لَغَيْفِلِينَ ١

هُنَالِكَ تَبَلُواْ كُلُّ نَفْيِسِ مَّاَ أَسْلَفَتُ وَرُدُّواً إِلَى اللَّهِ مَوْلَنَهُمُ ٱلْمُوَّ وَضَلَّ عَنْهُ مِمَّاكَانُولَيَقْ مَرُونَ ﴿

قُلْ مَن يَبِرْزُقُكُمْ مِنَ السَّمَايَةِ وَٱلْأَرْضِ أَمَّن يَمْلِكُ ٱلسَّمْعَ وَٱلْأَبْصَلَرَوَمَن يُخْبِحُ ٱلْحَيَّمِنَ ٱلْمَيِّتِ وَيُخْبِحُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَمَن يُدَيِّرُ ٱلْأَمْرَ ۚ فَسَيَقُولُونَ ٱللَّهُ ۚ فَقُلْ أَفَلَا تَتَقُونَ ١

- **32.** Such is Allâh, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?
- 33. Thus is the Word of your Lord justified against those who rebel (disobey Allâh) that they will not believe (in the Oneness of Allâh and in Muhammad مسلى الله عليه وسلم as the Messenger of Allâh).
- 34. Say: "Is there of your (Allâh's so-called) partners one that originates the creation and then repeats it?" Say: "Allâh originates the creation and then He repeats it. Then how are you deluded away (from the truth)?"
- 35. Say: "Is there of your (Allâh's so-called) partners one that guides to the truth?" Say: "It is Allâh Who guides to the truth. Is then He Who guides to the truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? Then, what is the matter with you? How judge you?"
- 36. And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Knower of what they do.
- 37. And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation)^[1] which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. the laws decreed for mankind) wherein there is no doubt from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).
- على 38. Or do they say: "He (Muhammad الله عليه وسلم) has forged it?" Say: "Bring then a Sûrah (chapter) like it, and call upon whomsoever you can besides Allâh, if you are truthful!"

فَذَالِكُمُ اللَّهُ رَبُّكُمُ الْحَقُّ فَمَاذَابَعَدَ الْحَقِّ إِلَّا ٱلضَّلَاً ۚ فَأَنَّ تُصْرَفُونَ ۞

كَذَاكِ حَقَّتْ كِلِمَتُ رَبِكَ عَلَى ٱلَّذِينَ فَسَـ ثُوَّا ٱنَّهُمُ ﴿ كَانُوْمِـتُونَ۞

قُلْ هَلْ مِن شُرَكَآ إِكُمْ مَن يَبَدَ وُاللَّفَاقَ ثُمَّ يُعِيدُهُۥوَّلِ التَّذيَنَدَوُّا الْخَلْقَ ثُمَّ يُعِيدُهُۥ قَائَنَ ثُوْفَكُونَ۞

فُلْهَلْمِن شُرُكَاَيَكُمْ مِّن يَهْدِيّ إِلَى الْمُثَيِّقُ فِي اللَّهُ يَهْدِى لِلْحَقِّ أَفَصَن يَهْدِيّ إِلَى الْمُقِيِّ اَحَقُّ أَن يُتَبَّعَ أَضَ لَا يَهِدِيّ إِلَّا أَن يُهْدَىً مِّنَا الْمُرْكِيْف تَحْمُون ﴾

وَمَايَتَيْعُ أَحْثَرُهُمْ إِلَّاظَنَّأَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ ٱلْخُتِّ شَيْئًا إِنَّ اللَّهَ عَلِيمُ إِمِنَا يَفْعَلُونَ ۞

وَمَاكَانَ هَذَا الْقُرَّوَانُ أَن يُفَتَرَىٰ مِن دُونِ اللَّهِ وَلَئِكِن تَصْدِيقَ الَّذِى بَيْنَ بَدَيْدِ وَنَفْصِيلَ ٱلْكِتْبِ لَارَيْبَ فِيهِ مِن ذَيِّ ٱلْمَالِمِينَ۞

أَمْ يَقُولُونَ اَفْتَرَنَكُهُ قُلْ فَأَنُواْ يِسُولَةِ مِثْلِهِ وَاَدْعُواْ مَنِ ٱسْتَطَعْتُرُضِ دُونِ اللّهِ إِن كُنتُرُصَلِاقِينَ ۞

^{[1] (}V.10:37) Narrated Abu Hurairah رضى الله عله The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.379).

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- 39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers)!
- **40.** And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is Best Knower of the *Mufsidûn* (evil-doers, liars).
- 41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"
- **42.** And among them are some who listen to you, but can you make the deaf to hear even though they apprehend not?
- 43. And among them are some who look at you, but can you guide the blind even though they see not?
- **44.** Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.
- 45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.
- 46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die still to Us is their return, and moreover, Allâh is Witness over what they used to do.
- 47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

بَلْكَذَّبُواْيِمَالَّرَيُحِيطُواْيِعِلْمِهِ وَلَمَّايَأْتِهِمْ تَأْوِيلُهُۥ كَذَلِكَ كَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ فَٱنظُرْكَيْفَ كَانَ عَقِيَةُ ٱلظَّلِمِينَ ۞

وَمِنْهُرَمَّن يُؤْمِنُ بِدِء وَمِنْهُ مِمَّن لَا يُؤْمِنُ بِدِّء وَرَبُّكَ أَعْلَرُ بِالْمُفْسِدِينَ ۞

ۅٙڶۣۯۘڴؘڎؘٷٷڡؙڨؙڶڸٞ؏ٙڝٙڸۣۉٙڲڴؙؗۅٛۘ۬ڝٙڵؙڴؖؖۜ۠ٲؘۺؗڎؠٙڔۣيۧٷڹٙ ڝؚڡٙٲٲۼٛڝؘڵؙٷٲؘڹ۠ؠؚٙؿٙ؞ٞ۠ڡۣڝۜٵؘڡؘڠڝؘڶؙۅڗۦ۞

وَمِنْهُ مِنَ يَسْتَمِعُونَ إِلَيْكُ أَفَأَنَتَ تُسْمِعُ ٱلصُّمَّ وَوَمِنْهُ مِنَ السُّمَّ وَوَلَا اللهُ الل

وَمِنْهُمْ مَّن يَنظُوْ إِلَيْكَ أَفَأَنتَ تَهْدِى ٱلْمُعْنَ وَلَوْكَانُواْ لَايْتِصِرُونَ ۞

إِنَّ اللَّهَ لَا يَظَالِمُ النَّاسَ شَيَّنَا وَلَكِنَّ النَّاسَ أَنفُسَ هُمْ يَظْلِمُونَ۞ وَيَوْمَ يَضْفُرُهُمْ كَأَن لَّمَ يَلْمَثُواْ إِلَّاسَاعَةَ مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمُ مُّوقَدَّ خَسِرًا لَذِينَ كَذَّبُواْ بِلِقَاءَ اللَّهِ وَمَاكَانُواْ مُهْ تَدِينَ۞

وَإِمَّانُرِيَنَّكَ بَعْضَ ٱلَّذِي نَفِدُهُمْ أَوْنَتَوَقَّيَنَّكَ فَإِلَيْنَا مَرِّحِهُهُمْ ثُمَّالَتَهُ شَهِيدُّعَلَىٰمَايَفْعَلُونَ ۞

وَلِكُلِّ أُمَّلَةِ رَّسُولٌ فَإِذَاجَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُم بِٱلْقِسْطِ وَهُمْ لَا يُظَامُونَ ۞

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allâh may will. For every Ummah (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (Tafsîr Al-Qurtubî).

- 50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the Mujrimûn (disbelievers, polytheists, sinners, criminals) hasten on ?"
- 51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"
- 52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (aught) save what you used to earn?"
- ملى And they ask you (O Muhammad) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"
- 54. And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it would not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them. [1]
- 55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

وَيَقُولُونَ مَتَىٰ هَذَا ٱلْوَعْدُ إِن كُنتُمْ صَيدقين ٢

قُل لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلِانَفْعًا إِلَّا مَاشَاءَ ٱلدَّيُّةُ لِكُلِّ أُمَّةِ أَجَلُ إِذَا عِنَّهَ أَجِلُهُمْ فَلَاسَتِ عَجْ وَنَ سَاعَةً وَلَاسَتَقَدِمُوذَ ١

> قُلْ أَرَءَ يَتُعُرُ إِنْ أَمَّاكُمْ عَذَابُهُ وبَيَدًا أَوْنِهَا رَا مَّاذَايَسَتَعْجِلُ مِنْهُ ٱلْمُجْرِمُونَ ٥

أَثُمَّ إِذَا مَا وَقَعَ ءَا مَنتُم بِدِّيَّ ءَ ٱلْكَنَ وَقَدْ كُنْتُم بِهِ ِـ تَسْتَعْجِلُونَ 🕝

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُواْ دُوقُولًا عَذَابَ ٱلْحُلِّدِ هَلْ تُجْزَوْنَ إِلَّالِمَا كُنتُو تَكْسِبُونَ ١

* وَيَسْ تَبْيُعُونَكَ أَحَقُّ هُوَّ قُلْ إِى وَرَبِّى ۖ إِنَّهُ وَلَحَقُّ وَمَآأَنتُم بِمُعْجِزِينَ ٥

وَلَوْأَنَّ لِكُلِّ نَفْسِ ظَلَمَتْ مَافِي ٱلْأَرْضِ لَا فُتَدَتْ بِيُّد وَأَسَرُّواْ ٱلنَّدَامَةَ لَمَّا رَأُوْاٱلْعَـذَابِّ وَقُضِي بَيْنَهُم بَٱلْقِسُطِ وَهُمْ لَا يُظْلَمُونَ ٥

أَلَا إِنَّ يِلَّهِ مَا فِي ٱلسَّمَوٰ إِنَّ وَٱلْأَرْضُّ أَلَا إِنَّ وَعُدَاللَّهِ حَقُّ وَلَكِنَّ أَكُثَّرُهُمْ لَا يَعْلَمُونَ ٥

^{[1] (}V.10:54) See the footnote of (V.3:91).

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, - guidance and mercy (explaining lawful and unlawful things) for the believers.

- 58. Say: "In the Bounty of Allâh, and in His Mercy (i.e. Islâm and the Our'an): therein let them rejoice." That is better than what (the wealth) they amass.
- to صلى الله عليه وسلم 59. Say (O Muhammad these polytheists): "Tell me, what provision Allâh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad صلى الله عليه وسلم): "Has Allâh permitted you (to do so), or do you invent a lie against Allâh?"
- 60. And what think those who invent a lie against Allah, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allâh is full of Bounty to mankind, but most of them are ungrateful.
- مىلى الله 61. Neither you (O Muhammad do any deed nor recite any portion (عليه وسلم of the Qur'an, - nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (Tafsîr At-Tabarî).
- 62. No doubt! Verily, the Auliya' of Allah si.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which he has

هُوَيُحَى ، وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ٥

تَنَاتُهُا النَّاسُ قَدْحَاءَ تَكُو مَّوْعِظَةٌ مِن زَّبِّكُمْ وَشِفَآهٌ لِمَافِ ٱلصُّدُورِ وَهُدَى وَرَحْمَةٌ لَلْمُؤْمِنِينَ ٢

قُلْ بِفَضِّيلِ ٱللَّهِ وَبِرَحْمَتِهِ عَ فِيلَالِكَ فَلْيَفْرَحُواْهُوَخَيِّرٌ مِّمَّا يَخْمَعُونَ @

قُلْ أَرَءَ سُهُم مَّا أَنَّ لَ اللَّهُ لَكُم مِّن يُرْقِ فَجَعَلْتُ مِينَهُ حَرَامًا وَحَلَلًا قُلْ ءَآلِلَهُ أَذِنَ لَكُمُّ أَمْ عَلَى ٱللَّهِ تَفْتَرُونَ ٥

وَمَاظِنُ ٱلَّذِينِ بَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ يَوْمَ ٱلْقَدَامَةُ إِنَّ ٱللَّهَ لَذُو فَضْلِ عَلَى ٱلنَّاسِ وَلَكِئَ أَحْتُرُهُمْ لَا يَشْكُرُونَ ١

وَمَاتَكُونُ فِي شَأْنِ وَمَاتَتَكُواْمِنْهُ مِن قُرْءَانٍ وَلَاتَقْمَالُونَ مِنْ عَمَلِ إِلَّاكُنَّا عَلَيْكُو شُهُودًا إِذْ تُفِيضُونَ فِيةً وَمَا يَعَرُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةِ ف ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآءِ وَلَاّ أَصْغَرَمِن ذَالِكَ وَلاَ أَكْبَرُ إِلَّا فِي كِتَابُ مُّبِينَ ١

أَلاَ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَاخَوْنٌ عَلَيْهِمْ وَلَاهُمْ

forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve [1]

- 63. Those who believed (in the Oneness of Allâh - Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).
- **64.** For them are glad tidings, in the life of the present world [12] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme success.
- 65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.
- 66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.
- 67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayât (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

ٱلَّذِيرِ عَامَنُهُ أُوكِ انْهُ أَنتَ عُورِ عَلَى اللَّهِ اللَّهِ مِنْهُ أَنْ اللَّهُ عَلَى اللَّهُ

لَهُ مُ ٱلْبُشْرَكِ فِي ٱلْحَيَوْةِ ٱلدُّنْيَا وَفِ ٱلْآخِرَةُ لَا تَتَدِيلَ لِكَالِمَاتِ ٱللَّهُ ذَالِكَ هُوَ ٱلْفَةُ ذُ ٱلْمَظِيدُ ١

وَلَا يَحْهُ نِكَ قَوْلُهُمُّ إِنَّ ٱلْعِبَّ ةَ لِلَّهِ حَمِهِ هُوَالسَّمِيعُ ٱلْعَلِيمُ الْمُ

أَلَاإِنَّ بِلَّهِ مَن فِ ٱلسَّمَوَاتِ وَمَن فِ ٱلْأَرْضُّ وَمَايَتَ بِعُ ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ شُرَكَآءًإِن يَتَّبِعُونَ إِلَّالظَّنَّ وَإِنَّ

هُوَ ٱلَّذِي جَعَلَ لَكُهُ ٱلَّذَلَ لِتَسْكُنُواْفِ وَٱلنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيِكَ لِلْعَالِيَةِ لِقَوْمِ يَسْمَعُونَ ۞

⁽V.10:62) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.400).

^[2] (V.10:64) a) Narrated Abu Hurairah رضي الله عليه وسلم اله عليه وسلم heard Allâh's Messenger صلى الله عليه وسلم "Nothing is left of النبوة An-Nubuwwah (Prophethood) except Al-Mubashshirât." They asked, "What are Al-Mubashshirât?" He replied, "The true good dreams (that convey glad tidings).". (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119).

said: "The (good) صناى الله عليه رسلم Allâh's Messenger رضى الله عنه said: "The dream of a faithful believer is a part of the forty-six parts of An-Nubuwwah (Prophethood)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 117).

- 68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.
- 69. Say: "Verily, those who invent a lie against Allâh will never be successful"—
- 70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, deny His Messengers, deny and challenge His Ayât (proofs, signs, verses, etc.)].
- 71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard for you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.
- 72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."
- 73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our Ayât (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.
- 74. Then after him We sent Messengers to their people. They brought them clear proofs.

قَ الُواْ اَتَّخَذَ اللَّهُ وَلَـكَ أَسُبْحَنَهُ مُّ هُوَالْغَنِيُّ لَهُ مَافِى السَّمَوَتِ وَمَافِى ٱلْأَرْضُ إِنْ عِندَكُم قِن سُلْطَانِ بِهَا ذَأَ أَتَ تُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿

قُلْ إِنَّ ٱلَّذِينَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ لَايُفْلِحُونَ ۞ مَتَعٌ فِي ٱلدُّنْيَ الثُمَّ إِلَيْنَا مَرْجِعُهُمُ مَرْثُمَّ نُذِيفُهُمُ ٱلْمَذَابَ ٱلشَّدِيدَ بِمَاكَ انْوَأْيَكُفُرُونَ ۞

* وَاتْلُ عَلَيْهِ مْ نَبَأَ أُوجِ إِذْقَالَ لِقَوْمِهِ يَقَوْمِ إِن كَانَ كَبُرُ عَلَيْهُمْ مَقَامِى وَتَذْكِيرِي بِعَايَتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْهُمُواْ أَشَرُكُوْ وَشُرَكَا مَثُرُ ثُوْلَا يَكُنْ أَمْدُكُمْ عَلَيْكُمْ عُمَّقَةً ثُورٌ اقْضُوَا إِلَىَّ وَلَا تُنْظِرُونِ ۞

فَإِن نَوَلَيْتُ مُوَمَاسَأَلْتُكُومِّنَ أَجَرٍّ إِنْ أَجْرِيكَ إِلَّاعَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۞

فَكَذَبُوهُ فَنَجَيْنَهُ وَمَن مَعَهُ وفِي الْفُلْكِ وَجَعَلْنَهُمْ خَلَتِهَ وَأَغْرَقْنَا الَّذِينَ كَذَبُواْ بِعَايَتِنَّا فَانْظُرْكِيَفَكَانَ عَقِيَةُ الْهُنذيينَ ۞

تُمَّ بَعَثْنَا مِنْ بَعْدِهِ ورُسُلًا إِلَى قَوْمِهِمْ فَجَآءُوهُم

^[1] (V.10:68) See the footnote of (V.6:101).

Part 11

but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allâh and disobey Him).

- 75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our Ayât (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a Mujrimûn (disbelievers, sinners, polytheists, criminals) folk.
- 76. So when came to them the truth from Us, they said: "This is indeed clear magic."
- 77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."
- 78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"
- 79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."
- 80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"
- 81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allâh will surely make it of no effect. Verily, Allâh does not set right the work of Al-Mufsidûn (the evil-doers, corrupters).
- 82. "And Allâh will establish and make apparent the truth by His Words, however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate (it)."
- 83. But none believed in Mûsâ (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them;

بِٱلْبَيِّنَاتِ فَمَاكَانُوْلِيُوْمِنُواْبِمَا كَذَبُواْبِهِ مِن قَبْلُ كَذَالِكَ نَطْبَعُ عَلَىٰ قُلُوبِ ٱلْمُعْتَدِينَ ٢

ثُمَّرَ بَعَثْنَا مِنْ بَعْدِهِمِمُّوسَىٰ وَهَدُّونَ إِلَىٰ فِـرْعَوْنَ وَمَلَا يُهِ عِنَا يَا يَنَا فَأَسْتَكُبَرُواْ وَكَانُواْ قَوْمًا مُجْرِمِينَ 🚳

فَلَمَّا جَلَّهُ هُمُ ٱلْحُقُّ مِنْ عِندِنَا قَالُوٓا إِنَّ هَذَا لَسِحْرُمُبِينٌ ١٠٠ قَالَمُوسَىٰٓ أَتَقُولُونَ لِلْحَقِّ لَمَّاجَاءَكُمُّ أَسِحْرُهَاذَا وَلَا يُفْلِحُ ٱلسَّاحِرُونَ ١

قَالُوٓ الْحِنْقَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ ءَابَلَهَنَا وَيَكُونَ لَكُمَا ٱلْكِبْرِيَاءُ فِي ٱلْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ۞

وَقَالَ فِرْعَوْنُ ٱنْتُونِي بِكُلِّ سَحِرٍ عَلِيمٍ ١

فَلَمَّا لِمَا أَنْ أَلْشَحَرَةُ قَالَ لَهُم مُوسَىٰ أَلْقُواْ مَا أَنْسُم مُّلَقُونَ ۞

فَلَمَّا ٱلْقَوَاْ قَالَ مُوسَىٰ مَاجِئْتُم بِهِ ٱلبِيحَرُّ إِنَّ ٱللَّهَ سَيُبْطِلُهُ وَإِنَّ أَلَّهَ لَا يُصْلِحُ عَمَلَ ٱلْمُفْسِدِينَ ٢

> وَيُحِقُّ ٱللَّهُ ٱلْحُقَّ بِكَلَمَتهِ عَوَلَوْكِرِهِ ٱلْمُجَرِمُونَ ٢

فَمَآءَ امَنَ لِمُوسَىٰ إِلَّا ذُرِّتَةٌ مِّن قَوْمِهِ، عَلَى خَوْف مِن فِرْعَوْنَ وَمَلَا يُهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the Musrifûn (polytheists, sinners, and transgressors, those who give up the truth and follow the evil. and commit all kinds of great sins).

- 84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allah's Will)."
- 85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are Zâlimûn (polytheists and wrongdoers) (i.e. do not make them overpower us).
- 86. "And save us by Your Mercy from the disbelieving folk."
- 87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (Igâmat-as-Salât), and give glad tidings to the believers."
- 88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."
- 89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds preaching Allâh's Message patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."
- 90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

لَعَالِ فِي ٱلْأَرْضِ وَإِنَّهُ رَلِينَ ٱلْمُسْرِفِينَ ٢

وَقَالَ مُوسَىٰ يَنْقَوْمِ إِن كُنتُمْءَ امَنتُم بِٱللَّهِ فَعَلَيْهِ وَكَا أَإِن كُنتُم مُّسَامِينَ ١

فَقَالُواْعَلَ ٱللَّهِ تَوَكَّلْنَارَبَّنَا لَاتَجْعَلْنَافِتْنَةً لِلْقَوْمِ ٱلظَّلمينَ 🚳

وَيَجْنَا بِرَحْمَتِكَ مِنَ ٱلْقَوْمِ ٱلْكَفِرِينَ ٥

وَأَوْحَتَنَا إِلَى مُوسَىٰ وَأَخِيهِ أَن تَبَوَّوا لِقَوْمِكُمَا بعضرَ بُيُوتَا وَأَجْعَلُواْ بُيُوتَكُمْ قِبْلَةً وَأَقِيمُواْ ٱلصَّلَوٰةً وَيَشِر ٱلْمُؤْمِنِينَ ١

وَقَالَ مُوسَىٰ رَبَّنَاۤ إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَأَهُۥ زبنَةَ وَأَمُوا لَا فِي ٱلْحَيَوٰةِ ٱلدُّنْيَارَبِّنَا لِيُضِلُّواْعَن سَيِيلِكَ رَبَّنَا ٱطْمِسْعَلَىٰ أَمْوَلِهِمْ وَٱشْدُدْعَلَىٰ قُلُوبهِ مِنْ فَلَا يُوْمِنُواْ حَتَىٰ يَرَوُاْ ٱلْعَذَابَ ٱلْأَلِيمَ

> قَالَ قَدْ أُحِيَتِ دَعْوَ تُكُمَا فَأَسْتَقِيمًا وَلَاتَتَّبِعَآنَ سَبِيلَ ٱلَّذِينَ لَايَعْلَمُونَ ٥

* وَجَهُ زُمَا بَنِيَ إِسْرَةٍ مِلَ ٱلْمَحْرَ فَأَتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ مِنْفَهَا وَعَدَقًّا حَتَّى إِذَاۤ أَدَرَكُهُ ٱلْفَرَقُ قَالَ ءَامَنتُ أَنَّهُ وَلَا إِلَهَ إِلَّا ٱلَّذِي ٓءَامَنَتْ بِهِ مِنُوٓاْ

الجزء ١١

worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

- 91. Now (you believe) while you refused to believe before and you were one of the Mufsidûn (evil-doers, the corrupters).
- 92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 93. And indeed, We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Your Lord (Allâh) will judge between them on the Day of Resurrection in that in which they used to differ.
- 94. So, if you (O Muhammad مىلى الله عليه are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).[1]
- 95. And be not one of those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.
- 96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.
- 97. Even if every sign should come to them, until they see the painful torment.

إِسْرَآءِيلَ وَأَنَا مِنَ ٱلْمُسَامِينَ ٦

ءَ آكُنَ وَقَدْعَصَمْتَ قَتْلُ وَكُنتَ مِنَ ٱلْمُفْسِدِينَ ١

فَٱلْهُ مَ نُنَجِيكَ بِكَذِيكَ لِتَكُونَ لِمَنْ خَلْفَكَ ءَايَةٌ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَاكتِنَا لَغَنفلُه نَ ٢

وَلَقَدْ بَوَّأَنَا بَنِيٓ إِسْرَةِ بِلَ مُبَوَّأَصِدْ قِ وَرَزَقْنَهُ م مِنَ ٱلطَّيِّبَةِ فَمَا ٱخْتَلَفُواْ حَتَّىٰ جَاءً هُمُ ٱلْعِلَّهُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ ٱلْقِيكَةِ فِيمَا كَانُواْفِيهِ يَخْتَلَفُونَ ١

فَإِن كُنْتَ فِي شَكِي مِتَمَآ أَنْزَلْنَآ إِلَيْكَ فَسَعَلِ ٱلَّذِينَ يَقْرَءُونَ ٱلْكِتَبَ مِن فَبَلِكَ لَقَدْ جَآءَكَ ٱلْحَقُّ مِن رَّبِكَ فَلَاتَكُونَنَّ مِنَ ٱلْمُمْتَرِينَ ١

وَلَاتَكُونَنَّ مِنَ ٱلَّذِينَ كَذَّ بُواْ بِعَالِمَتِ ٱللَّهِ فَتَكُونَ مِنَ ٱلْخَلِيرِينَ ٥

> إِنَّ ٱلَّذِينَ حَقَّتَ عَلَيْهِ مُركَامِتُ رَبِّكَ لَا يُؤْمِنُونَ ١

وَلَوْجَاءَتْهُمْ كُلُّ ءَاكِيةِ حَتَّىٰ بَرَوُا ٱلْعَذَابَ ٱلْأَلْمَةِ ۞

^{[1] (}V.10:94) See (V.2:76), (V.7:157) and their footnotes.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad مسلى then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikûn*

فَلْوَلَاكَانَتْ فَرْيَةً ءَامَنَتْ فَنَفَعَهَا إِيمَنُهُمَا إِلَّا فَوْمَ يُونُسُ لَمَآءَامَنُواْ كَشَفْنَاعَنْهُمْ عَذَابَ الْمِذِي فِي الْحَيْمِادِةِ الدُّنْيَا وَمَتَّعَنْهُمْ الْكَ حِينِ ۞

وَلُوْشَاءَ رَبُّكَ لَامَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَيعًا أَفَأَنتَ تُكْرِهُ ٱلنَّاسَحَتَّى يَكُونُواْ مُؤْمِنِيتَ ۞

وَمَاكَانَ لِنَفْسِ أَن تُوْمِنَ إِلَّادِ إِذْنِ ٱللَّهِ وَيَجْعَلُ ٱلرِّحْسَ عَلَى ٱلَّذِينَ لَا يَعْقِلُونَ ۞

قُلِ اَنظُرُواْ مَاذَا فِي اَلسَّ مَوَاتِ وَاَلْأَرْضِ وَمَاتُغَنِي ٱلْآيَتُ وَالنُّذُرُعَن قَرَمِ لَا يُؤْمِنُونَ ۞

فَهَلْ يَسْتَظِرُونَ إِلَّامِثْلَ أَيَّامِ ٱلَّذِينَ خَلَوْأَمِن قَيْلِهِمْ قُلْ فَاسْطِرُواْ إِنِّ مَعَكُم مِّنَ ٱلمُسْتَظِينَ ۞

ثُمَّةَ نُنَجِّ رُسُلَنَا وَالَّذِينَ ءَامَنُوَّا كَلَيْكَ حَقًّا عَيْنَانُنجِ ٱلْمُؤْمِنِينَ ۞ عَيَّيَانُنجِ ٱلْمُؤْمِنِينَ ۞

قُلْ يَتَأَيُّهُا ٱلنَّاسُ إِنكُنتُمْ فِي شَيْقِ مِّن دِينِي فَلَا أَعْبُدُ ٱلَّذِينَ تَعْبُدُونَ مِن دُونِ ٱلنَّهِ وَلَٰكِنَ أَعْبُدُ ٱلمَّةَ ٱلَّذِى يَتَوَفَّنُكُمٍ ۗ وَأُمِرُتُ أَنْ أَكُونَ مِنَ ٱلْمُؤْمِنِينَ ۞ ٱلْمُؤْمِنِينَ ۞

> وَأَنْ أَقِهَ وَجَهَكَ لِلدِّينِ حَنِيفًا وَلَاتَكُونَنَّ مِنَ الْمُشْرِكِينَ ۞

(those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you do so, you shall certainly be one of the Zâlimûn (polytheists and wrong-doers).[1],

107. And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth أملى (i.e. the Our'an and Prophet Muhammad) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a Wakîl (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad صلى الله عليه وسلم) follow the revelation sent to you, and be patient till Allâh gives judgement. And He is the Best of judges.

Sûrat Hûd [(Prophet) Hûd] XI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Our'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).

وَلَاتَدْغُ مِن دُوبِ ٱللَّهِ مَا لَا يَنفَعُكَ وَلَا يَضُرُّكُّ فَإِن فَعَلْتَ فَإِنَّكَ إِذَا مِن ٱلظَّلِمِينَ ١

وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرِّ فَلَاكَاشِفَ لَهُ رَالَّاهُوُّ وَإِن يُردِكَ بِخَيْرِ فَلَا رَآدٌ لِفَضْ لَهُ ء يُصِيبُ بِهِ ء مَن يَشَاءُ مِنْ عِبَادِةً ء وَهُوَ ٱلْغَفُورُ ٱلرَّحِبُهُ ٢

قُلْ يَتَأَيُّهَا ٱلنَّاسُ قَدْجَآءَكُمُ ٱلْحَقُّ مِن زَّبِّكُمَّ فَمَن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِةً وَوَمِن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَمَآأَنَاْعَلَيْكُمْ بِوَكِيلِ ١

وَٱتَّبَعْمَايُوكَيَّ إِلَيْكَ وَأُصْبِرْحَتَّى يَحْكُمَ ٱللَّهُ وَهُوَخَارُ ٱلْحَاكِمِينَ ٢



كَتَكُ أُحْكِمَتْ ءَالِكَتُهُ و ثُرَّ فُصِّلَتْ مِن لَّدُنْ

^[1] (V.10:106) See the footnote of (V.2:165).

- 2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am to vou from Him a warner and a bringer of glad tidings.
- 3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).
- 4. To Allâh is your return, and He is Able to do all things."
- 5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is All-Knower of the (innermost secrets) of the breasts.
- 6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (Al-Lauh-Al-Mahfûz — the Book of Decrees with Allâh).
- 7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic. [1],"

أَلَاتَعُنُدُوٓ إِلَّا اللَّهَ أَلِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ۞

وَأَن ٱسْتَغْفِرُوا رَبَّكُو ثُرَّتُوبُواْ اللَّهِ يُمَيِّعَكُم مَّتَعًا حَسَنًا إِلَىٰٓ أَجَل مُّسَتَّى وَيُؤْتِ كُلَّ ذِي فَضْلِ فَضْلَةً وَإِن تُولُّوا فَإِنَّ أَخَافُ عَلَيْكُمُ عَذَابَ يَوْمِ

إِلَى أَلِدَهِ مَوْجِعُكُمْ وَهُوَعَلَىٰ كُلِّ شَيْءٍ قَدِيرُ ٥

أَلَآ إِنَّهُ ثُرِيَتْنُونَ صُدُورَهُ رَلِيَسْ تَخْفُواْ مِنْهُ أَلَا حِينَ مَسْتَغْشُونَ شَابَهُمْ يَعْلَمُمَا يُسرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ رَعَلِيمٌ إِذَاتِ ٱلصُّدُودِ ۞

* وَمَامِن دَآتَةِ فِي ٱلْأَرْضِ إِلَّا عَلَى ٱللَّهِ رِزْقُهَا وَ تَعْلِلُهُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَأَكُلُ فِي كِتَب مُبِين أَن

وَهُوَ ٱلَّذِي خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ فِي سِتَّةِ أَتَامِ وَكَانَ عَرْشُهُ وعَلَى ٱلْمَآءِ لِيَبْلُوكُمْ أَتُكُو أَحْسَنُ عَمَلاً وَلَين قُلْتَ إِنَّاكُمْ مَبْعُوثُونَ مِنْ مَعْدِ ٱلْمَوْتِ لَتَقُولَنَّ ٱلَّذِينَ كُفُّ وَأَ إِنَّ هَلِذَآ الكسخر مُينُ ٧

said, "The Right صلى الله عليه وسلم The Prophet :رضي الله عنه said, "The Right (V.11:7) (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 515)

- 8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!
- 9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.
- 10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).
- 11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).
- 12. So perchance you (Muhammad عملی الله) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel has come with him?" But you are only a warner. And Allâh is a Wakîl (Disposer of affairs, Trustee, Guardian) over all things.
- 13. Or they say, "He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged Sûrahs (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"
- 14. If then they answer you not, know then that it [the Revelation (this Qur'ân)] is sent down with the Knowledge of Allâh and that Lâ ilâha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?
- 15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

وَلَمِنَ أَخَرَنَاعَنْهُمُ الْمَذَابَ إِلَىٰٓ أُشَةِ مَعْدُودَةِ لَّيَقُولُنَّ مَايَحَيِسُهُ ۚ الْاَيْوَمَ يَأْتِيهِ مِ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمِ مَاكَافُواْ يِهِ يَسَتَهْ زِءُوت ۞

وَلَيِنْ أَذَقْنَا ٱلْإِنسَنَ مِنَّارَحْمَةً ثُمَّ نَزَعْنَهَامِنْهُ إِنَّهُ لِيَتُوسُكَفُورٌ ۞

> وَلَيِنْ أَذَفَنَهُ نَعَسَمَا ۚ بَعْدَ ضَرَّلَا ۚ مَسَّنَّهُ لَيَعُولَنَ ذَهَبَ السَّيِّنَاتُ عَيَّ إِنَّهُ لُهَ رَهِ فَخُولُ

إِلَّا ٱلَّذِينَ صَبَرُواْ وَعَيِمُواْ ٱلصَّلِيحَتِ أُوْلَتَهِكَ لَهُم مَّغْفِرَةٌ وَأَجْرٌكَ بِيرٌ ١

فَلَعَلَكَ تَارِكُ بَمْضَ مَايُوحَىۤ إِلَيْكَ وَضَآيِقٌ بِهِ صَدْرُكَ أَن يَقُولُواْ لَوْلَا أُنزِلَ عَلَيْهِ كَنُزُ أَوْجَآ مَعَهُ مِمَكُنُّ إِنَّمَا أَنتَ نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِنُ ۞

أُمْ يَتُعُولُونَ أَفْتَرَنَّهُ قُلُ فَأَنُّواْ يَعَشْرِ سُوَرِمِّشْلِهِ عَ مُفْتَرَيْنَتِ وَآدْعُواْ مَنِ اَسْتَطَعْتُر مِّن دُونِ ٱللَّهِ إِن كُشُدُ صَلِدِقِينَ ۞

فَإِلَّا يَشْتَجِيبُواْلَكُمْ فَأَعْلَمُوَّاْ أَنَّمَاۤ أُنْزِلَ بِعِلْمِ ٱللَّهِ وَأَن لَآ إِلَهَ إِلَّاهُوَّ فَهَلْ أَنشُمِمُّسْ لِمُونَ ۞

مَن كَانَيُرِيدُ ٱلْخَيَوةَ ٱلدُّيَّا وَزِينَتَهَا أَوُفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَايُبْخَسُونَ۞

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- 16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.
- 17. Can they (Muslims) who rely on a clear proof (the Qur'an) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), guidance and mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad and also denied all that which صلى الله عليه وسلم he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not. [1]
- 18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the Zâlimûn (polytheists, wrong-doers, oppressors).[2]
- 19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and

أُوْلَتَهِكَ ٱلَّذِينَ لَيْسَ لَهُمْ فِ ٱلْآخِرَةِ إِلَّا ٱلنَّاأَلُّ وَحَبِطَ مَاصَنَعُواْفِيهَاوَبَطِلٌ مَّاكَانُواْ يَعْمَلُونَ 🗓

أَفَنَ كَانَ عَلَىٰ بَيِّنَةٍ مِن رَّبِهِ وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِن قَيْلِهِ } كِتَبُ مُوسَىٰ إمَامَاوَرَحْمَةً أَوْلَهَكَ نُوْمِنُهُ وَنَ بِهُهُ وَمَن يَكُفُتُ بِهِهِ مِنَ ٱلْأَحْزَابِ فَٱلنَّالُ مَوْعِدُهُ ۚ وَلَا تَكُ فِي مِرْيَةِ مِنْهُ ۚ إِنَّهُ ٱلْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكُمُّ ٱلنَّاسِ لَانُوْمِنُونَ ٨

وَمَنْ أَظْلَمُ مِمَّن أَفْتَرَى عَلَى ٱللَّهِ كَذِبًّا أُوْلَبُكَ يُعْرَضُونَ عَلَى رَبِّهِ مْ وَيَقُولُ ٱلْأَشْهَادُ هَلَوُلآ إِ ٱلَّذِينَ كَذَبُواْعَلَىٰ رَبِّهِمُّ أَلَا لَعْنَهُ ٱللَّهِ عَلَى ٱلظَّالِمِينِ ٦٠٠٠

ٱلَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ ٱللَّهِ وَ يَسْغُونَهَا عِوَجَا

^[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

^[2] (V.11:18) The Statement of Allah عز و جل "The witnesses will say: 'These are the ones who lied against their Lord..."

Narrated Safwan ibn Muhriz: While Ibn 'Umar was performing the Tawaf (around the Ka'bah), a man came up to him and said, "O Abu 'Abdur-Rahman!" or said, "O Ibn 'Umar! about An-Najwâ?"* Ibn 'Umar said, "I صلى الله عليه وسلم about An-Najwâ?"* heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord.'" (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allah will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allah will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.207).

^{*}An-Najwa: the private talk between Allah and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

seek crookedness therein, while they are disbelievers in the Hereafter.

- 20. By no means will they escape (from Allâh's Torment) on earth, nor have they protectors besides Allâh! Their torment will be doubled! They could not bear to hear (the preachers of the truth) and they used not to see (the truth because of their severe aversion, inspite of the fact that they had the sense of hearing and sight).
- 21. They are those who have lost their ownselves, and their invented false deities will vanish from them.
- 22. Certainly, they are those who will be the greatest losers in the Hereafter.
- 23. Verily, those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, they will be the dwellers of Paradise, to dwell therein forever.
- 24. The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal when compared? Will you not then take heed?
- 25. And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner."
- 26. "That you worship none but Allâh; surely, I fear for you the torment of a painful Day."
- 27. The chiefs who disbelieved among his people said: "We see you but a man like ourselves, nor do we see any follow you but the meanest among us and they (too) followed you without thinking. And we do not see in you any merit above us, in fact, we think you are liars."
- 28. He said: "O my people! Tell me, if I have a clear proof from my Lord, and

وَهُم بِٱلْآخِرَةِ هُمْ كَنِفُرُونَ ١

أُوْلَتِهِكَ لَرَّ يَكُونُواْمُعْجِزِينَ فِي ٱلْأَرْضِ وَمَاكَانَ لَهُرِمِّن دُونِ ٱلنَّوِمِنْ أَوْلِيَاتُهُ يُضَعَفُ لَهُوُٱلْعَذَابُّ مَاكَانُواْ يَسْتَطِيعُونَ ٱلسَّمْعَ وَمَاكَانُواْ يُعْمِرُونَ ۞

ٱُولَتِيكَ ٱلَّذِينَ خَسِرُوۤاْ أَنفُسَهُمْ وَصَلَّعَنْهُ مِمَّا كَانُواْيَفْ تَرُونَ ۞

لَاجَرَهَ أَنْهُمْ فِي ٱلْآخِرَةِ هُمُ ٱلْآخْسَرُونَ ۞

إِنَّ الَّذِيرَتِ ءَامَـنُواْ وَعَـمِلُواْ الصَّلِيحَـٰتِ وَأَخْبَـنُوَّا إِلَىٰ رَبِهِمِ أُوْلَتَهِكَ أَصْحَـٰبُ ٱلْجَنَّنَةِ هُمْ فِيهَا خَلِدُونَ۞

هْمَثُلُ الْفَرِيقَيْنِكَ أَلْتَعَنَ وَٱلْأَضَةِ وَٱلْبَصِيرِ وَالسَّمِيعُ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ ۞

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَرْمِهِ ۚ إِنِّى لَكُوْ نَذِيرٌ مُبِيرُ ۞ مُبِيرُ ۞

أَنَّلَاتَمْبُدُوٓ إِلَّا ٱللَّهِۗ إِنِّ أَخَافُ عَلَيْكُو عَذَابَ يَوْمٍ الْيَحِيْدِ الْكَافِيَةِ مِ

فَقَالَ ٱلْمَلَاُ ٱلَّذِينَ كَثَّـرُواْ مِن فَوَمِهِ مَانَزِكَ إِلَّا بَشَرًا مِثْلَنَا وَمَانَزِئِكَ ٱنَّبَعَكَ إِلَّا ٱلَّذِينَ هُمْ أَرَّاذِلْتَا بَادِئَ ٱلرَّأِي وَمَانَزِيْ لَكُمْ عَلَيْنَا مِن فَضْلِ بَلَ نَظُنُّكُمْ كَذِيبِنَ ۞

قَالَ يَقَوْمِ أَرَءَيْتُمْ إِن كُنتُ عَلَى بَيِّنَةٍ مِّن زَيِّ وَءَاتَـٰنِي

Mercy (Prophethood) has come to me from Him, but that (Mercy) has been obscured from your sight. Shall we compel you to accept it (Islâmic Monotheism) when you have a strong hatred for it?

- 29. "And O my people! I ask of you no wealth for it, my reward is from none but Allâh. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.
- **30**. "And O my people! Who will help me against Allâh, if I drove them away? Will you not then give a thought?
- 31. "And I do not say to you that with me are the Treasures of Allâh, nor that I know the *Ghaib* (Unseen); nor do I say I am an angel, and I do not say of those whom your eyes look down upon that Allâh will not bestow any good on them. Allâh knows what is in their inner-selves (as regards belief, etc.). In that case, I should, indeed be one of the *Zâlimûn* (wrong-doers, oppressors)."
- 32. They said: "O Nûh (Noah)! You have disputed with us and much have you prolonged the dispute with us, now bring upon us what you threaten us with, if you are of the truthful."
- 33. He said: "Only Allâh will bring it (the punishment) on you, if He wills, and then you will escape not.
- 34. "And my advice will not profit you, even if I wish to give you good counsel, if Allâh's Will is to keep you astray. He is your Lord! and to Him you shall return."
- 35. Or they (the pagans of Makkah) say: "He (Muhammad صلى الله عليه وسلم) has fabricated it (the Qur'ân)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit."

رَحْمَةً مِنْ عِندِهِ عَفَيْتِتْ عَلَيْكُمْ أَنْلِمُكُمُوهَا وَأَنْتُرْلَهَا كَدِهُونَ ۞

وَيَفَوْمِلَآأَسْفَلُكُمْ عَلَيْهِمَالُآإِنۡ أَخِيَ إِلَّاعَلَىٰ اللَّهِ وَمَاۤ أَنَاْ بِطَارِدِ الَّذِينَ ءَامَنُوَّا إِنَّهُ مِمُّلُنَّهُ اُرْبِّهِمْ وَلَكِيْنَ أَرَىٰكُمْ فَوْمًا جَهَلُونَ۞

وَيْنَقُوْمِ مَن يَنصُرُ فِي مِنَ ٱللَّهِ إِن طَرَدَتُهُمُّ ٱفَلَا تَذَكَّرُونَ ۞

وَلاَ أَقُولُ لَكُمُ عِندِى خَزَابِثُ اللَّهِ وَلَا أَغَامُر ٱلْغَيْبَ وَلَا أَقُولُ إِنِّى مَلَكُ وَلَا أَقُولُ لِلَّذِينَ تَزْدِينَ أَعْيُنكُمُ لَنَ يُؤْتِيَهُ مُاللَّهُ خَيْرًا ٱللَّهُ أَعْلَمُ بِمَا فِي أَنفُسِهِمْ إِنِّي إِذَا لَمِنَ الظّلِمِينَ۞

قَالُواْيَنُوحُ قَدْجَدَلْتَنَاقاً كُثَرِّتَ جِدَلَنَا قَأْتِنَابِمَا نَعِدُنَآإِن كُنتَ مِنَ الصَّدِقِيرَ ۞

قَالَ إِنَّمَايَأْتِيكُم بِواللَّهُ إِن شَآءَ وَمَاۤ أَنتُم يُمُعۡجِرِينَ ۞

وَلَايَنَفَعُكُو نُصِّحِ إِنَّ أَرَدَتُ أَنَّ أَنصَحَ لَكُمْ إِن كَانَ اللهُ يُرِيدُ أَن يُغْوِيَكُو هُورَبُكُو وَإِلَيْهِ تُرْجَعُونَ ۞

أَمْ يَقُولُونَ اَفْتَرَيْكُهُ قُلْ إِنِ اَفْتَرَيْتُهُۥ فَعَلَىٓ إِجْرَامِي وَأَنَا بْرِيَ * مِمَّا يُجُومُونَ ۞

الجزء ١٣

- 36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.
- 37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."
- 38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.
- 39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."
- 40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female). and your family - except him against whom the Word has already gone forth — and those who believe. And none believed with him. except a few."
- 41. And he [Nûh (Noah) عليه السلام said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (Tafsîr At-Tabarî)
- 42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."
- 43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour [11] from the Decree of Allah

وَأُوحِيَ إِلَىٰ نُوجٍ أَنَّهُ وَلَن يُؤْمِنَ مِن قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَبْتَيِسَ بِمَاكَانُواْ يَفْعَلُونَ 📆

وَٱصْنَعِٱلْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَطِبْنِي فِي ٱلَّذِينَ ظَلَمُوٓ إِلنَّهُم مُّغَرِّقُونَ۞

وَيَضَنَعُ ٱلْفُلْكَ وَكُلَّمَا مَرَّعَلَيْهِ مَلَأُيِّن قَوْمِهِ، سَخِرُواْمِنَّهُ قَالَ إِن تَسْخَرُواْمِنَّا فَإِنَّانَسُخَرُ مِنكُهُ كَمَالتَسْخَرُونَ ٢

فَسَوْفَ تَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحَلُّ عَلَيْهِ عَذَابٌ مُّقيمٌ ۞

حَقَّةِ إِذَا جَآءَ أَمْرُنَا وَفِي ارْأَلْتَنُّورُ قُلْنَا ٱحْمِلْ فِيهَا مِن كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ وَمَنْ ءَامَنَ وَمَآءَامَنَ مَعَهُ وَ اللَّ قَلْيلُ الْكَ

* وَقَالَ أَرْكِيهُ أَ فِيهَا بِسِيمُ اللَّهِ مَجْرِنِهَا وَمُرْسَلَهَأَ إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ١

وَهِيَ جَرِي بِهِ مْرِ فِي مَوْجِ كَأَلْجِبَالِ وَيَادَىٰ نُوحُ ٱبْنَهُ وَكَانَ فِي مَعْزِلِ يَنْبُنَى ۗ ٱرْكِبِ مَّعَنَا وَلَا تَكُن مَّعَ ٱلْكَفِرِينَ ٢

قَالَسَنَاوِيَ إِلَى جَبَلِ يَعْصِمُني مِنَ ٱلْمَآءِ قَالَلَا عَاصِمَ ٱلْيَوْمَ مِنْ أَمْرِ ٱللَّهِ إِلَّامَن رَّحِيمٌ وَحَالَ

⁽V.11:43) Narrated Abu Sa'îd Al-Khudrî that the Prophet صلى الله عليه وسلم said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him

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except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

- 44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Jûdî, and it was said: "Away with the people who are Zalimûn (polytheists and wrong-doers)!"
- 45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges,"
- 46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which vou have no knowledge! I admonish you lest you should be one of the ignorant."
- 47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."
- 48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."
- 49. This is of the news of the Unseen which We reveal to you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for Al-Muttaqûn (the pious -See V.2:2)

بَيْنَهُمَا ٱلْمَوْجُ فَكَانَ مِنَ ٱلْمُغْرَقِينَ ٥

وَقِيلَ يَنَأَرْضُ ٱبْلَعِي مَآءَكِ وَيَسَمَآءُ أَقَلِعِي وَغِيضَ ٱلْمَآءُ وَقُضِيَ ٱلْأَمْرُ وَٱسْتَوَتُ عَلَى ٱلْحُودي وقل يُعْدَا لِلْقَوْمِ ٱلظَّلِامِينَ ٥

وَنَادَىٰ نُوحٌ رَّيَّهُ مُفَقَالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ ٱلْحَقِّ وَأَنتَ أَحْكُمُ ٱلْكُكُمِينَ ١

قَالَ يَننُوحُ إِنَّهُ وَلَيْسَ مِنْ أَهْلِكَّ إِنَّهُ وَعَمَلُ غَيْرُصَلِحْ فَلاتَتَكُنْ مَالَسَ لَكَ بِهِ عِلْمٌ لِإِنَّ أَعِظُكَ أَن تَكُونَ مِنَ ٱلْجَهٰلِينَ ۞

قَالَ رَبِّ إِنِّ أَعُودُ مِكَ أَنْ أَسْتَلَكَ مَا لَيْسَ لِي بِهِ عَ عِلْ وَالَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ ٱلْخَلِيرِينَ 🕲

قِيلَ يَنُوحُ ٱهْبِطْ بِسَلَيرِمِّنَا وَبَرَكَتِ عَلَيْكَ وَعَلِىَ أُمْهِ مِينَ مَّعَكَ وَأُمَدُ سَنُمَيِّعُهُمْ ثُوْرَيْسَهُ مِينًا عَذَاكُ أَلِيمٌ

تِلْكَ مِنْ أَنْكَاءِ ٱلْغَيْبِ نُوحِيهَا إِلَيْكَ مَاكُنتَ تَعْلَمُهَا أَنتَ وَلَا قَوْمُكَ مِن قَبْلِ هَلَذَّأَ فَٱصْبِرَّ إِنَّ ٱلْعَامَةَ لِلْمُتَّقِينَ ١

to adopt it, and the other group advises him to do bad and urges him to adopt it: and Al-Ma'sûm (the sinless or the saved or the protected) is the one whom Allâh protects." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.608).

- **50.** And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!
- 51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?
- **52.** "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."
- 53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.
- 54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship,
- 55. With Him (Allâh). So plot against me, all of you, and give me no respite.
- 56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).
- 57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."
- 58. And when Our Commandment came, We saved Hûd and those who believed with him by Mercy from Us, and We saved them from severe torment.

وَإِلَىٰعَادٍ أَخَاهُمْ هُورًا ۚ قَالَ يَنَقَوْمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُومِّنْ إِلَهِ غَيْرُهُمُّ إِنْ أَنتُمْ إِلَّا مُفَتَرُونَ

يَقَوْمِ لَاَ أَمْنَاكُ هُوَعَلَيْهِ أَجْرًا إِنَّ أَجْرِيَ إِلَاعَلَ ٱلَّذِي فَطَرَفِيَّ أَفَلَا تَعْقِلُونَ ۞

وَيَقَوْمِ ٱسْتَغْفِرُواْرَبَّكُمْ ثُمَّةٌ ثُوبُواْ إِلَيْهِ يُرْسِلِ ٱلسَّمَاءَ عَلَيْكُم مِدَّدَارًا وَيَسِزِدُ لُمُّ قُوَّةً إِلَىٰ قُوْتِيكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ۞

قَ الُواْيَنهُودُ مَاجِئْتَنَابِسَيِّنَةِ وَمَا نَحْنُ يِتَارِكِي َ الْهَيْنَاعَن قَوْلِكَ وَمَا نَحْنُ لَكَ يِمُوْمِنِينَ ۞ إِن نَقُولُ إِلَّا اَعْتَرَىٰكَ بَعْضُ اللَّهِيْنَا بِسُوَةً قَالَ إِنِّ أَشْهِدُ اللَّهَ وَاشْهَدُواْ أَنِّي بَيْءَ مُّيِّمَا الشَّرِكُونَ ۞

مِن دُونِةٍ ۚ فَكِيدُونِ جَمِيعًا ثُمَّ لَا تُنظِرُونِ ۞

إِنِي تَوَكَلْتُ عَلَى اللَّهِ رَبِي وَرَبِكُمْ مَّامِن دَاتَهَ إِلَّا هُورَ مَا مِن دَاتَهَ إِلَّا هُورَةً عَلَى صِرَطِ مُسْتَقِيرِ ۞

فَإِن نَوَلُواْ فَقَدْ أَنَلْفَتُكُمْ مَآ أَرْسِلْتُ بِهِ ۚ إِلَيْكُوْ وَيَسۡتَخْلِفُ رَبِّى فَوَمًا غَيۡرَكُوْ وَلَا نَصُرُّونَهُۥ شَيْئًا إِنَّ رَبِى عَلَىٰكُلِ شَىۡءٍ حَفِيظُ ۞

وَلَمَّاجَآةَ أَقُرُنَا جَنَّيْنَاهُوذَا وَٱلْذِينَ ءَامَنُواْ مَعَهُ و بِرَحْمَةِ مِنَّا وَجَيَّنَاهُ مِينَ عَذَابٍ عَلِيظٍ ۞

- 59. Such were 'Âd (people). They rejected the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).
- 60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.
- 61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other ilâh (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."
- 62. They said: "O Sâlih! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."
- 63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.
- **64.** "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."
- 65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This

وَيْلُكَ عَادَّ جَحَدُواْ بِعَايَنتِ رَبِّهِمْ وَعَصَوْاُرُسُلَهُۥ وَاتَبَعُواْ أَمْرُكُلِ جَبَادٍ عَنِيدِ ۞

وَأُثْبِعُواْ فِي هَٰذِهِ ٱلدُّنْيَالَغَنَةُ وَيُوۡمَ الْقِيۡمَةُ ٱلۡآإِنَّ عَادَاكُفُرُواْ رَبَّهُمُّ ۗ أَلَا بُعۡدَالِعَادِ قَوۡمِهُودِ۞

* وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَلِحَاً قَالَ يَعَوْمِ اعْبُدُواْ اللّهَ مَالَكُمُ وَاللّهَ مَالَكُمُ مَا لَكُمْ مِنَ الْأَرْضِ مَالَكُمُ مِنَ الْأَرْضِ وَاسْتَغْمَرُ أَمْ فَوَاْشَا كُمُ مِنَ الْأَرْضِ وَاسْتَغْمَرُ أَمْ فَوْتُواْ إِلَيْهَ إِلَّا رَبِّي وَاسْتَغْمُورُهُ فُوْتُولُواْ إِلَيْهَ إِلَّا رَبِّي فَرَيْبُ شَ

قَالُواْ يُصَلِيحُ قَدَّ كُنتَ فِينَا مَرْجُوَّا قَبَلَ هَاذَّأَ أَتَنَهُنَآ أَن نَعْبُدَ مَايَعُبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكِّ مِّمَّا نَدْعُونَاۤ إِلَيْهِ مُرِيدِ

قَالَيَقَوْمُ أَرَءَيْتُمْ إِن كُنتُ عَلَى بَيِنَةِ مِن نَهِ وَءَاتَىٰنِي مِنْهُ رَحْمَةً فَمَن يَنصُرُفِ مِنَ اللّهِ إِنْ عَصَيْتُةً فَمَا تَزِيدُونَنِي غَيْرَتَحْسِيرٍ ۞

وَيَنَقَوْمِ هَاذِهِ عَالَقَةُ ٱللَّهَ لَكُمْ عَالِيَّةً فَذَرُوهَا تَأْكُلْ فِيَ أَرْضِ ٱللَّهِ ۖ وَلَا تَمَسُّوهَا لِسُوّهِ فَيَأْخُذُكُمْ عَذَابٌ قَرِيبٌ ۞

فَعَقَرُوهَافَقَالَ تَمَتَّعُواْ فِي دَارِكُمْ ثَلَثَةً

is a promise (i.e. a threat) that will not be belied"

- 66. So when Our Commandment came, We saved Sâlih and those who believed with him by Mercy from Us, and from the disgrace of that Day. Verily, your Lord He is the All-Strong, the All-Mighty.
- 67. And As-Saihah (torment awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,
- 68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!
- 69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: Salâm (greetings or peace!) He answered, Salâm (greetings or peace!) and he hastened to entertain them with a roasted calf.
- 70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."
- 71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).
- 72. She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman, [1] and here is my husband an old man? Verily, this is a strange thing!"
- 73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

أَيَّامِّ ذَالِكَ وَعُدُّ غَيْرُ مَكْذُوبٍ

فَلَمَّاجَآءَ أَمُّرُنَا جَيَّنَا صَلِحًا وَٱلَّذِينَ ۽ اَمَنُواْ مَعَهُ مِرَحْمَةِ مِّنَا وَمِنْ خِرْي يَوْمِبٍ ذَٰإِنَّ رَبَّكَ هُوَٱلْقَوِيُّ ٱلْعَزِيرُ ۞

> وَأَخَذَ ٱلَّذِينَ ظَلَمُوا الصَّيْحَةُ فَأَصْبَحُواْ فِدِينُوهِمْ جَشِيبِينَ

كَأَن لَّمْ يَغْـنَوْ أَفِيهَأَّأُلَا إِنَّ ثَمُودَاْ كَفَرُواْ رَبَّهُمُّ أَلَا بُعْدَالِقَمُودَ۞

وَلَقَدْجَآءَتْرُسُلُنَا إِبْرَهِيمَ بِالنِّشْرَىٰ قَالُولْ سَلَمًّا قَالَ سَلَرٌّفَمَالَمِثَ أَنجَآءَ بِعِجْلٍحَنِيلْ ۞

> فَلَمَّارَةَ آیُدِیهُوْلَاتَصِلُ إِلَیْهِ نَکِرَهُوْ وَأَنْحَسَمِنْهُوْخِیفَةٌ قَالُواْلَاتَحَفْ إِنَّا اُرْسِلْنَا إِلَى قَوْمِ لُوطِ ۞

وَٱمۡرَأَتُهُوفَآمِـمَةُ فَضَجِكَتْ فَبَشَّرَنَهَا بِإِسْحَقَ وَمِن وَرَآءٍ إِسْحَقَ يَعْتُوبَ۞

قَالَتَ يَنَوَيْلَقَى ٓءَأَلِدُ وَأَنَاْعَجُوزٌ وَهَاذَا بَعْلِي شَيْخًا إِنَّ هَاذَا لَشَيْءٌ ءُعَجِيبٌ ۞

قَالُوٓا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ تَرْحَمَتُ اللَّهِ وَبَرَكَتُهُۥ عَلَيْكُوْ أَهْلَ الْبِيْتِ إِنَّهُ رَحَمِيدٌ مَجِيدٌ ۞

^{[1] (}V.11:72) See (V.51:29).

- 74. Then when the fear had gone away from (the mind of) Ibrahîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).
- 75. Verily, Ibrahîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).
- 76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."
- 77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."
- 78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"
- 79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"
- **80.** He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."
- 81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let

فَلَمَّا ذَهَبَ عَنْ إِبْرَهِيمَ ٱلرَّفِعُ وَجَاءَتْهُ ٱلْبُشْرَىٰ يُحَدَّلُنَا فِي قَوْمِ لُوطِ ۞

إِنَّ إِبْرَهِيمَ لَحَلِيهُ أَوَّهُ مُّنِيبٌ ٧

يَّاإِنَهِيهُ أَعْرِضْعَنْ هَلَدَّ أَإِنَّهُۥ قَدْجَاءَ أَمُرُرَيِكَّ وَإِنَّهُمُ ءَاتِيهِمْ عَذَابُ غَيْرُ مَوْدُودِ۞

وَلَمَّاجَآءَتْرُسُلُنَالُوطًاسِيَءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْزُ عَصِيبٌ۞

وَجَآةَهُ وَقَوْمُهُ دَيُهُ رَعُونَ إِلَيْهِ وَمِن فَبَثُلُ كَانُواْ يَعْمَلُونَ السَّيِّاتِ قَالَ يَقَوْمِ هَنَّوُلَاةَ بَسَانِي هُنَّ أَتَهُ رُلِكُمْ فَاتَّقُواْ السَّهَ وَلَا تُخْرُونِ فِي ضَيْفِيِّ أَلْشَ مِنكُورُولِ لَ رَسِدٌ ۞

قَالُواْ لَقَدْ عَلِمْتَ مَالَنَا فِي بَنَاتِكَ مِنْ حَقِّ وَإِنَّكَ لَتَعْلَرُمَا نُرِيدُ ۞

قَالَ لَوَأَنَّ لِي بِكُوْفُوَّةً أَوْءَ اوِى إِلَى رُكْنِ شَدِيدِ

قَالُواْ يَنلُوطُ إِنَّارُسُلُ رَبِكَ لَن يَصِلُواْ إِلَيْكُ فَأَسْرِ بِأَهْلِكَ بِقِطْعِ مِّنَ ٱلَيَّلِ وَلَا يَلْتَفِتْ مِنصُمِّ أَنَّ مَوْجَدُلُمَّهُ إِلَّا لِمَرْلَتَكُ إِنَّهُ مُصِيبُهُا مَا أَصَابُهُمْ إِنَّ مَوْجَدُهُمُ

^{[1] (}V.11:81) See (V.54:33-39).

not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

Part 12

- 82. So when Our Commandment came. We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of Siiiîl (baked clay), in a well-arranged manner one after another:
- 83. Marked from your Lord; and they are not ever far from the Zâlimûn (polytheists. evil-doers).
- 84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other ilâh (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.
- 85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land. causing corruption.
- 86. "That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."
- 87. They said: "O Shu'aib! Does your Salât (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).
- 88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid

ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَريبِ ٨

سورة هود ۱۹

فَلَمَّا حِنَّاءً أَمُّونَا حِعَلْنَاعَالِيِّهَا سَافِلَهَا وَأَمْطَرُنَا عَلَيْهَا حِجَارَةً مِن سِجِيلِ مَنضُودٍ ١

مُسَةً مَةً عِندَرَيْكُ وَمَاهِيَ مِنَ ٱلظَّلِلْمِينَ بِبَعِيدٍ 🕝

* وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنْقَوْمِ أَعْدُ وَاللَّهَ مَالَكُم مِنْ إِلَاهِ عَنْرُوٌّ وَلَا تَنَقُصُواْ ٱلْمِكْيَالَ وَٱلْمِيزَاتُ إِنَّ أَرَبْكُم بِغَيْرِ وَإِنِّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِر مُّحِيطٍ 🚳

وَيَكْفَوْمِ أَوْفُواْ ٱلْمِكْيَالَ وَٱلْمِيزَانَ بِٱلْقِسْطَّ وَلَا تَبْخُسُواْ ٱلنَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُواْ فِي ٱلْأَرْضِ مُفْسِدِينَ @

بَقِيَتُ ٱللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُم بِعَفِيظٍ ٥

قَالُواْ يَنشَعَبُ أَصَلَوْ تُلكَ تَأْمُوكَ أَن نَتُرُكَ مَا يَعَيُدُءَ ابِيَاؤُنِيَا أَوَ أَن نَفْعَ لَى فِي أَمْرَ لِيَنَا مَا نَشَتَؤُا الَّكَ لَأَنتَ ٱلْحَلِيمُ ٱلرَّشِيدُ ۞

قَالَ يَنْقَوْمِ أَرَءَ يَتُمُ إِن كُنتُ عَلَىٰ بَيّنَةِ مِن رَّتِي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُربدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَآ أَنْهَاكُمْ عَنْهُ إِنَّ أُرِيدُ إِلَّا ٱلْإِصْلَحَ مَا ٱسْتَطَعْتُ وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ عَلَيْهِ you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and to Him I repent.

- 89. "And O my people! Let not my Shiqâq^[1] cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!
- **90.** "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving."
- 91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."
- 92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.
- 93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."
- 94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And As-Saihah (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.
- 95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).

وَكُلْتُ وَإِلَيْهِ أُنيبُ

وَيَنَوْوِ لَا يَخْرِمَنَكُمْ شِقَاقِ آَنَ يُصِيبَكُمْ مِثْلُ مَآاَصَابَ قَوْمَ ثُوْج أَوْقَوْمَ هُودٍ أَوْقَوْمَصَلِح وَمَا فَوْرُ لُوطٍ مِنكُم بِبَعِيدِ۞

وَٱسۡتَغۡفِرُواْرَبَكُمۡ ثُمُّ تُوُبُواْ إِلَيۡهُ إِنَّ رَفِّ رَجِيرٌ وَدُودٌ ۞

قَالُوْائِنَشُ عَيْثُ مَانَقْقَهُ كَثِيْرًامِمَّا تَقُولُ وَإِنَّا لَرَيْكَ فِيـنَاضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَكُ وَمَا أَنتَ عَلَيْنَا بِعَرِيْنِ

قَالَ يَقَوْمِ أَرَهْطِيَ أَعَزُّ عَلَيْكُم مِّنَ ٱللَّهِ وَٱتَّخَذْنُهُوهُ وَرَآءَكُمْ ظِهْرِيًّا إِنَّ رَقِّ بِمَا تَعْمَلُونَ مُعِيطًا ۞

وَيَنَقَوْمِ أَعْمَلُواْعَلَ مَكَانَتِكُمْ إِنِي عَدِيلًّ سَوْفَ نَعْلَمُونَ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَكَذِبُّ وَأَرْتَقِدُبُواْ إِنِي مَعَكُمْ رَفِيبٌ ۞

وَلَمَّاجَاءَ أَمُرُنَا نَجَيِّنَا شُعَيْبًا وَٱلَّذِينَ ءَامَنُواْ مَعَهُ وِبرَحْمَةِ مِثَّا وَأَخَذَتِ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيْحَةُ فَأَصْبَحُواْفِ دِيْلِرِهِمْ جَنْثِمِينَ ۞

كَأَن لَّمْ يَغَنَوْ افِيهَأُّ أَلَا بُعْدًا لِتَمْدِينَ كَمَا بَعِدَتْ نَمُودُ ۞

⁽V.11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

- 96. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, lessons, signs, etc.) and a manifest authority,
- 97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.
- **98.** He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.
- 99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].
- 100. That is some of the news of the (population of) the towns which We relate to you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.
- 101. We wronged them not, but they wronged themselves. So their *âlihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.
- 102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe^[1].
- 103. Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind

وَلَقَدَ أَرْسَلْنَامُوسَىٰ بِعَايَنِتَنَا وَسُلْطَلِي مُّبِينٍ 📆

ٳۣڮۏۣۯٛۼۅٚڹؘۘۅؘڡؘڵٟؽڮٷٲؙڷڹۧٷؖٲٲؙڡۧۯ؋ۣۯڠۅؖڹؖٞۅٙڡٙٲ ٲٞڡؙۯڣۯۼۅٚٮؘڔٙۺۣۑڍ۞

يَقَدُمُ فَوَمَهُ دِيَوْمَ الْقِيَسَةِ فَأَوْرَدَهُمُ ٱلنَّالَّ وَبِنْسَ الْوِرْدُ ٱلْمَوْرُودُ۞

وَأُتِّيعُواْ فِي هَاذِهِ عَلَقَنَةً وَيَوْمَ ٱلْقِيَــٰمَةً بِنْسَ ٱلرِّقْدُٱلْمَرْفُودُ۞

ذَاكِ مِنْ أَنْهَا الْفُرَىٰ نَقُصُّهُ وَعَلَيْكً مِنْهَا قَآبِرٌوَحَصِيدٌ

وَمَاظَلَمْنَهُمْ وَلَا كِن ظَلَمُواْ أَنفُسَهُمُّ فَأَ أَلَا اللَّهُ وَأَلْكُواْ أَنفُسَهُمُّ فَأَ أَخْتَ اللَّهِ أَغْمَدُ اللَّي يَدْعُونَ مِن دُونِ اللَّهِ مِن شَيْءِ لِمَن أَنْ اللَّهِ مِن شَيْءٍ لَمَّا زَادُوهُمْ عَبْرَ مِن ثَبْيب
هُ تَتْبِيب
هُ

وَكَذَلِكَ أَخْذُرَيِكَ إِذَا أَخَذَالُقُرَىٰ وَهِىَ طَلاِمَةٌ إِنَّ أَخْذَهُۥٓ اَلِيمُرْشَدِيدُ۞

إِنَّ فِى ذَالِكَ لَآيَةَ لَِمَنْ خَافَ عَذَابَ ٱلْآخِرَةِ ذَالِكَ يُوَمُّرُمَّجْمُوعٌ لَّهُ ٱلنَّاسُ وَذَالِكَ يَوَمُّرُ

^{[1] (}V.11:102) Narrated Abu Mûsâ رصنى الله عليه وسلم said, "Allâh's Messenger صلى الله عليه وسلم said, "Allâh gives respite to the Zâlim (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.208).

will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad as to what these people صلى الله عليه وسلم (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Our'an).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is Well-Acquainted with what they do.

112. So stand (ask Allâh to make) you (Muhammad صلى الله عليه وسلم firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your مَّشْهُودٌ ۞

وَمَانُؤَخِرُهُ وَإِلَّا لِأَجَلِ مَّعْدُودِ ١

يَوْمَ يَأْتِ لَاتَكَلَّهُ نَفْشُ إِلَّا بِإِذْ يَوْءٍ فَيَنْهُمْ شَقِيٌّ وَسَعِيدٌ ١

فَأَمَّا ٱلَّذِينَ شَفُّواْ فَفِي ٱلنَّارِلَهُمْ فِيهَا زَفِيرٌ وَشَهِيُّ

خَلدينَ فيهَا مَادَامَتِ ٱلسَّمَوْتُ وَٱلْأَرْضُ إِلَّامَاشَآءَ رَبُّكَ إِنَّ رَبَّكَ فَعَالٌ لِمَا يُريدُ ١

* وَأَمَّا ٱلَّذِينَ سُعِدُواْ فَفِي ٱلْجَنَّةِ خَلِدِينَ فِيهَا مَا دَامَتِ ٱلسَّمَوَٰتُ وَٱلْأَرْضُ إِلَّا مَاشَاءَ رَبُّكٍّ عَطَآءً غَنْرَ عَجُذُوذِ ٨

فَلاتَكُ فِي مِرْيَةِ مِمَّا يَعَبُدُ هَا وُلاَّيَّ مَا يَعَبُدُونَ إلَّاكَمَانَعْنُدُ ءَالِيَآؤُهُ عِينِ قَبْلُ وَإِنَّا لَمُوَفُّوهُ مِ نَصِيمَهُ عَنْرَ مَنقُوصِ ١

وَلَقَذْءَاتَيْنَامُوسَى ٱلْكِتَابَ فَأُخْتُلِفَ فِيةً وَلَوْلَاكِلِمَةُ سَبَقَتْ مِن زَبِكَ لَقُصٰىَ بَيْنَهُمْ وَإِنَّهُمْ لَغِي شَكِ مِنْهُ مُرِيبِ ١

وَإِنَّ كُلَّا لَّمَّا لِيُوَ فِيَنَاهُمْ رَبُّكَ أَعْمَلَهُمْ إِنَّهُ وبِمَا يَعْمَلُونَ خَبِيرٌ ١

فَٱسْتَقِمْ كُمَآ أُمِرْتَ وَمَن تَابَ مَعَكَ وَلِا تَطْغَوُّا إِنَّهُ رَبِمَا تَعْمَلُونَ بَصِيرٌ ١

للنَّاكِينَ شَ

Part 12

companions) who turn in repentance (to Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what vou do.

- 113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped[1].
- 114. And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice). [2]
- 115. And be patient; verily, Allâh wastes not the reward of the good-doers.
- 116. If only there had been among the generations before you persons wisdom, prohibiting (others) from Al-Fasâd (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none)

وَلَاتَرْكَنُواْ إِلَى ٱلَّذِينَ ظَلَمُواْ فَتَمَسَّكُمُ ٱلنَّالُ وَمَالَكُم مِن دُونِ ٱللَّهِ مِنْ أَوْلِيآ اَ ثُوَّةً لَا تُنصَهُ وتَ ١ وَأَقِدِ ٱلصَّلَوٰةَ طَرَفَى ٱلنَّهَارِ وَزُلْفَا مِنَ ٱلَّيْلَ إِنَّ ٱلْحَسَنَت يُذُهِبْنَ ٱلسَّيَّاتِ ذَالِكَ ذِكْرَىٰ

وَأَصْبِرْ فَإِنَّ أَلَّهَ لَا يُضِيعُ أَجْرَا لَمُحْسِنِينَ ۞

فَلَوْلَاكَ انْ مِنَ ٱلْقُرُونِ مِن قَيْلِكُو أُولُواْ بَقِيَّةِ يَنْهَوْنَ عَنِ ٱلْفَسَادِ فِي ٱلْأَرْضِ إِلَّا قَلِيلًا مِتَنّ أَنِحَيْنَامِنْهُمُّ وَٱتَّبَعَ ٱلَّذِينَ ظَلَمُواْ مَآ أَثُرْفُواْفِيهِ

⁽V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Ali رضى الله عنه on the . صلى الله عليه وسلم authority of the Prophet

Marrated 'Âsim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allah, the angels, and all the people," Then Mûsâ ibn Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.409). ^[2] (V.11:114):

⁽A) Narrated Ibn Mas'ûd رضي الله عنه A man kissed a woman and then came to Allâh's and told him of that. So this Divine Revelation was revealed to صلى الله عليه وسلم the Prophet - إصلى الله وسلم "And perform As-Salât (laâmat-as-Salât) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." , (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم said, "It is for all those of my followers who encounter a similar situation." (Sahîh Al-Bukhârî, Vol. Hadîth No: 209).

said to me: "(a) Be صلى الله عليه وسلم Allah's Messenger رضي الله عنه said to me: "(a) Be afraid of Allah and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadîth is quoted by At-Tirmidhī).

—except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.

121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).

122. And you wait! We (too) are waiting."

123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صنى الله عليه وسلم and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَكَانُواْمُجْرِمِينَ ١

وَمَاكَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ يِظُلُمِ وَمَاكَانَ رَبُّكَ لِيُهْلِكَ ٱلْقُرَىٰ يِظُلُمِ

وَلَوْشَآةَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةَ وَلِحِدَةً وَلَابَزَالُونَ مُخْلِفِينَ ۞

ٳڵۜڡؘڹڗۜڃؚۄؘۯڹُڬ۠ٷڸۮؘڸڬڂؘڷقَهُۃ۠ٞۅڗٙڡۜۛٮٞٚۛۛٚٙٛٚڝٙڸڡؘهُ ڒؾؚؚڬڵٲؘڡۧڵٲؘٚجَهَنَزِمِن ٱلِجْنَةِۊَٱلنَّاسِٱَجْعَينِ٠

وَكُلَّا نَقُضُ عَلَيْكَ مِنْ أَنْبَاءِ ٱلرُّسُلِ مَا نُنَيِّتُ بِهِء فُوَادَكَّ وَجَاءَكَ فِ هَذِهِ ٱلْحَقُّ وَمَوْعِظَةٌ وَذَكْرِيْ لِلْمُؤْمِنِينَ ۞

> وَقُلِ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُواْعَلَ مَكَانَتِكُثُر إِنَّاعَبِلُونَ۞

وَانَتَطِارُوٓاْ إِنَّامُنتَظِرُوت ۞ وَلِلَهِ عَيْبُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَالَيْهِ يُرْجَعُ ٱلْأَمْرُكُلُهُۥفَاعَبُدُهُ وَتَوَكَّلْ عَلَيْهُ وَمَارَبُكَ بِعَنفِلٍ عَمَّانَعٌ مَلُونَ۞

^{[1] (}V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضى الله عليها , as quoted in Tafsîr Al-Qurtubī].

Sûrat Yûsuf [(Prophet) Joseph] XII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'ân that makes clear the legal and illegal things, laws, guidance and a blessing).

- 2. Verily, We have sent it down as an Arabic Qur'ân in order that you may understand.
- 3. We relate to you (Muhammad عليه وسلم) the best of stories through Our Revelations to you, of this Qur'ân. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'ân).
- 4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon—I saw them prostrating themselves to me."
- 5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, Shaitân (Satan) is to man an open enemy!
- 6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knower, All-Wise."
- 7. Verily, in Yûsuf (Joseph) and his brethren, there were Ayât (proofs, evidences, lessons, signs, etc.) for those who ask.
- 8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.

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إِنَّا أَنْزَلْنَهُ قُرُوَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿
غَنْ نَقُصُّ عَلَيْكَ أَخْسَنَ ٱلْقَصَصِ بِمَا أَوْحَيْنَا
إِلَيْكَ هَذَا ٱلْقُرُوانَ وَإِن كُنت مِن قَبْلِهِ لَمِن

ٱلْغَنفلينَ ﴿

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَتَأَبَّتِ إِنِّى رَأَيْتُ أَحَدَّعَشَرَ كَوْكَبَا وَٱلشَّمْسَ وَٱلْقَمَرَ رَأَيْتُهُمْ لِي سَجِدِينَ ۞

ڡؘٙڵؽڹؗؿؘٙڵٳؾٙڡٞ۫ڞڞۯ۫ؠٞؽڵۮؘۼ_{ڰٙ}ٳڂٛۅؘؾؚڮ؈۬ؽٙڮۣۮۅ۠ڵڮؘ ڲؿڐؙؖٳڹٙٵۺؿٙؽڟڽٙڶڸؚٳٮڛؘڹۣعۮؙٷۨؿؙؠؚڽڽٞ۞

وَكَذَلِكَ يَحْتَبِيكَ رَبُّكَ وَمُعَلِمُكَ مِن تَأْوِيلِ ٱلْأَعَادِيثِ وَيُتِمُّ فِعْمَتَهُ رَعَلَيْكَ وَكَانَ اَلِيَعْفُوبَ كَمَا أَتَمَّهَا عَلَيَّ أَبُوَيْكَ مِن قَبْلُ إِبْرَهِيمَ وَإِسْحَقًّ إِنَّ رَبَّكَ عَلِيمُ عَكِيمٌ ﴾

> *لَقَدْكَانَ فِي يُوسُفَ وَإِخْوَتِهِ ٓ عَالَىٰتُ لِلسَّاَيِلِينَ۞

إِذْ فَالُواْلِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىَّ أَبِينَامِنَّا وَنَحْنُ عُصْبَةُ إِنَّ أَبَانَا لَغِي ضَلَلِ مُبِينٍ

- 9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."
- 10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."
- 11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"
- 12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."
- 13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."
- 14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."
- 15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not,"
- 16. And they came to their father in the early part of the night weeping.
- 17. They said:"O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."
- 18. And they brought his shirt stained with false blood. He said: "Nay, but your ownselves have made up a tale. So (for me)

ٱقْتُكُواْ يُوسُفَ أَو ٱطْرَحُوهُ أَرْضَا يَغْلُ لَكُمْ وَجْهُ أَيِكُمْ وَتُكُونُوا مِنْ بَعَدِهِ عَ قَوْمَاصِلِحِينَ

قَالَ قَابِلٌ مِنْهُمْ لَا تَقْتُلُواْ يُوسُفَ وَأَلْقُوهُ فِيغَيَبَتِ ٱلْجُبِّ يَلْتَقِطْهُ بَعْضُ ٱلسَّيَّارَةِ إِنكُنتُ مُوْعَطِلِينَ ٢

> قَالُهُ أَتَأَمَّانَا مَالَكَ لَا تَأْمَعْنَا عَلَىٰ يُوسُفَ وَإِنَّالَهُ و لَنَصِحُونَ ١

أَرْسِلْهُ مَعَنَاعَدَايَرْتَعْ وَيَلْعَبُ وَإِنَّالَهُ ولَحَفِظُونَ ٢

قَالَ إِنَّ لِيَحْزُنُنَيَّ أَن تَذْهَبُواْ بِهِ عَوَلَخَافُ أَن يَأْكُلُهُ ٱلذِّنْبُ وَأَنتُمْ عَنْهُ غَيْفِلُونَ ١

قَالُواْلَبِنَ أَكَلَهُ ٱلذِّئْبُ وَيَعَنُ عُصَبَةً إِنَّا اذَالَّخَسِهُ وتَ ١

فَلَمَّاذَهَبُواْ بِهِ ء وَأَجْمَعُواْ أَن يَجْعَلُوهُ في غَنَيَت ٱلْمُنَّ وَأُوْجَيْنَآ إِلَيْهِ لَتُنَبِّنَنَّهُم بِأُمْرِهِمْ هَاذَا وَهُمْ لَا يَشْعُرُونَ ١

وَجَآءُوٓ أَبَاهُمْ عِشَآءً يَبْكُونَ ١

قَالُواْ يَتَأَمَانَا إِنَّا ذَهَنَا نَسُلَهُ وَتَرَكَىٰا يُوسُفَ عِندَ مَتَنعِنَا فَأَكَلَهُ ٱلذِّنْبُ وَمَاۤ أَنتَ بِمُؤْمِن لَّنَاوَلُوْ كُنَّا صَلِدِقِينَ ١

وَجَآءُو عَلَىٰ قَمِيصِهِ عِبَدِيمِ كَذِبُّ قَالَ بَلْ سَوَلَتُ لَكُمْ أَنفُسِكُ أَمْراً فَصَدْرٌ جَمِيلٌ وَٱللَّهُ ٱلْمُسْتَعَانُ patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."

- 19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was All-Knower of what they did.
- 20. And they sold him for a low price. for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.
- 21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.
- 22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the Muhsinûn (doers of good - see the footnote of V.9:120).
- 23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the Zâlimûn (wrong and evil-doers) will never be successful."
- 24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

عَلَىٰ مَا تَصِفُونَ ٨

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُواْ وَارِدَهُمْ فَأَدْنَى دَلُوهُ مَّقَالَ يَبُشَرَىٰ هَذَاغُلَوُّ وَأَسَرُّوهُ بِضَعَةً وَٱللَّهُ عَلِيمٌ بِمَا يعَـ عَلُونَ ١٩٠٥

وَشَرَقَهُ بِثَمَنِ بَخْسِ دَرَهِمَ مَعْدُودَةِ وَكَانُواْفِيهِ مِنَ ٱلرَّاهِدِينَ ۞

وَقَالَ ٱلَّذِي ٱشۡتَرَيٰهُ مِن مِصۡرَ لِا مُمَرَأَتِهِ مَا كَذِي مَثْوَلُهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوْ نَتَحٰذَهُ وَلَدَأُوكَ لَا أَوَكَ لَاكَ مَكَّتَا لِيُوسُفَ فِي ٱلْأَرْضِ وَلِنُعَالِمَهُ و مِن تَأْويل ٱلْأَحَادِيثُ وَٱللَّهُ غَالِبٌ عَلَىٰٓ أَمْرِهِ وَلَٰكِنَ أَكُمْ لَ النَّاسِ لَابِعَلَمُ نَ ١

وَلَمَّابَلَغَ أَشُدَّهُ وَ ءَاتَيْنَاهُ حُكْمًا وَعِلْمَأْ وَكَذَاكِ نَجِني ٱلْمُحْسِنينَ ٢

وَرَوَدَتُهُ ٱلَّتِي هُوَ فِي بَيْتِهَا عَن نَّفْسِهِ ، وَغَلَّقَتِ ٱلْأَبْوَابَ وَقَالَتَ هَيْتَ لَكَ قَالَ مَعَاذَ ٱللَّهُ إِنَّهُ دِرَيَّ أَحْسَنَ مَثْوَاتً إِنَّهُ رَلَا يُفْلِحُ ٱلظَّلِمُوتَ ٥

وَلَقَدْ هَمَّتْ بِيُّهُ وَهَمَّ بِهَا لَوْ لَا أَن رَّءَا بُرْهَانَ رَبِّهِ عَكَذَاكَ لِنَصْرِفَ عَنْهُ ٱلسُّوءَ وَٱلْفَحْشَاءَ انَّهُ ومِنْ عِسَادِنَا ٱلْمُخْلَصِينَ

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- 25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
- 26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!
- 27, "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"
- 28. So, when he (her husband) saw his [(Yûsuf's (Joseph)] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!
- 29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."
- 30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."
- 31. So when she heard of their accusation. she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph)]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"
- 32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall

وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُ مِن دُبُرِ وَأَلْفَيَا ستدَهَالَدَا ٱلْمَاتِ قَالَتْ مَاجَزَآهُ مَنْ أَرَادَ بِأَهْلِكَ سُوِّةً اللَّا أَن يُسْحَنَّ أَوْعَذَاكُ أَلِيمٌ ٨

قَالَ هِيَ رَاوَدَتْنِي عَن نَفْسِيُّ وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِنكَانَ قَمِيصُهُ و قُدَّمِن قُبُلِ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَدْبِينَ ﴾

وَإِن كَانَ قَمِيصُهُ وقُدَّمِن دُبُرِ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّادِقِينَ ٢

فَلَمَّا رَءَا قَمِيصَهُ وقُدَّ مِن دُبُرِ قَالَ إِنَّهُ ومِن كَتدكِنَّ أَنَّ كَتَدَكُنَّ عَظِمٌ ٨

يُوسُفُ أَعْرِضْعَنْ هَنَذَأُوٓ أُسْتَغْفِرِي لِذَنْدِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَاطِئِينَ ١

* وَقَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِتُ رَاوِدُ فَتَنْهَا عَن نَفْسِهِ إِن مَنْ شَعَفَهَا حُبًّا إِنَّا لَنَرَتِهَا فِي ضَلَال مُبِينِ ٢

فَلَمَّا سَمِعَتْ بِمَكْمُ هِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُثَكَّعًا وَءَاتَتُكُلُّ وَلِيدَةٍ مِنْهُنَّ سِكِينًا وَقَالَت ٱخْرُجُ عَلَيْهِ فَنَ فَامَّا رَأْنَهُ وَأَكْبَرَيْهُ وَوَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَشَى يِلْهِ مَاهَذَا بِشَرًا إِنْ هَاذَاۤ إِلَّا مَلَكُ كُرِيمٌ أَنَّ

قَالَتْ فَذَالِكُنَّ ٱلَّذِي لُمُتُنَّنِي فِيدٍّ وَلَقَدْ زَوَدِيُّهُ عَن نَّفْسِهِ ء فَٱسْتَغْصَمُ وَلَئِن لَّوْ يَفْعُلْ مَآءَامُرُهُ و لَيُسْجَنَنَ وَلَيْكُونَامِنَ ٱلصَّغِرِينَ

certainly be cast into prison, and will be one of those who are disgraced."

- 33. He said:"O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."
- 34. So his Lord answered his invocation. and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.
- 35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.
- 36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinûn (doers of good)."
- 37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter Kan'ânyyûn of Egypt who were polytheists and used to worship the sun and other false deities).
- 38. "And I have followed the religion of my fathers. [1] — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace

قَالَ رَبّ ٱليّعةِ مُ أَحَبُّ إِلَّ مِمَّا لِدَعُونَيّ إِلَيْهِ وَإِلَّا تَصْرِفْ عَنَّ كَتَدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِنَ ٱلْجَهِ لِينَ ٢

سورة يوسف ١٢

فَٱسْتَجَابَ لَهُ ورَيُّهُ وَضَهَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ و هُوَٱلتَّمِيعُٱلْعَلِيمُ الْمُ

ثُمَّبَكَ الْهُم مِّنْ بَعْدِ مَارَأُوْ ٱلْآيَكِ لَيَسْجُنُنَّهُ و حَقَّ حِينِ 📆

وَدَخَلَمَعُهُ ٱلسِّجْنَ فَتَيَالَّ قَالَ أَحَدُهُمَا إِنِّ أَرَكِنِيٓ أَعْصِرُحَمَّزُ أَوَقَالَ ٱلْآحَرُ إِنِيّ أَرَيٰنِيٓ أَحْمِلُ فَوْقَ رَأْسِي خُبْزَا تَأْكُلُ ٱلطَّلْبُرُ مِنْهُ نَبْتَنَابِتَأْوِيلَةً عَ إِنَّانَوَ مُلْكَ مِنَ ٱلْمُحْسِنِينَ 🕤

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَا نِهِ ۗ إِلَّا نَبَأَتُكُمَا بِسَأُوبِ لهِ ۗ قَتَلَ أَن يَأْتِيكُمَأْ ذَلِكُمَا مِمَّاعَلَّمَنِي رَبِّيَّ إِنِّي تَرَكُّتُ مِلَّةَ قَوْمِ لَّا يُؤْمِنُونَ بِٱللَّهِ وَهُم بِٱلْآخِرَةِ هُمْ ڪَفرُونَ 📆

وَٱتَّبَعْتُمِلَّةَ ءَابَآءِيٓ إِبْرَهِيمَ وَإِسْحَقَ وَيَعْفُوبَ مَاكَانَ لَنَآ أَن نُشْرِكَ بِٱللَّهِ مِن شَىَّءُ ذَلِكَ مِن فَضْل ٱللَّهِ عَلَيْنَا وَعَلَى ٱلنَّاسِ وَلَكِكَّ أَكُ ثُرَّ ٱلنَّاسِ لَا نَشْكُرُ ونَ 🗗

^{[1] (}V.12:38) See the footnote of (V. 2:135).

of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

- 39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?
- 40. "You do not worship besides Him but only names which you have named (forged) you and your fathers for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.
- 41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."
- 42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But the Shaitân (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.
- 43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."
- 44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."
- 45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَصَنِحِيَ ٱلسِّحْنِ ءَأَرْبَاكِ مُتَفَرِّقُونَ خَيْرُ أَمِرَاللَّهُ ٱلْوَحِـٰدُ ٱلْفَهَارُ۞

مَاتَقَبُدُونَ مِن دُونِهِ ۗ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنتُمْ وَءَابَاؤُكُ مِمَّاأَنْلَ اللَّهُ بِهَامِن سُلْطَانٍ إِن الْخُمُو إِلَّا لِلَّهِ أَمَرَأَكُ تَعْبُدُواْ إِلَّا إِيّاهُ ذَلِكَ الدِّينُ الْقَيِّدُ وَلَكِنَ أَكْتَرُ النَّاسِ لَا يَعْلَمُونَ ۞

يَصَيْحِيَ السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِى رَيَّهُ رَحَمَّرًا وَأَمَّا ٱلْآخَرُ فَيُصْلَبُ فَتَأْكُلُ ٱلطَّيْرُ مِن رَّأْسِيةً -فُضِيَ ٱلْأَمْرُ ٱلَّذِى فِيهِ تَسَنَّقْتِيانِ۞

وَقَالَ لِلَّذِى ظَنَّ أَنَّهُ رَنَاجٍ مِنْهُمَا أَذْكُرْ فِي عِندَ رَيِّكَ فَأَنسَىٰهُ ٱلشَّيْطَنُ فِصُّرَرَيِّهِ عَلَيَكَ فِى ٱلسِّجْنِ بِضْعَ سِنِينَ ۞

وَقَالَ الْمَلِكُ إِنِّ أَرَىٰ سَمْعَ بَقَرَتِ سِمَانِ يَأْكُلُهُزَّ سَبْعُ عِجَافٌ وَسَبْعَ سُنْكَنَتٍ حُضْرِ وَلُخْرَيَالِسُتِّ يَتَأَبُّهُا الْمَلَأُ أَفْتُونِي فِي رُءْيَنَ إِن كُنتُهْ لِلرُّءْ يَاتَعْبُرُونَ۞

قَالُواْ أَضْفَكُ أَحَلَيِّرُومَا نَحَنُ بِتَأْوِيلِ ٱلْأَخَلَيْمِ بِعَلِيدِينَ ﴾ وَقَالَ ٱلَّذِي نَحَامِنْهُمَا وَٱذَّكَ تَعْدَأُمُة أَنَا أُنْبَئُكُمُ

وَقَالَ ٱلَٰذِى نَجَامِنْهُمَاوَٱدَّكَرَبَعْدَ أَمَّةٍ أَنَاْأَنْيَئُكُمُ يِتَأْوِيلِهِۦ فَأَرْسِلُونِ۞

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- **46**. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."
- 47. [(Yûsuf (Joseph)] said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.
- 48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).
- 49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."
- 50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is All-Knower of their plot."
- 51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."
- 52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence. And, verily, Allâh guides not the plot of the betrayers."

يُوسُفُ أَيُّهَا ٱلصِّدِيقُ أَفِينَا فِي سَنِع بَقَرَتِ سِمَانِ يَأْكُلُهُنَّ سَبْعُ عِجَاكُ وَسَبْعِ سُنْبُلَتٍ خُضْرِ وَأُخَرَ يَالِسَتِ لَعَلِّ أَرْجِهُ إِلَى ٱلنَّاسِ لَعَلَهُمْ يَعْلَمُونَ ۞ يَعْلَمُونَ ۞

قَالَ تَزْرَعُونَ سَبِّعَ سِنِينَ دَأَبَا فَمَا حَصَدَتُّهُ فَذَرُوهُ فِي سُنْبُلِهِ ۚ إِلَّا قِلِيلَا مِّمَا تَأْكُلُونَ۞

تُعَ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌيَّا كُلُنَ مَا قَدَّ مُشَّرِّ لَهُنَّ إِ إِلَّا قَلِيكَ مِمَّا تَحْصِئُونَ ۞

> لْتَوَيَّا فِي مِنْ بَعَدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعْصِرُونَ ۞

وَقَالَ ٱلْمَلِكُ ٱتَتُونِ بِيَّةً فَلَمَّاجَاةً هُ ٱلرَّسُولُ قَالَ ٱرْجِعٌ إِلَىٰ رَبِّكَ فَشَعَلُهُ مَا بَالُ ٱلنِّسْوَةِ ٱلَّتِي فَطَعْنَ أَيْدِيهُنَّ إِنَّ رَقِيبِكَيْدِهِنَّ عَلِيثٌ ۞

قَالَ مَاخَطْبُكُنَّ إِذْ رَوَدَتُّنَّ يُوسُفَعَن نَفْسِهُ عَ قُلْنَ حَشَ لِلَهِ مَاعَلِمْنَاعَلَيْهِ مِن سُوَّ قَالَتِ ٱمْرَأَتُ ٱلْمَرِيزِ ٱلْنَ حَصْحَصَ ٱلْحَقُ أَنَّالُ وَدَتُّهُ مِن نَفْسِهِ وَإِنَّهُ وَ لَينَ ٱلصَّنِدِ قِينَ ۞

ذَلِكَ لِيَعْلَمَ أَنِي لَرَّ أَخْنَهُ بِٱلْغَيْبِ وَأَنَّ ٱللَّهَ لَا يَهْدِى كَيْدَ ٱلْفَآنِينِ ۚ

^{[1] (}V.12:52) a) Narrated Ibn 'Umar رضى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 196)

b) See the footnote of (V.4:145).

- 53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."
- 54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."
- 55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).
- **56.** Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good-doers See V.2:112).
- 57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).
- **58.** And Yûsuf's (Joseph) brethren came and they entered to him, and he recognized them, but they recognized him not.
- 59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?
- **60**. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

*وَمَاۤ أَبۡرِئُ نَفۡسِیۡۤ إِنَّ النَّفۡسَ لَأَمۡارَهُۥ بِالسُّوَءِ إِلَّامَارِحِرَيِّتْ إِنَّ رَبِّى عَفُورٌ تَحِیرٌ ۞

وَقَالَ الْمَلِكُ ٱنْتُونِي بِهِ أَلْسَمَغْلِصُهُ لِنَفْسِيٍّ فَلَمَا حَلَمَهُ وَقَالَ إِنَكَ ٱلْمِوْمِ لَدَيْنَا مَكِينٌ أَمِينٌ ﴿

قَالَ ٱجْعَلْنِي عَلَى خَزَآبِنِ ٱلْأَرْضِّ إِنِّي حَفِيظٌ عَلِيمٌ ٥

وَكَنَاكِ مَكَّنَالِيُوسُفَ فِي ٱلْأَرْضِ يَتَبَوَّأُ مِنْهَا حَيْثُ يَشَاّةً نُصِيبُ بِرَحْمَيْنَا مَن نَشَآةً وَلَا نُضِيعُ أَجْرَ ٱلْمُحْسِدِينَ ۞

وَلَأَجُرُ ٱلْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ۞

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُواْعَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ ومُنِكِرُونَ ۞

وَلَمَّاجَهَ زَهُم بِحَهَا زِهِرْ قَالَ أَثْتُونِ بِأَجْ لَكُم مِّنْ أَبِيكُوْ أَلَا تَرُوْنَ أَيِّ أُوفِي الْكِين وَأَنَا خَيْرُ الْمُنزِ لِينَ ۞

> فَإِن لَّوْتَأْثُونِ بِهِءفَلَاكَيْلَلُمُوعِندِى وَلَاتَقْرَبُونِ۞

- 61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."
- 62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.
- 63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."
- 64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."
- 65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."
- 66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)," And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."
- 67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust,

قَالُواْسَنُزُودُ عَنْهُ أَيَاهُ وَإِنَّا لَفَاعِلُهِ نَ ٦

وَقَالَ لِفِتْيَكِيْهِ أَجْعَلُواْ بِضَاعَتَاهُمْ فِي رِجَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا ٱنقَلَبُواْ إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ 📆

فَلَمَا رَجَعُواْ إِلَى أَيبِهِمْ قَالُواْ يَنَا تَانَا مُنِعَ مِنَّا ٱلْكَيْلُ فَأَرْسِلْ مَعَنَآلُخَانَا نَكْتُلُ وَإِنَّا لَهُ ولَحَافِظُونَ ١

قَالَ هَلْءَامَنُكُوْ عَلَيْهِ إِلَّاكِمَا أَمِنْ كُوْعَلَتِهِ أَخِيهِ مِن قَبْلُ فَأَلْنَهُ خَبْرٌ كَلِفِظَّا وَهُوَأَرْحَهُ الرَّحِمِينَ 🛈

وَلَمَّافَتَحُواْ مَتَاعَهُمْ وَجَدُواْ بِضَاعَتَهُمْرُدَّتْ إلَيْهِ مُرْقَالُواْ يَتَأْبَانَا مَانَبَغِيٌّ هَاذِهِ وِيضَاعَتُنَا رُدَّتْ إِلَيْنَا وَنَعِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَيَزْدُادُ كَيْلَ بَعِيرٌ ذَالِكَ كَيْلٌ يَسِيرٌ ١

قَالَ لَنْ أُرْسِلَهُ ومَعَكُمْ حَتَّى تُوْتُونِ مَوْثِقَامِّنَ ٱللَّهِ لَتَأْثُنَّنِي بِهِ ۚ إِلَّا أَن يُحَاطَ بِكُمْ ۖ فَلَمَّا ءَاتَوْهُ مَوْنِقَهُمْ وَالَ ٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ

وَقَالَ يَنْبَنِيَّ لَاتَدْخُلُواْمِنْ بَابٍ وَحِدِ وَٱدْخُلُواْمِنْ أَبُوَبٍ مُّتَفَرِّقَةً وَمَآ أُغَنِي عَنَكُم مِّنَ ٱللَّهِ مِن شَيْءً إِن ٱلْكُنْ اللَّهِ اللَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ put their trust in Him." [1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

70. So, when he had furnished them forth with their provisions, he put the (golden)

فَلْيَــتَوَكَّلِ ٱلْمُتَوَكِّـلُونَ ۞ وَلِمَّادَخَلُواْمِنْ حَيْثُ أَمْرَهُمْ أَبُوهُمِ مَّاكَانَ يُغْنِي عَنْهُم مِّنَ اللَّهِ مِن شَيْءٍ إِلَّا حَاجَـةٌ فِي نَفْسِ يَعْفُوبَ قَضَمَ لَهُ أُولِنَّهُ دِلَدُوعِلْمِ لِلْمَاعَلَّمْنَكُهُ وَلَكِنَّ أَحْـثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ ۞

وَلَمَّادَخُلُواْعَلَىٰ يُوسُفَءَاوَىٰۤ إِلَيْهِ أَخَاهُۗ قَالَ إِنِّ أَنَاْ أَخُوكَ فَلَاتَبْتَيِسْ بِمَاكَانُواْيَعْمَلُونَ۞

فَلَمَّاجَهَّزَهُم بِجَهَازِهِ مْجَعَلَ ٱلسِّقَايَةَ فِي رَحْلِ

^[1] (V. 12:67)

a) Narrated Ibn 'Abbâs رضى الله عليه وسلم Allâh's Messenger عملى الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah** and do not see an evil omen in things, and put their trust in their Lord." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 479)

^{*} Ar-Ruqyah: See the glossary.

b) Narrated Abu Hurairah رضي الله عنه Said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses, The former replied, 'Allah is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allâh is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said. 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allah's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allâh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.' " (Sahîh Al-Bukhârî, Vol.3, Hadîth No 488B).

bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

- 71. They, turning towards them, said: "What is it that you have lost?"
- 72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."
- 73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"
- 74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."
- 75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the Zâlimûn (wrong doers)!"
- 76. So, he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So, Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knower (Allâh).
- 77. They [(Yûsuf's (Joseph) brothers] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنُ أَيَّتُهَا ٱلْعِيرُ إِنَّكُمْ لَسَارِقُونَ ٧

تَ الْوَاوَأَقْبَالُواْعَلَيْهِمِمَاذَاتَفَقِدُونَ۞

قَالُواْنَفْقِدُصُوَاعَ ٱلْمَلِكِ وَلِمَن جَآءَ بِهِ، حِمْلُ بَعِيرٍ وَأَنَاٰبِهِ ٤ زَعِيهُ ٧

قَالُواْ تَاللَّهِ لَقَدْ عَلِمْتُ مِمَّا حِنْنَا لِنُفْسِدَ فِي ٱلْأَرْضِ وَمَاكُنَّا سَارِقِينَ

قَالُواْ فَمَا جَزَّاؤُهُ وَإِن كُنتُ مُكِذِبِينَ ٦

قَالُواْجَزَآؤُهُ مَن وُجِدَ فِي رَحْلِهِ مِ فَهُوَجَزَآؤُهُ ۗ كَذَالِكَ بَحْزِي الظَّلِلِمِينَ ٢٠٠٥

فَيَدَأُ بِأَوْعِيَتِهِ مْ قَبِّلُ وعَلَاءٍ أَخِيدٍ ثُوَّ ٱسْتَخْرَجَهَا مِن وعَآءِ أَخِيةً كَذَٰ لِكَ كِدْنَا لِيُوسُفُ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِ دِينِ ٱلْمَلِكِ إِلَّا أَن مَشَيَاءَ اللَّهُ نَرْفَعُ دَرَجَاتِ مَّن نَشَآةً ۚ وَفَوْقَ كُلِّ ذِي عِلْمِ عَلِيثٌ اللهُ

* قَالُواْ إِن يَسْرِقُ فَقَدْ سَرَقَ أَخُ لَهُ ومِن قَبْلُ فَأَسَرَّهَا يُوسُفُ فِينَفْسِهِ ء وَلَمْ يُبْدِهَا لَهُمَّ قَالَ أَنتُمْ شَرٌّ مَّكَانَّا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ۞

- 78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the *Muhsinûn* (good-doers see the footnote of V.9:120)."
- 79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be Zâlimûn (wrong-doers)."
- 80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore, I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin), and He is the Best of the judges.
- 81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!
- **82.** "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."
- 83. He [Ya'qûb (Jacob)] said: "Nay, but your ownselves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is the All-Knower, the All-Wise."
- 84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
- 85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُواْيَتَأَيُّهُ الْقَوْيِرُ إِنَّ لَهُ وَأَبَّاشَيْخَاكِيرًا فَخُذْ الْحَدِيرُا فَخُذْ الْحَدَنَا مَكَ الْمُحْسِنِينَ ﴿ الْحَدَنَا مَكَ اللَّهُ وَإِنَّا نَرَنكَ مِنَ الْمُحْسِنِينَ ﴿

قَالَ مَعَاذَالْقَوَأَن نَأْخُذَ إِلَّامَن وَجَدْنَا مَتَعَنَا عِندَهُ وَإِنَّا إِذَا لَظُلِمُونِ ۞

فَلَمَّا اَسْتَيْسُواْمِنْهُ خَلَصُواْ نَجِيَّاً قَالَ كَبِيرُهُمْ أَلَرْ تَعْلَمُوَاْ أَنَّ أَبَاكُمْ فَدَّأَخَذَ عَلَيْكُم مَّوْثِقَا مِنَ اللَّهِ وَمِن قَبْلُ مَا فَرَّطُتُمْ فِي يُوسُفِّ فَكَنْ أَبْرَحَ الْأَرْضَحَتَّى يَأْذَنَ لِيَ أَبِيَ أَيْنَ أَوْيَحُكُمْ اللَّهُ لِيَّ وَهُوَخَيْرُ الْخَيْكِينَ ۞

ٱرْجِعُوٓ إِلِنَّ أَبِيكُمْ فَقُولُواْ يَثَأَبَانَاۤ إِنَّ آبَنَكَ سَـرَقَوَمَاشَهِدْنَاۤ إِلَّامِمَاعَلِمْنَاوَمَاكُنَّا لِلْغَيْبِ حَفِظِينَ ۞

وَسْئِلِ ٱلْقَرْيَةَ ٱلَّتِي كُنَّافِيهَا وَٱلْعِيرَ ٱلَّتِيَّ أَقْبَلْنَا فَهَا وَإِنَّا لَصَدَوُنَ ۞

فَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبَرُّ جَمِيلُّ عَسَى اللَّهُ أَن يَأْتِينِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْقَلِيمُ لَلْمُكِيمُ

وَتَوَلَّى عَنْهُمْ وَقَالَ يَتَأْسَغَى عَلَى يُوسُفَ وَأَيْتَضَتَّعَيْنَاهُ مِنَ ٱلْحُزْنِ فَهُوَكَظِيرٌ ۞

قَالُواْتَاللَّهِ تَفَتَّوُاْتَذْكُرُيُوسُفَحَتَّى تَكُونَ حَرَشًاأُوْتَكُونَ مِنَ ٱلْهَلِكِينَ

- 86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not.
- 87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve."
- 88. Then, when they entered to him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."
- **89.** He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"
- 90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers see V.2:112) to be lost."
- 91. They said: "By Allâh! Indeed Allâh has preferred you to us, and we certainly have been sinners"
- 92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!¹¹¹

قَالَ إِنَّمَآ أَشْكُواْ بَثِي وَحُزْفِيٓ إِلَى ٱللَّهِ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ۞

يَنَبَيَّ ٱذْهَبُواْفَتَحَسَّسُواْمِن يُوسُفَ وَأَخِيهِ وَلَاتَاْيْتَسُواْ مِن زَّرْجِ ٱللَّهِ ۖ إِنَّهُ لَا يَـاْيْتَسُ مِن زَوْجِ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْكَيْرُونِ ۞

فَلَمَّادَ خَلُواْعَلَيْهِ قَالُواْ يَتَأَيُّهَا الْفَرِيْرُ مَسَنَا وَأَهْلَنَا الصُّرُّ وَحِثْنَا بِيضَعَةِ مُزْجَنةٍ فَأَوْف لَنَا الْحَيْلَ وَتَصَدَّقْ عَلَيْنَا اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ هُ

قَالَ هَلْ عَلِمْتُ مِمَّافَعَلْتُم بِيُوسُفَ وَأَخِيهِ إِذْ أَنتُ مِّ جَهِلُونَ ۞

قَالُوٓاْ أَءِنَكَ لَأَنْتَ يُوسُفُّ قَالَ أَنَّا يُوسُفُ وَهَذَا أَخِىُّ قَدْمَنَ ٱللَّهُ عَلَيْنَاً إِنَّهُ مَن يَتَقِ وَيَصْيِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَا لَمُحْسِنِينَ ۞

قَالُواْ تَـَالَّمَهِ لَقَـدْءَانَـرَكَ اللَّهُ عَلَيْـنَا وَإِن كُنَّا لَهُ عَلَيْـنَا وَإِن كُنَّا لَهُ عَل

قَالَلَاتُمْيِبَعَلَيْكُمُ ٱلْيُومِّ يَغْفِرُ ٱللَّهُ لَكُمَّ وَهُوَأَنْجَمُ ٱلزَّحِمِينَ۞

عسلى الله عليه وسلم heard Allâh's Messenger زضي الله عنه الله عليه وسلم saying, "Verily, Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.476).

- 93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."
- 94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."
- 95. They said: "By Allâh! Certainly, you are in your old error."
- 96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not." "
- 97. They said: "O our father! Forgiveness (from Allâh) for our sins, indeed, we have been sinners."
- 98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."
- 99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."
- 100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after the Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knower, the All-Wise.
- 101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me

ٱذْهَبُواْ بِقَدِيهِ هَنَدَا فَأَلْقُوهُ عَلَى وَجُهِ أَبِي يَأْتِ بَصِيرًا وَأَنُّونِ بِأَهْلِكُمْ أَجْمَعِينَ ٠

وَلَمَّا فَصَلَتِ ٱلْعِيرُ قَالَ أَبُوهُمْ إِنِّ لَأَجِدُ رِيحَ يُوسُفَّ لَوْلَا أَن تُفَيِّدُون اللهُ

قَالُواْتَأَلِلَهُ إِنَّكَ لَفِي ضَلَاكَ ٱلْقَدِيرِ هُ

فَلَمَّآ أَن جَاءَ ٱلْبَيْدِيرُ أَلْقَلْهُ عَلَىٰ وَجُهِهِ عَارْتَكَ بَصِيرًا قَالَ أَلَمْ أَقُل لَكُمْ إِنِّي أَعْلَمُ مِنَ ٱللَّهِ مَا لَاتَعْلَمُونَ ١

فَالُواْ يَتَأْبَانَا ٱسْتَغْفِهُ لَنَا ذُنُو بَنَاۤ إِنَّا كُنَّا خَطِعِينَ ٢

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيٌّ إِنَّهُ هُوَ ٱلَّفَ غُورُ ٱلرَّحِبُ مُ

فَلَمَّا دَخَلُواْ عَلَىٰ يُوسُفَءَ اوَيَّ إِلَيْهِ أَبُويْهِ وَقَالَ أَدْخُلُواْ مِصْرَ إِن شَاءَ ٱللَّهُ ءَامِنِينَ ١

وَرَفَعَ أَبُويَهِ عَلَى ٱلْمَدْشِ وَخَرُواْ لَهُ سُجَّدَّأُوقَالَ يَتَأْتِ هَٰذَا تَأْوِيلُ رُءِينَى مِن قَبَلُ قَدْجَعَلَهَا رَبِّ حَقَّاً وَقَدَّ أَحْسَنَ بِيَ إِذْ أَخْرَجَنِي مِنَ ٱلسِّجْنِ وَجَاءَ بِكُر مِنَ ٱلْبَدُومِنَ بَعْدِ أَن نَزَعَ ٱلشَّيْطُ وَبَيْنَ وَبَيْنَ إِخْوَتِتَ إِنَّ رَبِّي لَطِيفُ لِّمَا يَشَاءً ۚ إِنَّهُ وَهُوَ ٱلْعَلِيمُ للک ش

* رَبِّ قَدْ ءَاتَيْتَني مِنَ ٱلْمُلْكِ وَعَلَّمْتَني مِن

something of the interpretation of dreams the (Only) Creator of the heavens and the earth! You are my Wali (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous."

- 102. That is of the news of the Ghaib (Unseen) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not (present) with them when they arranged their plan together, and (while) they were plotting.
- 103. And most of mankind will not believe even if you desire it eagerly.
- 104. And no reward you (O Muhammad ask of them (those who deny) معليه وسلم your Prophethood) for it; it (the Our'an) is no less than a Reminder and an advice to the 'Alamîn (men and jinn).
- 105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.
- 106. And most of them believe not in Allâh except that they attribute partners to Him [i.e. they are Mushrikûn i.e. polytheists. See verse 6:1211.
- 107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?
- 108. Say (O Muhammad صلى الله عليه وسلم): "This is my way; I invite to Allâh (i.e. to the Oneness of Allâh - Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted is Allâh (above all that they associate

تَأُوبِلِ ٱلْأَحَادِيثِ فَاطِرَ ٱلسَّمَوَتِ وَٱلْأَرْضِ أَنتَ وَلِيَّ هِ لِلدُّنْيَا وَٱلْآخِرَةِ وَوَفَنِي مُسْلِمًا وَأَلْحِقْنِي بِٱلصَّالِحِينَ ٢

ذَلِكَ مِنْ أَنْبِكَاءِ ٱلْغَيْبِ نُوحِيهِ إِلَيْكُ وَمَاكُنتَ لَدَثِهِ مِنْ إِذَا أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُونَ ١٠

وَمَآأَكُ ثُرُالنَّاسِ وَلَوْحَرَضْتَ بِمُؤْمِنِينَ ٥

وَمَا نَسْنَاكُهُ مُرْعَلَيْهِ مِنْ أَجْرٌ إِنْ هُوَ إِلَّا ذَكِيٌّ لِلْعَلَمِينَ ٢

وَكَأَيْنِ مِينَ ءَايَةِ فِي ٱلسَّمَاهَ تِ وَٱلْأَرْضِ مَدُونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ 🕲

وَمَا يُؤْمِنُ أَحَةً رُهُم بِٱللَّهِ إِلَّا وَهُم مُّشْرِكُونَ ٢

أَفَأُمِنُواْ أَن تَأْتِيَهُمْ عَلِيشِيَةٌ مِنْ عَذَابِ ٱللَّهِ أَوْ مَا تَيَهُمُ ٱلسَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ١

> قُلْ هَاذِهِ وسَبِيلِي أَدْعُوٓا إِلَى ٱللَّهُ عَلَىٰ بَصِيرَةٍ أَنَا ْ وَمَن ٱتَّبَعَنَى وَسُبْحَنَ ٱللَّهِ وَمَاۤ أَنَا مِنَ ٱلْمُثْمَ كِينَ ٢

as partners with Him). And I am not of the Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh)."

109. And We sent not before you (as Messengers) any but men to whom revealed, from among the people of townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are Mujrimûn (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur'ân) is not a forged statement but a confirmation of (Allâh's existing Books) which were before it [i.e. the Taurât (Torah). the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for a people who helieve [1]

وَمَآأَرْسَلْنَامِن قَبْلِكَ إِلَّارِجَالَانُوجِيّ إِلَيْهِمِيِّنَ أَهْلِ ٱلْقُرَيُّ أَفَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَنْفَ كَارِبَ عَلَقِتَ أُهُ ٱلْذِينَ مِن قَبْلُهِمُّ وَلَدَارُ ٱلْآخِرَةِ وَخَيْرٌ لِلَّذِينَ أَتَّقَوَّا أَفَلَا تَعْقلُونَ ٨

حَقَّىٰ إِذَا ٱسْتَيْنَسَ ٱلرُّسُلُ وَظَنُّواْ أَنَّهُ مُرقَدُ كُذِبُواْ جَاءَهُمْ نَصِّرُنَا فَنُجِيّ مَن نَشَآةً وَلَا يُرَدُّ بَأْسُنَاعَن ٱلْقَوْمِ ٱلْمُجْرِمِينَ ٢

لَقَدُ كَانَ في قَصَصِهُ عِبْرَةٌ لِأَوْلِي ٱلْأَلْبَتُ مَا كَانَ حَدِيثَانُفْ يَرِي وَلَكِن تَصْدِيقَ ٱلَّذِي يَيْنَ بَدَنْيهِ وَتَفْصِيلَ كُلِّ شَيْءِ وَهُدَى وَرَحْمَةً لِقَوْمِ

^{[1] (}V.12:111) See the footnote of V.6:125.

Sûrat Ar-Ra'd (The Thunder) XIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm-Râ.

[These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed to you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

- 2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.
- 3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ithnain (two in pairs may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are Ayât (proofs, evidences, lessons, signs, etc.) for a people who reflect.
- 4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with

يُنْوَلُوْ الْنَهُ الْمُ الْمُ الْمُؤْمِدُ الْمُعْلِمُ الْمُؤْمِدُونَ فَي الْمُعْلِمُ الْمُؤْمِدُونَ فَي الْمُحْدَدُ وَالْمَالِمُ وَالْمُؤْمِدُونَ فَي الْمُحْدَدُ وَالْمَالِمُ وَمِنُونَ فَي الْمُؤْمِدُونَ فَي الْمُحْدَدُ النّاس لَا يُؤْمِدُونَ فَي الْمُحْدِدُ النّاس لَا يُؤْمِدُونَ فَي اللّهُ الللّهُ اللّهُ اللّهُ

ٱللَّهُ ٱلَّذِى رَفَعَ ٱلسَّمَوَٰتِ بِعَيْرِعَدِ ثَرْوَنَهَا ْفُرَاْسَتَوَىٰ عَلَى ٱلْعَرِّشُ ۖ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَيْرُ ۚ كُلُّ يَجْرِي الْأَجْلِ مُسَكَّىٰ يُدَبِّرُٱلْأَمْرِيُفَصِّلُ ٱلْآيَنِ لَعَلَّكُم بِلِقَآء رَبِّكُمْ تُوفِئُونَ ۞

ۅَهُوَالَّذِى مَدَّ ٱلْأَرْضَ وَحَمَلَ فِهَا رَئِينَ وَأَنْهَزَّ وَمِنْ كُلِ النَّمَرَتِ جَعَلَ فِيهَا زَقِجَيْنِ النَّيَّيِّ يُغْشِى ٱلْيَلَ النَّهَارُّ إِنَّ فِي ذَلِكَ لَآيِئَتِ لِقَوْمِ بَتَعَكَّرُونَ ۞

وفِي ٱلْأَرْضِ قِطَعٌ مُّتَجَوِرَكُ وَحَنَّكُ مِّنْ أَعْنَبِ وَزَنْعٌ وَيَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَلَهِ وَحِدِوَفُنَضِّلُ بَعْضَهَا عَلَ بَعْضِ فِٱلْأُكُلِّ إِنَّ فِي ذَلِكَ لَآيَتِ لِقَوْمٍ يَفْقِلُونَ ۞ Part 13

the same water; yet, some of them We make more excellent than others to eat. Verily, in these things there are Avât (proofs, evidences, lessons, signs) for the people who understand.

- صلى الله عليه S. And if you (O Muhammad صلى الله عليه wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust. shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein forever.
- 6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.
- 7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.
- 8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.
- 9. All-Knower of the Unseen and the seen, the Most Great, the Most High.
- 10. It is the same (to Him) whether any of you conceal his speech or declares it openly. whether he be hid by night or goes forth freely by day.
- 11. For him (each person), there are angels in succession, before and behind him. [1] They

* وَإِن تَعْجَتْ فَعَجَتْ قَوْلُهُمْ أَءِ ذَا كُنَّا ثُرَابًا أَءِنَّا لَفِي خَلْقِ جَدِيدٍّ أُوْلَنَهِكَ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِ مِّ وَأُوْلَتَ إِكَ ٱلْأَغَلَالُ فِي أَعْنَاقِهِمُّ وَأُولَتَهِكَ أَصْحَابُ ٱلنَّارِّهُمْ فِيهَا خَلِدُونَ ٥

وَيَسْتَعْجِلُونِكَ بِٱلسَّيْعَةِ قَبْلَ ٱلْحَسَنَةِ وَقَدْ خَلَتْ مِن قَبْلُهِمُ ٱلْمَثُلَاتُ وَإِنَّ رَبَّكَ لَذُومَغَهُمَ وَ لِلْتَاسِ عَلَى ظُلْمِهِ وَإِنَّ رَبُّكَ لَشَدِيدُ ٱلْمِقَابِ ٥

وَيَقُولُ ٱلَّذِينَ كُفَرُواْ لَوَكَ أَنزِلَ عَلَيْهِ ءَايَةٌ مِّن رَّيَّةً إِنَّمَا أَنتَ مُنذِرٌّ وَلَكُلَّ قَوْمِ هَادٍ ٧

ٱللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أَنْثَى وَمَا تَعِيضُ ٱلْأَرْجَامُ وَمَاتَزْدَادُوكُلُ شَيْءِ عِندَهُ وبِمِقْدَار ٨

عَيِيرُ ٱلْغَيْبِ وَٱلشَّهَادَةِ ٱلْكَيِيرُ ٱلْمُتَعَالِ ٥

سَوَآءٌ مِنكُم مَّنْ أَسَرَّالْقَوْلَ وَمَن جَهَرَبهِ عَ وَمَنْهُوَمُسْتَخْفِ بِٱلَّيْلِ وَسَارِبٌ بِٱلنَّهَارِ ١

لَهُ مُعَقِّدَتُ مِن يَكُن يَكَيْهِ وَمِنْ خَلْفِهِ

^{[1] (}V.13:11) See the footnote (B) of (V.6:61).

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guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

Sûrah 13. Ar-Ra'd

- 12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).
- 13. And Ar-Ra'd^[1] (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet, they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.
- 14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).
- 15. And to Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.
- 16. Say (O Muhammad صلى الله عليه وسلم): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) Auliyâ' (protectors) other than Him, such as have no power either

يَحْفَظُونَهُ رِمِنْ أَمْرِ الْلَهِّ إِنَّ اللَّهَ لَايُغَيِّرُمَا بِقَوْمِ حَتَّى يُغَيِّرُكُ مَا بِأَنفُسِهِ مُّ وَإِذَا أَرَادَ اللَّهُ بِقَوْمِ سُوّءَ ا فَلَامَرَدَّ لَهُ وَمَا لَهُم مِن دُونِهِ مِن وَالٍ ۞

هُوَالَذِى يُرِيكُمُ الْبَرَقَ حَوَفَا وَطَمَعَا وَيُغشِئُ ٱلسَّحَابَ ٱلِثِفَالَ۞

ۉؠؙڛؾڂؙٵڵڗٙڠؙؽڝٚڐ؞ؚٷٲڵڡٙڵؾؠٟػڎؙڡۣڹٝڿۑڣٙؾؚ؋ ۊؽؙۯڛڶؙٵڵڞٙۅؘعق فيؙڝؚۑٮۢڽؚۿٵڡٙڹێۺٙٲٷۿؙڡ۫ يُجَدُلُونَ فِي ٱللَّهِ وَهُوَشَدِيدُ ٱلْمِحَالِ۞

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَنْعُونَ مِن دُونِهِ لَا يَسْتَجِيبُونَ لَهُمُ شِّى إِلَّا كَبْسِطِكَفَّتِهِ إِلَى الْمَاءِلِيَّتُلُغُفَاهُ وَمَا هُوَ بِبَلِغِيَّهُ وَمَادُعَاءُ الْكَفِرِينَ إِلَّا فِي ضَلَالِ ۞

وَلِنَّهَ يَسْجُدُمَن فِي السَّمَوَاتِ وَٱلْأَرْضِ طَوْعًا وَكَرْهَا وَظِلْلُهُم بِالْفُدُوةِ وَٱلْاَصَالِ ۞۞

قُلْ مَن زَّتُ السَّمَوَٰتِ وَالْأَرْضِ قُلِ اللَّهُ قُلُ اَفَاَتَّخَذْتُمُ مِّن دُونِهِۦٓ أَوْلِيَآ اَ لاَيمْلِكُونَ لِأَنْفُسِهِ مِنْفَعَا وَلاَضَرَّأُقُلْ هَلْ يَسْتَوِى الْأَضْمَىٰ وَالْبَصِيرُ أَمْهَلْ تَسْتَوِى الظَّامُنتُ

^[1] (V.13:13) Ar-Ra'd: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsîr Al-Qurtubî*).

for benefit or for harm to themselves?" Sav: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allâh partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?" Sav: "Allâh is the Creator of all things; and He is the One, the Irresistible."

17. He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface — and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like it, thus does Allâh (by parables) show forth truth and falsehood Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

18. For those who answered their Lord's Call [believed in the Oneness of Allâh and مىلى الله followed His Messenger Muhammad i.e. Islâmic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allâh and followed not His Messenger Muhammad صلى الله عليه وسلم), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, but it will be in vain). For them there will be the terrible reckoning. Their dwelling-place will be Hell; and worst indeed is that place for rest. [2]

19. Shall he then who knows that what has been revealed to you (O Muhammad from your Lord is the truth (صلى الله عليه وسلم وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرِّكَا أَخَلَقُوا كَنَافِهِ عِنْتَشَابَهَ ٱلْخَلْقُ عَلَيْهِةً قُلِ ٱللَّهُ خَلِقُ كُلِّ شَيْءٍ وَهُوَ ٱلْوَحِدُ ٱلْقَهَّارُ ۞

أَذِنَلُ مِنَ السَّمَاءِ مَآءٌ فَسَالَتَ أَوْدِيَةٌ يُقَدِّرِهَا فَأَحْتَكَ ٱلسَّنَّةُ ذِيَدَا زَلِيًّا وَمِعَّا يُوفِدُونَ عَلَيْهِ فِي ٱلنَّارِ ٱبْيَغَآةً حِلْيَةِ أَوْمَتَاعِ زَبَدٌ مِثْلُهُ ۚ كَذَاكِ يَضْرِبُ ٱللَّهُ ٱلْحَقَّ وَٱلْبَطِلَ فَأَمَّا ٱلزَّبَدُ فَيَذْهَبُجُفَآةً وَأَمَّا مَايَنَفَعُ ٱلتَّاسَ فَيَمْكُثُ فِٱلْأَرْضِ كَذَاكِ يَضْرِبُ ٱللَّهُ الأخال ١٠

للَّذِينَ أَسْتَحَالُواْ لِرَبِّهِ مُلْكُنْتُ أَوْالَّذِينَ لَهُ يَسْتَحِبُواْ لَهُ ر لَهُ أَنَّ لَكُ مَّا فِي ٱلْأَرْضِ جَمِيعًا وَمِثْلَهُ وِ مَعَهُ وِ لَاَفْتَ كَوْأً بِهُ ٤ أُولَتِكَ لَهُمْ سُوَّءُ ٱلْحِسَابِ وَمَأْوَتَهُمْ جَهَ مَرَّةً وَبِشْوَ

* أَفَمَن يَعَلَمُ أَنْمَآ أَنْزِلَ إِلَيْكَ مِن زَبِكَ ٱلْحَقُّ كُمَنْ هُوَأَعْمَيُّ

^[1] (V.13:17) See the footnote (A) of (V.9:119).

⁽V.13:18) See the footnotes of (V.3:164), (V.3:85) and (V.3:91).

be like him who is blind? But it is only the men of understanding that pay heed.

- **20**. Those who fulfil the Covenant of Allâh and break not the *Mîthâq* (bond, treaty, covenant).
- 21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).
- 22. And those who remain patient, seeking their Lord's Countenance, perform As-Salât (Iqâmat-as-Salât), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.
- 23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):
- **24**. "Salâmun 'Alaikum (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"
- 25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)¹¹.

ٱلَّذِينَ يُوفُونَ بِعَهْدِ ٱللَّهِ وَلَا يَنقُضُونَ ٱلْمِيتَٰقَ ۞

وَٱلَّذِينَ يَصِهُونَ مَاۤ أَمَرَاللَّهُ بِهِءَ أَن يُوصَلَ وَيَخْشُوۡنَ رَبَّهُمْ وَيَغَافُونَ سُوَءَ ٱلْجِسَابِ۞

وَٱلَّذِينَ صَبَرُواٱلْبَيْغَاءَ وَجَّهِ رَبِّهِمْ وَأَقَامُوا ٱلصَّهَوَةَ وَأَنفَقُواْمِمَّا رَزَقَنَهُمْ سِنَّا وَعَلائِيَةٌ وَيَدْرُءُونَ بِٱلْحَسَنَةِ النَّيِئَةُ أُوْلَكِمَ لُهُمْ مُعْفَى ٱلدَّارِ۞

جَنَّتُ عَدْنِ يَدْخُلُونَهَا وَمَن صَلَحَ مِنْ ءَابَابِهِمْ وَأَزْوَجِهِمْ وَذُرِيَّتِهِمُّ وَٱلْمَلَتِهِكَةُ يَدْخُلُونَ عَلَيْهِمِ مِن كُلِّ بَابٍ ۞

سَلَدُّعَلَيْكُمْ بِمَاصَبَرَقُرُّ فَيَعْمَعُفْبَيُ ٱلدَّادِ ٥

وَٱلَّذِينَ يَنْفُضُونَ عَهْدَالْلَهِ مِنْ بَعْدِ مِيثَقِهِ . وَيَقْطَعُونَ مَا آمَرَلُمُهُ بِهِ مَّأْنَ يُوصَلَ وَيُفْسِدُونَ فِى ٱلْأَرْضِ أُوْلَتِكِ لَهُمُ ٱللَّغَنَةُ وَلَهُمْ سُوَهُ ٱلدَّارِ ۞

^{[1] (}V.13:25) See the footnote of (V.2:27).

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26. Allâh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad صلی الله علیه وسلم) from his Lord?" Say: "Verily, Allâh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

28. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and whose hearts find rest in the remembrance of Allâh: verily, in the remembrance of Allâh do hearts find rest^[1].

29. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and work righteousness, $T\hat{u}b\hat{a}$ (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

30. Thus have We sent you (O Muhammad

ٱللَّهُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُواٰ بِٱلْخَيَوَةِ ۗ ٱلدُّنْيَا وَمَاٱلْخَيُوةُ ٱلدُّنْيَا فِى ٱلْآخِرَةِ إِلَّامَتَعُ ۗ۞

وَيَقُولُ اَلَيِنَ كَفَرُواْ لَوَلَآ أُنِلَ عَلَيْهِ ءَايَةٌ مِّن زَبِّهِ عُلَّ إِنَّ اللَّهَ يُصِلُّ مَن يَشَآهُ وَيَهْدِىۤ إِلَيْهِ مَنْ أَنَابَ ۞

ٱلَّذِينَ ءَامَنُواْ وَتَطْمَينُ قُلُوبُهُم بِذِكْرِ ٱللَّهُ ٱلْاَبِذِكْرِ ٱللَّهِ تَطْمَينُ ٱلْقُلُوبُ۞

الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَنتِ طُوبِيَ الْهُمْ وَحُسْنُ مَانِ ۞

كَذَٰلِكَ أَرْسَلُنَكَ فِي أُمَّاةِ فِقَدْ خَلَتْ مِن قَبْلِهَا

 $^{^{[1]}}$ (V.13:28) The superiority of *Dhikr Allâh* نكر الله [remembering Allâh (i.e. glorifying and praising Him.)]

a) Narrated Abu Mûsâ حملي الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.416).

b) Narrated Abu Hurairah عنلى الله عليه وسلم : Allâh's Messenger صلى الله عنه هid, "Whoever says, Subhân Allâhi wa bihamdihi, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.414).

c) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger المعلية وسلم said, "Whoever says: Lâ ilâha illallâhu wahdahû lâ sharîka lahû, lahul-mulkù wa lahul-hamdu wa Huwa 'alâ kulli shai'in Qadîr,* one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.412).

^{*}None has the right to be worshipped but Allâh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

to a community before which (صلى الله عليه وسلم other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

- 31. And if there had been a Qur'an with which mountains could be moved (from their places), or the earth could be cloven asunder. or the dead could be made to speak (it would not have been other than this Our'an). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed. He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.
- 32. And indeed (many) Messengers were صلى الله mocked at before you (O Muhammad صلى الله عليه وسلم), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!
- 33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.
- 34. For them is a torment in the life of this world, and certainly, harder is the torment of

أُمَّمُ لِتَسَنَّلُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا الَّنْكَ وَهُمّ يَكْفُرُونَ بِٱلرَّحْنَ قُلْ هُوَرَتِي لَآ إِلَٰهَ إِلَّاهُوَ عَلَيْهِ تَوَحِيَّلْتُ وَإِلَيْهِ مَتَابِ ٢

وَلَوْأَنَّ قُرْءَانَاسُ بَرَتَ بِهِ ٱلْجَيَالُ أَوْقُطِعَتْ بِهِ ٱلْأَرْضُ أَوْكُلِمْ بِهِ ٱلْمَوْتُيُّ بَلِ لِلَّهِ ٱلْأَمْرُجَمِيقًا أَفَاهُ يَانْعَس ٱلَّذِيرِيءَ امَنُواْ أَن لَوْ مَشَاءُ ٱللَّهُ لَهَدَى ٱلنَّاسَ جَمْعَةً وَلَارَزَالُ ٱلَّذِينَ كَفَرُواْ تُصِيبُهُم بِمَا صَنَعُواْ قَارِعَةً أَوْتَحُلُ فَرِيبَامِين دَارِهِمْ حَتَّىٰ يَأْتَى وَعْدُ ٱللَّهُ إِنَّ ٱللَّهَ لَا يُخْلِفُ ٱلْمِدِعَادَ أَلَى

وَلَقَدَ ٱسْتُفَائَ مُسُامِّن قَبَاكَ فَأَمْلَيْتُ لِلَّذِينَ كَفَرُواْ ثُمَّا أَخَذْتُهُ مِن فَكِيفَ كَانَ عِقَابِ

أَفَمَنْ هُوَ قَايَرُ عُلَىٰ كُلِّ نَفْسِ بِمَا كُسَبَتَ وَجَعَلُواْ يِلَهِ شُرَكَآءَ قُلْ سَمُّهُ هُوُّ أَمَّر تُنْبَعُهِ نَهُ وبِمَا لَا يَعَلَمُ فِي ٱلْأَرْضِ أَمْ يِظَلِهِرِ مِّنَ ٱلْقَوَلُّ بَلْ زُيِّنَ لِلْذَيْنَ كَقَرُواْ مَكْرُهُو وَصُدُّواْعَنِ ٱلسَّبِيلُّ وَمَن يُصِّيلِلِ ٱللَّهُ فَمَالَهُ مِنْ هَادِ ﴿

لَّهُمْ عَذَاكُ فِي الْحَيَاةِ ٱلدُّنْمَا أُو لَعَذَاكِ ٱلْآخِيَةِ أَشَوَّةً

the Hereafter. And they have no Wâq (defender or protector) against Allâh,

35. The description of the Paradise which the *Muttaqûn* (the pious — See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of *Al-Muttaqûn* (the pious — See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed to you (i.e. the Qur'ân), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad المالة عليه وسلم): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلى الشعليه) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Walî (protector) or Wâq (defender) against Allâh.

38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. For every matter there is a Decree (from Allâh). [Tafsîr At-Tabarî]

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

وَمَالَهُم مِّنَ ٱللَّهِ مِن وَاقٍ 🚭

* مَّنَٰلُ الْجَنَّةَ الْقَ وُعِدَ الْمُثَّقُّونَّ تَجَرِي مِن تَّخِيْهَا ٱلْأَنْهَٰزُّ أُكُلُهَا دَآبِہٌ وَظِلُهَا ْعِلْكَ عُقْبَى الَّذِينَ اتَّقَوَّا وَعُقْبَى ٱلْكَيْفِرِينَ ٱلنَّالُ ۞

وَٱلَّذِينَ ءَانَيْنَهُمُ ٱلْكِنْبَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكُ وَمِنَ ٱلْأَخْزَلِ مَن يُسْكِرُ بَعْضَةً وَقُلْ إِنَّمَا أُمْرَتُ أَنْ أَعْبُدُ ٱللَّهَ وَلَا أَشْرِكَ بِهِ الْيَهِ أَدْعُواْ وَإِلَيْهِ مَعَادِهِ

وَكَذَلِكَ أَنزَلْنَهُ حُكُمًّا عَرَبِيًّا وَلَيِنِ ٱنَبَعْتَ أَهْوَآءَهُر بَعْدَ مَاجَآةَ كَمِنَ ٱلْمِلْمِ مَالَكَ مِنَ ٱللَّهِ مِن وَلِيَ وَلَاوَاقِ ۞

وَلَفَدْ أَرْسَلْنَارُسُلامِن فَتِلِكَ وَجَعَلْنَالُهُمْ أَزْوَجَا وَذُرِيَةٌ وَمَاكَانَ لِرَسُولِ أَن يَأْتِيَ بِعَايَةٍ إِلَّابِ إِذْنِ ٱللَّهِ لِكُلُ أَجَلِ كِتَابُ

يَمْحُواْٱللَّهُ مَالِسَاءُ وَيُشِيُّ وَعِندَهُ وَأَمُّ ٱلْكِتَبِ ٥

^[f] (V.13:36) See the footnote of (V. 5:66).

- 40. Whether We show you (O Muhammad part of what We have promised them or cause you to die, your duty is only to convey (the Message), and on Us is the reckoning.
- 41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.
- 42. And verily, those before them did devise plots, but all plotting is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).
- 43. And those who disbelieved say: "You are not a (صلى الله عليه وسلم Muhammad Messenger." Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

Sûrat Ibrâhîm (Abraham) XIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

وَإِن مَّا نُرِيَنَّكَ بَعْضَ ٱلَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّتَ يَّكَ فَإِنَّمَا عَلَيْكَ ٱلْبَلَغُ وَعَلَيْمَنَا ٱلْحِسَابُ ٢

أَوَلَهُ يَدَوْاْ أَنَّا مَا أِتِي ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا وَٱللَّهُ يَخَكُمُ لَامُعَقِّبَ لِحُكْمِهَٰءِ وَهُوَسَرِيعُ الجساب ١

وَقَدْمَكُو الَّذِينَ مِن قَبِلِهِ مَ فِيلَهِ الْمَكِيرُ جَمِيعًا يَعْلَمُ مَاتَكْسِبُكُلُ نَفْسِ وَسَيَعْلَمُ ٱلْكُفَّارُ لِمَنْ عُقِّيَ ٱلدَّارِ ١

وَيَقُولُ ٱلَّذِينَ كَفَرُواْ لَسْتَ مُرْسَكَا ۚ قُلْ كَغَيْ بِٱللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِندَهُ وَعَلْمُ الْكِتَكِيمُ



الرُّ كِتَبُّ أَنْزَلْنَهُ إِلَيْكَ لِتُخْرِجَ ٱلنَّاسَ مِنَ ٱلظُلُمَٰتِ إِلَى ٱلنُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَطِ ٱلْعَزِيزِ ٱلْحَمِيدِ ١

- 2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.
- 3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e.Islâm) and seek crookedness therein — they are far astray.
- 4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.
- 5. And indeed We sent Mûsâ (Moses) with Our Ayât (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allâh. Truly, therein are Avât (evidences. proofs and signs) for every patient, thankful (person)[Tafsîr Ibn Kathîr]."
- 6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."
- 7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."
- 8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs). Owner of all Praise."
- 9. Has not the news reached you, of those before you, the people of Nûh (Noah), and

ٱللَّهُ ٱلَّذِي لَهُ مِمَافِي ٱلسَّيِّمَةِ تِ وَمَافِي ٱلْأَرْضِ ۗ وَوَيْلٌ لِلْكَيْفِينَ مِنْ عَذَابِ شَدِيدٍ ٢

ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيَوٰةَ ٱلدُّنْيَاعَلَ ٱلْآخِرَةِ وَيَصُدُّ وبَ عَن سَبيل ٱللَّهِ وَيَبْغُونَهَاعِوَجًاْ أُوْلَتِكَ فِيضَلَالِيَعِيدِ ٢ وَمَا أَرْسَلْنَامِن رَّيْسُول إلَّا بِلْسَان قَوْمِهِ ع السُبَرَت لَهُمَّ فَيُضِلُّ ٱللَّهُ مَن يَشَاءُ وَيَهَدِي مَن يَشَاءُ وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ٢

وَلَقَدْ أَرْسَلْنَامُوسَى بِعَايَلَيْنَاۤ أَنَّ أَخْرَجُ قَوْمَكَ مِنَ ٱلظُّلُمَاتِ إِلَى ٱلنُّورِ وَذَكِرَهُم بِأَيَّامِ الله إن في ذَالِكَ لَآيَاتِ لِحَكُلُ صَبّارِ شَكُور ٥

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ٱذْكُرُواْ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ أَنِحَاكُم مِنْ ءَالْ فِرْعَوْنَ يَسُومُونَكُمُ سُوءَ ٱلْعَذَابِ وَيُذَبِّحُونَ أَيْنَاءَكُمْ وَكَشَيْتَحْبُونَ نِسَآءَكُمُّ وَفِي ذَلِكُم بَلَآءٌ مِن رَّتِكُهُ عَظِيٌّ 🗇

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَين شَكَّرْتُمْ لَأَزِيدَنَّكُمُّ وَلَين كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٧

> وَقَالَ مُوسَى إِن تَكُفُرُ وَأَ أَنتُ وَمَن في ٱلْأَرْضِ جَمِيعًا فَإِنَّ ٱللَّهَ لَغَنيُّ حَمِيدٌ ٥

أَلَوْ يَأْتِكُوْ نَبَوُاْ ٱلَّذِينَ مِن فَبَلِكُمْ فَوْمِ نُوجٍ

'Âd, and Thamûd? And those after them? None knows them but Allâh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them with anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."

- 10. Their Messengers said: "What! Can there be a doubt about Allâh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Allâh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."
- 11. Their Messengers said to them: "We are no more than human beings like you, but Allâh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Allâh. And in Allâh (Alone) let the believers put their trust.
- 12. "And why should we not put our trust in Allâh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Allâh (Alone) let those who trust put their trust."
- 13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the Zâlimûn (polytheists, disbelievers and wrong-doers).
- 14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

وَعَادٍ وَثَمُودَ وَاللَّذِينَ مِنْ بَعَدِهِمْ لَا يَعَلَمُهُمْ إِلَّا اللَّهُ جَاءَ ثَهُمْ رُسُلُهُم بِالْبَيِّنَتِ فَرَدُّ وَأَيَّدِيهُمْ فِي أَفْرَهِهِمْ وَقَالُواْ إِنَّا حَفَرَّنَا بِمَا أَرْسِلْمُ بِهِ وَإِنَّا لَهِى شَاقِيمًا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ ۞

* قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكَّ فَاطِرِ ٱلسَّمَوَٰتِ
وَٱلْاَرْضَّ يَنْعُوكُمُ لِيغْفِرلَكُم مِّن دُنُوبِكُمْ
وَيُوْخِرَكُمْ إِلَىٓ أَجَلِمُسَتَّى قَالُوۤا إِنْ أَنْتُمْ إِلَّا بَشَرٌ عَنْكُنَا تُرِيدُونَ أَن نَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَا وُنَا فَأَثُونَا بِسُلْطَانِ مُّيلِاتِ ۞

قَالَتَ لَهُمْرُلُسُلُهُمْ إِن نَحَنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلِكِنَّ ٱللَّهَ يَمُنُّ عَلَى مَن يَشَآ أُومِنْ عِبَادِةٍ عُومَاكَانَ لَتَاأَن تَأْتِيكُمْ بِسُلْطِن إِلَّا إِذْنِ ٱللَّهُ وَعَلَى ٱللَّهِ فَلْيَتُوكَّلِ ٱلْمُؤْمِنُونَ ﴿

وَمَالَنَآٱلۡاَنَۃُوٓڪَۤٓٲعَٰٓىۘٱلنَّهِوَقَدْهَدَننَاسُبُلَنَا وَلَتَصْبِرَنَّعَلَىمَآءَاذَیْتُـمُونَا۠وَعَلَیَّاللَّهِ فَلْیَـتَوَڪّلِ ٱلمُنَوّکِلُونَ۞

ۅٙقالَ اَلَيْنِ حَفَرُواْلِرُسُلِهِمْ لَنُخْرِجَنَّكُمُّمِنَ ٱرْضِنَاۤ ٱَوۡلَتُعُودُكَ فِىمِلَّتِـنَّاۡفَٱوۡحَىۤ إِلَيْهِمْ رَهُهُمُّ لِنَهْلِكَنَّ الظَّلِمِينِ ۞

وَلَنُسْكِنَنَكُمُ ٱلْأَرْضَ مِنْ بَعْدِهِمْ ذَالِكَ لِمَنْ الْحَافَ مِنَا اللَّهِ اللَّهِ لَمَنْ اللَّهُ اللّ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿ Resurrection or fears My punishment) and (also) fears My threat."

- 15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.
- 16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.
- 17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat [1]; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.
- 18. The parable of those who disbelieved in their Lord is that their works are as ashes. on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).
- 19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!
- 20. And for Allâh that is not hard or difficult.
- 21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

وَٱسْتَفْتَحُواْ وَخَابَكُلْ جَيَّارِ عَنِيدِ ١

مِّن وَرَآبِهِ عَجَهَ تَرُويُسْقَىٰ مِن مَّآءِ صَدِيدِ ١

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسبغُهُ وَيَأْتِهِ ٱلْمَوْتُ مِن كُلِّ مَكَانِ وَمَاهُوَ بِمَيِّتٍ وَمِن وَرَآبِهِ عَ عَذَاكُ غَلَظُكُ

مَّتَاكُ ٱلَّذِينَ كَفَرُواْ بِرَبِّهِمِّ أَغْمَالُهُمْ كَرَمَادٍ ٱشْتَدَّتْ بِهِ ٱلرِّيحُ فِي يَوْمِ عَاصِفِ ۖ لَا يَقْدِرُونَ مِمَّا كَسَنُواْعَلَىٰ شَوْمِي فَإِذَٰ لِلْكَ هُوَ ٱلضَّلَالُ ٱلْتَعَيدُ ١

أَلَهُ تَوَ أَرَبَ ٱللَّهَ خَلَقَ ٱلسَّهَوَتِ وَٱلْأَرْضَ بِٱلْحَقُّ إِن يَشَأُ يُذَهِبُكُمُ وَيَأْتِ بِحَلْقِ جَدِيدِ ١

وَمَاذَالِكَ عَلَى ٱللَّهِ بِعَزِيزِ ﴾

وَبَرَزُواْ لِلَّهِ جَمِيعًا فَقَالَ ٱلصُّعَفَاوُّا لِلَّذِينَ ٱسْتَكْمَرُولْ إِنَّاكُمْ لَبَعًا فَهَلْ أَنتُومُمُّغُنُونَ عَنَّامِنْ عَذَابِ ٱللَّهِ مِن شَحْ ءَ قَالُواْ لُوْهَدَ لِنَا ٱللَّهُ لَهَدَيْنَ كُمُّ سَوَآءُ عَلَيْنَا أَجَزِعْنَا أَمُّوصَبَرْنَا مَالَنَامِن مَّحِيصِ 📆

said, "The width صلى الله عليه وسلم The Prophet زضى الله عنه said, "The width (V.14:17) between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (Sahîh Al-Bukhārî, Vol.8, Hadîth No.559A).

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torments) with patience; there is no place of refuge for us."

- 22. And Shaitân (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I (too) promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the Zâlimûn (polytheists and wrong-doers)."
- 23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: Salâm (peace!). [1]
- 24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).
- 25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.
- 26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.
- 27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter. And Allâh will cause to go astray

ۅٙٲ۫ڎڂؚڶٲڵٙێٮؾ؞ٲڡٮؙۅؙڶۅۧۼؠڶۅ۠ٲڶڞٙڸڡڂٮؚڿڬٮؾؚ ۼؖڔۣؠڡڹۼۜؾۿٵڷڵٲ۫ڣؙڒؙڂڶڸڍڽڒڣۣۿٳؠٳڎٚڹڒڽۣڡۣ ۼؖؾؿؙۿؙۯڣۣۿاسؘڶڎٞ۞

أَلْوَتَرَكِيْفَ صَرَبَ اللَّهُ مَثَلَا كَيْمَةَ طَيِّبَةَ كَشَجَرَةِ طَيِّبَةِ أَصْلُهَا ثَابِتُ وَفَرَعُهَا فِ السَّمَاء ۞ تُؤْتِ أُكُلَهَ اكُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأُمْثَالَ للنَّاسِ لَهَالَّهُ مَتَذَكَةً و نَ ۞

وَمَثَلُ كَلِمَةٍ خَيِينَةٍ كَشَجَرَةٍ خَيِينَةٍ الْجُنُثَّتْ مِن فَوِقِ ٱلْأَرْضِ مَا لَهَا مِن قَرَارِ ۞ يُثَيِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَرِّلِ ٱلثَّابِ فِي ٱلْحَيَوٰةِ الدُّنْيَا وَفِي ٱلْآخِرَةِ ۗ وَيُضِيْلُ ٱللَّهُ ٱلظَّلِمِينَ ۚ وَيَقْعَلُ ٱللَّهُ مَا يَشَا لَهُ ۞

^{[1] (}V.14:23) See the footnote of (V.4:86).

 $^{^{[2]}}$ (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nakîr*) will ask them three questions: As to: (1) Who is your Lord? (2) What is

those who are Zâlimûn (polytheists and wrong-doers), and Allâh does what He wills.[1]

- 28. Have you not seen those who have changed the Blessings of Allâh into disbelief صلى الله عليه (by denying Prophet Muhammad صلى) الله عليه and his Message of Islâm), and caused their people to dwell in the house of destruction?
- 29. Hell, in which they will burn, and what an evil place to settle in!
- 30. And they set up rivals to Allah, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, destination is the (Hell) Fire!"
- 31. Say (O Muhammad صلى الله عليه وسلم) to 'Ibâdî (My slaves) who have believed, that they should perform As-Salât (Iaâmatas-Salât) [2], and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.
- 32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.
- 33. And He has made the sun and the moon, both constantly pursuing their courses,

*أَلَةَ تَوَ إِلَى ٱلَّذِينَ بَدَّلُواْ يَعْمَتَ ٱللَّهِ كُفْرًا وَأَحَلُواْ فَوْمَهُمْ دَارَ ٱلْبَوَارِ ١

جَهَ نَرَيَضَا وَنَهَ أَوَبِشْسَ ٱلْقَرَارُ ٥

وَجَعَانُواْ لِنَّهِ أَنْدَادًا لِيُضِلُّواْعَن سَمِيلَةً عَقُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى ٱلنَّادِ ١

قُل لَعِيَادِيَ ٱلَّذِينَ ءَامَنُواْ يُقِيمُواْ ٱلصَّاكَوٰةَ وَيُنفِقُواْ مِمَّارَزَقَنَهُ مُرسِرًا وَعَلَانِيَةً مِن قَبُل أَن يَأْتِيَ يَوْمُ لَابِيَعٌ فِيهِ وَلَاخِلَالُ

ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّهَا وَاللَّأَرْضَ وَأَلْأَرْضَ وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءَ فَأَخْرَجَ بِهِ مِنِ ٱلثَّمَرَتِ رِزْقَالَّكُمِّ وَسَخَّرَلَكُمُ ٱلْفُلْكَ لِتَجْرِيَ فِي ٱلْبَحْرِ بِأُمْرَةٍ عَ وَسَخَّ لَكُ ٱلْأَنْكَ أَسُ

وَسَخَّرَكُمُ ٱلشَّمْسَ وَٱلْقَمَرَدَآبِبَيْنُ

your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه وسلم who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allah; (2) My religion is Islâm; and (3) This man (Muhammad صلى الله عليه وسلم) is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See Tafsîr Ibn Kathîr].

^{[1] (}V.14:27) See the footnotes of (V.3:85) and (V.6:93).

⁽V.14:31) See the footnotes of (V.2:238).

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to be of service to you; and He has made the night and the day, to be of service to you.

Sûrah 14, Ibrâhîm

- 34. And He gave you of all that you asked from Him, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and disobeying Allâh and His Prophet Muhammad صلى الله عليه وسلم).
- Ibrâhîm 35. And (remember) when (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols
- 36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.
- 37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah in Makkah) in order, O our Lord, that they may perform As-Salât (Iqâmat-as-Salât). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.[1]

وَسَخَّرَلَكُمُ الَّيْلَ وَٱلنَّهَارَ 📆

وَءَاتَىٰكُمْ مِن كُلِّ مَاسَأَلْتُمُوهُ وَإِن تَعَدُّواْ يْعْمَتَ ٱللَّهِ لَا تَحْصُوهَأَ إِنَّ ٱلْإِنسَانَ لَظَلُومٌ

وَإِذْ قَالَ إِثِرَهِهُ رَبِّ آجْعَلْ هَاذَا ٱلْكَادَءَ امِنَا وَٱجْنُتِنِي وَبَنِيَّ أَن نَعْهُ بُدَ ٱلْأَصْنَامَ ٦

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا قِرْبِ ٱلنَّاسُّ فَمَن تَبِعَنِي فَإِنَّهُ ومِنَّ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيرٌ ٢

رِّيِّنَآ إِنَّ أَسْكَنتُ مِن ذُرِّيِّتِي بِوَادٍ غَيْرِدِي زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرِّمِ رَبَّنَ الْيُقِيمُوا ٱلصَّالَوةَ فَأَجْعَلْ أَفْهِدَةً مِّنَ ٱلنَّاسِ تَهُويَ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلشَّمَاتِ لَعَلَّهُمْ مَنْكُورَ ١٠٠٠

^{[1] (}V.14:37). The Story of the building of the Ka'bah at Makkah:

⁽See Fath مسلى الله عليه وسلم On the authority of the Prophet) : رضى الله عنهما See Fath Al-Barî, Vol. 7, Page 210)]. The first lady to use a girdle was the mother of Isma'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah.* Ibrâhîm (Abraham) brought her and her son Isma'îl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us,"

and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the *Ka'bah*, and raising both hands invoked Allâh saying the following supplication:

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'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the *Ka'bah* in Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Isma'îl's (Ishmael) mother went on suckling Isma'îl (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Isma'îl (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." The Prophet صلى الله عليه وسلم said. "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safa and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water added, "May صلى الله عليه وسلم added, "The Prophet مسلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'îl's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam صلى الله عليه وسلم would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'îl's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, صلى الله but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ismâ'îl's (Ishmael) mother was pleased with the whole situation as she عليه وسلم used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismå'îl (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'îl's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'îl's (Ishmael) marriage in order to see his family that he had left before, but he did not find Isma'īl

Part 13

(Ishmael) there. When he asked Isma'îl's (Ishmael) wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Isma'îl (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'îl (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'îl (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Isma'îl (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Isma'îl (Ishmael). So he came to Isma'îl's (Ishmael) wife and asked her about Isma'îl (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrahîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh عز و جل . Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allah! Bless their meat and water.' " The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if مسلى الله عليه وسلم they had grain, he would have also invoked Allâh to bless it." The Prophet مسلى الله عليه وسلم added, "If somebody has only these two things as his sustenance, his health and disposition added, "Then مدلي الله عليه وسلم added, "The Prophet مدلي الله عليه وسلم added, "Then Ibrahîm (Abraham) said to Isma'îl's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Isma'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added. 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Isma'îl (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Isma'îl (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) staved away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'îl (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'îl (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'îl (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' added, pointing to a hillock higher than the land surrounding it.' " The Prophet صنئي الله عليه وسلم "Then they raised the foundations of the House (i.e. the Ka'bah). Ismâ'îl (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'îl (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Isma'îl (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.' " (V.2:127).

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 583].

- 38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh
- 39. "All praise and thanks are Allâh's Who has given me in old age Ismâ'îl (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.
- 40. "O my Lord! Make me one who performs As-Salât (Iqâmat-as-Salât), (also) from my offspring, our Lord! And accept my invocation.
- 41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."
- 42. Consider not that Allah is unaware of that which the Zâlimûn (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.
- 43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).
- صلى الله عليه And warn (O Muhammad وسلم) mankind of the Day when the torment will come to them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).
- 45. "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِدِ فِي وَمَا يَغْفَىٰ عَلَى ٱللَّهِ مِن شَيْءٍ فِي ٱلْأَرْضِ وَلِا فِي ٱلسَّمَاءِ ٢

ٱلْحَمَدُ يِنَّهِ ٱلَّذِي وَهَبَ لِي عَلَى ٱلْكِبَرِ إِسْمَاعِيلَ وَإِسْحَقَ إِنَّ رَبِّي لَسَمِيعُ ٱلدُّعَآءِ ٥

> رَبّ ٱجْعَلْني مُقِيمَ ٱلصَّلَوْةِ وَمِن ذُرِّيَّتَيُّ رَبِّنَا وَتَقَيِّلُ دُعَآءِ ٥

رَبَّنَا أَغْفِرُ لِي وَلِوَالِدَيَّ وَالْمُؤْمِنِيرِ ﴾ نَوْمَ يَقُومُ ٱلْجِسَابُ ١

وَلَا تَحْسَانَ ٱللَّهَ عَلَيْلًا عَمَّا يَعْمَلُ ٱلظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمِ تَشْخَصُ فِيهِ ٱلْأَبْصَرُ ١

مُهْطِعِينَ مُقَنِعِي رُءُوسِهِ مِ لَايَزِتَدُ إِلَيْهِ مَ طَ فَهُمَّ وَأَفْدَتُهُمْ هَوَآءٌ ١

وَأَنذِرِ ٱلنَّاسَ وَمَرِيَأْتِيهِمُ ٱلْعَذَابُ فَيَقُولُ ٱلَّذِينَ ظَلَمُواْرَبَّنَآ أَخِرُنَآ إِلَىٓ أَجَلِ قَرِيبٍ خِجُّبْ دَعُوبَكَ وَنَتَبِعِ ٱلرُّسُلُّ أَوَلَمَ تَكُونُوۤا أَقْسَمْتُم مِّن قَبْلُ مَالَكُم مِن زَوَالِ ١

وَسَكَنَ تُمْ فِي مَسَكِينَ ٱلَّذِينَ ظَلَمُواْ أَنْفُسَهُمْ وَتَبَيَّنَ لَكُوْكَ مَنْ فَعَلْنَا بِهِمْ وَضَرَبْنَالَكُمُ @ TIENT

- **46**. Indeed, they plotted their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [$Tafsir\ Ibn\ Kathîr$] [1].
- 47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.
- **48.** On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.
- **49.** And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh Islâmic Monotheism, polytheists) that Day *Muqarranûn*^[2] (bound together) in fetters.
- **50**. Their garments will be of pitch, and fire will cover their faces.
- **51.** That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.
- 52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God Allâh) (none has the right to be worshipped but Allâh) and that men of understanding may take heed.

وَقَدْ مَكُرُواْ مَتْرَهُمْ وَعِندَاللَّهِ مَتْرُهُمْ وَإِن كَانَ مَتْرُهُمْ لِتَزُولَ مِنْهُ ٱلْجِبَالُ۞

فَلَا تَعْسَبَنَ ٱللَّهَ مُخْلِفَ وَعْدِهِ ۚ رُسُلَهُۥ إِنَ ٱللَّهَ عَزِيرٌ دُواَنِتَقَامٍ۞

يَوْمَ تُبَدِّلُ ٱلْأَرْضُ عَيْرَاً لْأَرْضِ وَٱلسَّمَوَتُّ وَبَرَزُولُ لِلَّهِ ٱلْوَحِدِ ٱلْقَهَّادِ۞

> وَتَرَى ٱلْمُجْرِمِينَ يَوْمَ إِذِ مُقَرَّنِينَ فِٱلْأَصْفَادِ۞

سَرَابِيلُهُمْ مِنْ فَطِرَانِ وَتَغْشَىٰ وُجُوهَهُ هُمُ النَّالُ ۞ لِيَجْزِيَ اللَّهُ كُلِّ نَفْسِ مَاكَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۞

هَذَابَلَةٌ لِلنَّاسِ وَلِيُنذَرُولُهِ وَلِيَعَلَمُوٓ أَنَّمَا هُوَ إِلَهُ وَلِيَعَلَمُوٓ أَنَّمَا هُوَ إِلَهُ وَلِيَعَلَمُوٓ أَنَّمَا هُوَ إِلَهُ وَحِدُولِيَذَكَرَ أُولُواۤ ٱلْأَلْبَ ۞

^{[1] (}V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad صبلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

^[2] (V.14:49) *Muqarranûn* in fetters mean with their hands and feet tied to their necks with chains.

Sûrat Al-Hiir (The Rocky Tract) XV

In the Name of Allâh. the Most Gracious, the Most Merciful,

- 1. Alif-Lâm-Râ. [These letters are one of the miracles of the Our'an, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book and a plain Our'ân.
- 2. How much would those who disbelieved wish that they had been Muslims sthose who have submitted themselves to Allah's Will in Islâm i.e. Islâmic Monotheism - this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradisel.[1]
- 3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!
- 4. And never did We destroy a township but there was a known decree for it.
- 5. No nation can advance its term, nor delay it.
- 6. And they say: "O you (Muhammad to whom the Dhikr (The Qur'ân) has been sent down! Verily, vou are a mad man!
- 7. "Why do you not bring angels to us if you are of the truthful?"
- 8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

المَ عِنْكَ عَلَيْتُ ٱلْكِتَابِ وَقُوْءَ ان مُّبِين ٢

رُّكَ الْهُ وُ ٱلَّذِينَ كَفَ وَالْوَكَانُواْ مُسْلِمِينَ ﴿

ذَرَّهُمْ مَأْكُلُواْ وَيَتَمَتَّعُواْ وَيُلِّهِهُمُ ٱلْأَمَلُ فَسَوْفَ يَعْلَمُونَ 🖱

> وَمَا أَهْلَكُنَا مِن قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعَلُومٌ ١

مَّاتَشْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَغَخِرُونَ ٥

وَقَالُواْ يَنَأَيُّهُا ٱلَّذِي نُزِّلَ عَلَيْهِ ٱلذِّحْرُ إِنَّكَ لَيَجْنُونٌ ٢

لَّوْمَاتَأْتِينَا بِٱلْمَلَتِيكَةِ إِنكُنتَ مِنَ ٱلصَّادِقِينَ ۞

مَانُنَزِّلُ ٱلْمَلَنَبِكَةَ إِلَّا بِٱلْحَقِّ وَمَاكَانُوٓاْ إِذَا مُنظَرِينَ ٨

^{[1] (}V.15:2): See the footnote of (V.3:85).

- 9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption)^[1].
- 10. Indeed, We sent (Messengers) before you (O Muhammad صلى amongst the sects (communities) of old.
- 11. And never came a Messenger to them but they did mock at him.
- 12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].
- 13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.
- 14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)
- 15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."
- 16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders. [2]
- 17. And We have guarded it (the near heaven) from every outcast *Shaitân* (devil).
 - 18. Except him (devil) who steals the

إِنَّانَخَنُ نَزَّلْنَا ٱلذِّحْرَوَ إِنَّالَهُ لِمَنْظُونَ ۞

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ فِي شِيَعِ ٱلْأَوَّلِينَ ۞

وَمَايَأْتِهِ مِقِن رَّسُولٍ إِلَّاكَانُواْ بِهِ يَسْتَهْزِءُ وِنَ۞

كَنَالِكَ نَسْلُكُمُهُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ۞

لَا يُؤْمِنُونَ بِهِ ء وَقَدْ خَلَتْ سُنَّةُ ٱلْأَوَّلِينَ ٢

ۅٙڷۣۏؘؿٙڂ۫ٵؗۼڷؽؚڥۄۘڹٲٵڣڹٵڶۺۜڡٳٙۏڣؘڟڷؙۅ۠ٲ ڣۣڍڽۼۯؙڿؙۏؘ۞

لَقَالُواْ إِنَّمَاسُكِّرَتْ أَبْصَدُوَا بَلْ خَنُ قَوْرٌمَّسْخُورُونَ ۞

وَلَقَدُجَعَلْنَافِ ٱلسَّمَآءِ بُرُوجَا وَزَيَّنَهَا لِلنَّظِيِنَ ۞

وَحَفِظْنَهَامِن كُلِّ شَيْطَنِ تَجِيمٍ ۞

إِلَّا مَنِ ٱسْتَرَقَ ٱلسَّمْعَ فَأَتَّبَعَهُ وشِهَابٌ مُّبِينٌ ۞

^[1] (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ân. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ân has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

⁽V.15:16) See the footnote of (V.6:97).

hearing then he is pursued by a clear flaming fire.

- 19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
- 20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
- 21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
- 22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].
- 23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.
- 24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
- **25.** And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knower.
- **26.** And indeed, We created man from dried (sounding) clay of altered mud.
- 27. And the jinn, We created aforetime from the smokeless flame of fire.
- 28. And (remember) when your Lord said to the angels: "I am going to create a man

ۅؙٙڷڵٲۯۻؘڡؘۮۮؙٮٛۿٵۅؘٲڶڡٞؠڬٳڣؠۿٵڔۅۜڛؽۅؘڷؙڹٛۺۧڬٳڣۑۿٵ ڡؚڽؙڮؙڸۣٙۺٙؾ؞ؚڡٙۜۊڔؙٛۅڽؚ۞

> وَجَعَلْنَالَكُوْفِيهَامَعَيِشَوَمَنلَّسَتُرُ لَهُ بِرَزِقِينَ ۞

ۅٙٳڹۺۜٞڞٛٵۣڵۘۘڲۼٮۮؘٵڂؘڒٙٳؠڹؙۮؙۥۅؘڡؘٵٮؙؙڹۜڒۣٙڶؙڎٳڵۘٙ ؠڡۧۮڕؚمَعۡلُومِ۞

وَأَرْسَلْنَا ٱلرِيَحَ لَوَقِحَ فَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآهَ فَأَسْقَيْنَكُمُوهُ وَمَآأَشُمُ لَهُ. بِحَزِيْنِنَ ۞

وَإِنَّا لَنَحْنُ نُحْيِء وَنُمِيتُ وَنَحْنُ ٱلْوَرِثُونَ ٢

وَلَقَدَّ عَلِمْنَاٱلْمُسْتَقْدِمِينَ مِنكُرُ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَةِخِينَ۞

وَإِنَّ رَبَّكَ هُوَيَعُشُرُهُمْ إِنَّهُ وَحَكِيمٌ عَلِيمٌ ٥

وَلَقَدْ خَلَقَنَا ٱلْإِنسَنَ مِن صَلْصَلِ مِنْ حَمَاٍ مَّسْنُونِ ٥

وَٱلْجَانَ خَلَقَتَهُ مِن قَبَلُ مِن نَارِ ٱلسَّمُومِ

وَإِذْ قَالَ رَبُّكَ لِلْمَلَّتِكَةِ إِنِّي خَلِقٌ بَشَرًا مِن صَلْصَلِ مِنْ

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(Adam) from dried (sounding) clay of altered mud

- 29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him."
- 30. So the angels prostrated themselves, all of them together.
- 31. Except Iblîs (Satan) he refused to be among the prostrators.
- 32. (Allâh) said: "O Iblîs (Satan)! What is your reason for not being among the prostrators?"
- 33. [Iblîs (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."
- 34. (Allâh) said: "Then, get out from here, for verily, you are Rajîm (an outcast or a cursed one)." [Tafsîr At-Tabarî]
- 35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."
- 36. [Iblîs (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."
- 37. Allâh said: "Then verily, you are of those reprieved,
 - 38. "Till the Day of the time appointed."
- 39. [Iblîs (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.
- 40. "Except Your chosen, (guided) slaves among them."
- 41. (Allâh) said: "This is a Way which will lead straight to Me."

حَمَإِمَّسْنُونِ 🕲

فَإِذَا سَوَيَّتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُ و سَنجِدِينَ ٥

فَسَجَدَ ٱلْمَلَسِكَةُ كُلُّهُمْ أَحْمَعُونَ ٢

إِلَّآ إِبْلِيسَ أَبْنَ أَن يَكُونَ مَعَ ٱلسَّجِينَ ١

قَالَ يَتَإِبْلِيسُ مَالَكَ أَلَّا تَكُونَ مَعَ ٱلسَّنجِدِينَ ٢

قَالَ لَرَأْكُن لِلْأَسْجُدَ لِبَشَرِخَلَقْتَهُ ومِن صَلْصَل مِّنْ حَمَامَسُنُونِ 📆

قَالَ فَأُخْرُجْ مِنْهَا فَإِنَّكَ رَحِيمٌ ٢

وَإِنَّ عَلَيْكَ ٱللَّعْنَةَ إِلَىٰ يَوْمِ ٱلدِّين ﴿

قَالَ رَبِّ فَأَنظِرُنَى إِلَى يَوْمِ يُبْعَثُونَ 📆

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٢

إِلَى يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ٢ قَالَ رَبِّ بِمَآ أَغُوَيْتَنِي لَأُزُيِّنَنَّ لَهُمْ فِي ٱلْأَرْضِ وَلَأُغُوبِنَّهُ مُ أَجْمَعِينَ 📆

الَّاعِيَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٢

قَالَ هَا ذَاصِرَ كُلُّاعَلَ مُسْتَقِعَهُ ٦

- 42. "Certainly, you shall have authority over My slaves, except those who follow you of the Ghâwûn (Mushrikûn and those who go astray, criminals, polytheists, and evil-doers)."
- 43. "And surely, Hell is the promised place for them all."
- 44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned.
- 45. "Truly! The Muttaqûn (the pious See V.2:2) will be amidst Gardens and water-springs (Paradise).
- 46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'
- 47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones."
- 48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."
- 49. Declare (O Muhammad صلى الله عليه وسلم) to My slaves, that truly, I am the Oft-Forgiving, the Most Merciful.
- 50. And that My Torment is indeed the most painful torment.
- 51. And tell them about the guests (the angels) of Ibrâhîm (Abraham).
- 52. When they entered to him, and said: Salâm (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."
- 53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."
- 54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِ مِسْلَطَكُ إِلَّا مَن ٱتَّبَعَكَ مِنَ ٱلْغَاوِينَ ١

وَإِنَّ جَهَنَّ لَمَوْعِدُهُمْ أَجْمَعِينَ ٢

لَهَاسَبْعَةُ أَبْوَبِ لِكُلِّ بَابِ مِنْهُمْ جُرِ إِنَّ مَّقْسُومٌ ١

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَعُيُونِ ١

آدْ خُلُوهَا بِسَلَيمَ الْمِنِينَ ٢

وَنَزَعْنَامَافِي صُدُورِهِهِ مِينَ غِلِّ إِخْوَانًا عَلَىٰ سُرُرِ مُتَقَيِلِينَ ۞

لَايَمَشُهُمْ فِيهَانَصَبُ وَمَاهُم مِنْهَا بِمُخْرَجِينَ 🚯 * نَبِيْ عِبَادِيَ أَيْ أَنَا ٱلْغَفُورُ ٱلرَّحِيمُ ﴿

وَأَتَ عَذَابِ هُوَ ٱلْعَذَابُ ٱلْأَلِيهُ

وَنَبِّتَهُ مُعَن ضَيفِ إِبْرَهِيمَ ٥

إِذْ دَخَلُواْعَلَيْهِ فَقَالُواْسَلَامُاقَالَ إِنَّا مِنكُةُ وَجِلُونَ ٢

قَالُواْ لَا تَوْجَلَ إِنَّا نُبَشِّرُكَ بِغُلَامِ عَلِيمِ ٥

قَالَ أَبِثَةَ تُمُونِي عَلَىٓ أَن مَّسَّنِيَ ٱلْكِيرُ

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has overtaken me? Of what then is your glad tidings?"

- 55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."
- 56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"
- 57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"
- 58. They (the angels) said: "We have been sent to a people who are Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).
- 60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."
- 61. Then when the Messengers (the angels) came to the family of Lût (Lot).
- 62. He said: "Verily, you are people unknown to me."
- 63. They said: "Nay, we have come to you with that (torment) which they have been doubting.
- 64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
- 65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."
- 66. And We made known this decree to him, that the root of those (sinners) was to be

فَهَ تُكَثِّرُونَ ٥

قَالُواْ بَشَّـِرْنَكَ بِٱلْحَقِّ فَلَا تَكُن مِّنَ ٱلْقَينطينَ 🚳

قَالَ وَمَن يَقْنَظُ مِن رَّجْمَةِ رَبِّهِ ۚ إِلَّا ٱلظَّالُّونَ ١

قَالَ فَمَاخَطُبُكُو أَيُّهَا ٱلْمُرْسَلُونَ۞

قَالُواْ إِنَّا أَرْسِلْنَا إِلَىٰ فَوْمِ مُّجْرِمِينِ ٨

إِلَّاءَالَ لُوطٍ إِنَّالَمُنَجُّوهُمْ أَجْمَعِينَ @

إِلَّا ٱمْرَأَتُهُ وَقَدَّرْنَآ إِنَّهَا لَمِنَ ٱلْغَابِرِينَ ٦

فَلَمَّا جَآءَ ءَالَ لُوطِ ٱلْمُرْسَلُونَ ١

قَالَ إِنَّكُوْ قَوْمٌ مُّنكُرُونَ ١

قَالُواْبَلْ جِئْنَكَ بِمَاكَانُواْفِيهِ يَمْتَرُونَ ٣

وَأَتَيۡنَكَ بِٱلۡحَقِ وَإِنَّالَصَدِقُونَ ١

فَأَسْرِ بِأَهْلِكَ بِقِطْعِ مِنَ ٱلَّيْلِ وَٱتَّبِعَ أَدْبَرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ لَحَدٌ وَآمَضُواْ حَيْثُ نُؤْمَرُونَ ٥

وَقَضَيْنَاۚ إِلَيْهِ ذَالِكَ ٱلْأَمْرَأَنَّ دَابِرَهَآ وُلآءٍ مَقْطُوعٌ

cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

- **68.** [Lût (Lot)] said: "Verily, these are my guests, so shame me not.
 - 69. "And fear Allâh and disgrace me not."
- 70. They (the people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Âlamîn' (people, foreigners and strangers from us)?"
- 71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."
- 72. Verily, by your life (O Muhammad معليه وسلم), in their wild intoxication, they were wandering blindly.
- 73. So As-Saihah (torment awful cry) overtook them at the time of sunrise.
- 74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.
- 75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).
- 76. And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)^[1].
- 77. Surely, therein is indeed a sign for the believers.
- 78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shuʻaib (عليه السلام) was sent by Allâh], were also Zâlimûn (polytheists and wrong-doers).

مُضيِحِيت ۞ وَجَاءَ أَهُلُ ٱلْمَدِينَةِ يَشَتَبْشِرُونَ۞

قَالَ إِنَّ هَنَـٰؤُلِآءِضَيْـغِي فَلَا تَفْضَحُونِ ۞

وَٱتَّقُواْ ٱللَّهَ وَلَا يَخْزُونِ۞ قَالُواْ أَوَلَٰمَ نَنْهَكَ عَنِ ٱلْمَالَمِينَ۞

قَالَ هَنَوُلِآءِ بَنَاتِيٓ إِن كُنتُمْ فَعِلِينَ

لَعَمْرُكَ إِنَّهُ مُ لَنِي سَكَرِيْهِ مْ يَعْمَهُ ونَهُ

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ مُشْرِقِينَ ۞

فَجَعَلْنَاعَلِيهَا سَافِلَهَا وَأَمْطَرَنَاعَلَيْهِمْ حِجَارَةً مِنسِجِيل

إِنَّ فِي ذَالِكَ لَآيَتِ الْمُتَوسِّمِينَ

وَإِنَّهَا لَبِسَبِيلِ مُّقِيمٍ ۞

إِنَّ فِي ذَالِكَ لَآيَةً لِلْمُؤْمِنِينَ ٢

وَإِن كَانَ أَصْحَبُ ٱلْأَيْكَةِ لَظَالِمِينَ

^{[1] (}V.15:76) See Al-Bidâyah wan-Nihâyah by Ibn Kathîr.

79. So, We took vengeance on them. They are both on an open highway, plain to see.

- 80. And verily, the dwellers of Al-Hijr (the rocky tract) denied the Messengers.
- 81. And We gave them Our Signs, but they were averse to them.
- 82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.
- 83. But As-Saihah (torment awful cry) overtook them in the early morning (of the fourth day of their promised punishment davs).
- 84. And all that they used to earn availed them not.
- 85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلّع الله عليه وسلم). their faults with gracious forgiveness. [This was before the ordainment of Jihâd - holy fighting in Allâh's cause].
- 86. Verily, your Lord is the All-Knowing Creator.
- 87. And indeed, We have bestowed upon you seven of Al-Mathâni (seven repeatedly recited Verses), (i.e. Sûrat Al-Fâtihah) and the Grand Qur'an.[1]
- 88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).
- هملى الله عليه And say (O Muhammad مملى الله عليه وسلم): "I am indeed a plain warner."

فَأَنتَقَمْنَا مِنْهُ مِوَإِنَّهُمَا لَبِإِمَا مِمُّبِين ٢

وَلَقَذَكَذَبَ أَصْحَبُ ٱلْحِجْرِ ٱلْمُرْسَلِينَ ١

وَءَاتَيْنَهُمْ ءَايَلِيِّنَافَكَانُواْعَنْهَامُعْرِضِينَ ٨

وَكَانُواْ مِنْحِتُونَ مِنَ ٱلْجِمَالِ بُيُوتًا عَامِنِينَ ٦

فَأَخَذَتُهُمُ ٱلصَّنْحَةُ مُصْبِحِينَ ٢

فَمَا أَغْنَ عَنْهُ مِمَّاكَانُواْ يَكْسِبُونَ هَ

وَمَاخَلَقْنَا ٱلسَّمَوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَاۤ إِلَّا بِٱلْحَقُّ وَإِنَّ ٱلسَّاعَةَ لَاَيِّكَةٌ فَأَصْفَحِ ٱلصَّفَحَ

إِذَ رَبِّكَ هُوَ ٱلْحَالَةُ ٱلْعَلِيمُ ١

وَلَقَدْءَاتَيْنَكَ سَبْعَامِّنَ ٱلْمَثَانِي وَٱلْقُرْءَانَ ٱلْعَظِيرَ 🚳

لَاتَكُذَنَّ عَيْنَكَ إِلَى مَامَتَّعْنَابِهِءَ أَزْوَجَا مِنْهُمْ وَلَا يَحْزَنْ عَلَيْهِمْ وَٱخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ٨

وَقُلْ إِنِّ أَنَا ٱلنَّذِيرُ ٱلْمُبِينُ

^{[1] (}V.15:87) See the footnote of (V.1:2).

- 90. As We have sent down on the dividers. (Quraish pagans or Jews and Christians).
- 91. Who have made the Our'an into parts (i.e. believed in one part and disbelieved in the other). [Tafsîr At-Tabarî]
- 92. So, by your Lord, (O Muhammad رصلى We shall certainly call all of them to account.
 - 93. For all that they used to do.
- 94. Therefore proclaim openly (Allâh's Message - Islâmic Monotheism) that which you are commanded, and turn away from Al-Mushrikûn (polytheists, idolaters, and disbelievers — See V.2:105).
- 95. Truly! We will suffice you against the scoffers.
- 96. Who set up along with Allâh another ilâh (god); but they will come to know.
- 97. Indeed, We know that your breast is straitened at what they say.
- 98. So glorify the praises of your Lord and be of those who prostrate themselves (to Him).[1]
- 99. And worship your Lord until there comes to you the certainty (i.e. death). [2]

كَمَآأَذَ لَنَاعَلَى ٱلْمُقْتَسِمِينَ ۞

ٱلَّذِيرِ - حَعَلُواْ ٱلْقُدُّ ءَانَ عِضِيرَ ٠

فَوَرَتِكَ لَنَسْتَلَنَّهُ وَأَجْمَعِينَ ١٩٥

عَمَّاكَاذُ أَتَّعْمَلُونَ ١ فَأَصْدَعْ بِمَاثُوْمَرُ وَأَعْرِضْ عَنِ ٱلْمُشْرِكِينَ ٢

إِنَّا كَفَيْنَاكَ ٱلْمُسْتَهْزِءِينَ ٢

ٱلَّذِينَ يَجْعَلُونَ مَعَ ٱللَّهِ إِلَهًا ءَاخَرُ فَسَوْفَ

وَلَقَدْ نَعَلَهُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ۞

فَسَبْح بِحَمْدِ رَبِّكَ وَكُن مِّنَ ٱلسَّاجِدِينَ ١

وَٱعْيُدُرَيُّكَ حَتَّىٰ مَأْتِكَ ٱلْيَقِينِ ١

^[1] (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs منها told me, "In the lifetime of the Prophet مسلى الله عليه وسلم , it was the custom to remember Allâh (Dhikr) by glorifying, praising and magnifying Allah aloud after the compulsory congregational prayers." ibn 'Abbas further said, "When I heard the Dhikr, I would learn that the compulsory congregational prayer had ended." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.802).

b) Narrated Ibn 'Abbâs رضي الله عنهما i used to recognize the completion of the prayer of the Prophet مسلى الله عليه وسلم by hearing Takbîr. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.803).

said, "None of you صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said, "None of you should long for death because of a calamity that had befallen him, and if he cannot, but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' " (Sahîh Al-Bukhârî, Vol.8, Hadîth No.362).

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Sûrat An-Nahl (The Bees) XVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so, seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.
- 2. He sends down the angels with the $R\hat{u}h$ (revelation) of His Command to whom of His slaves He wills (saying): "Warn (mankind) that $L\hat{a}$ ilâha illâ Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- 3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.
- **4.** He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.
- 5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.
- 6. And therein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.
- 7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.
- **8.** And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
 - 9. And upon Allâh is the responsibility to

سُونا الخال

بِسْ _____ِ اللَّهِ الرَّقَيْرَالِيَ مِنْ اللَّهِ الرَّقَيْرَالِيَ مِنْ اللَّهِ الرَّقَيْرَالِيَ مِنْ اللَّهِ الرَّقَيْرَالِي مِنْ اللَّهِ اللَّالِمِلْمِلْمِلْمِلْ اللَّهِ اللللَّهِ الللَّهِ الللَّهِ الللَّهِ الللَّهِ الل

يُنَزِّلُ الْمَلَنَبِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَن يَشَاّهُ مِنْ عِبَادِهِ ۚ أَنْ أَنذِرُواْ أَنَّهُۥ لَاۤ إِلَهَ إِلَّا أَنَا فَاتَنَّهُوكَ ۞

> خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ بِٱلْحَقِّ تَعَالَ عَمَّايُشْرُكُونَ ۞

حَكَقَ ٱلْإِنسَانَ مِن نُطْفَ ةِ فَإِذَاهُوَ خَصِيهٌ مُّبِينٌ ۞

وَٱلْأَنْفَامَ خَلَقَهَاً لَكُمْ فِيهَادِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ ۞

> وَلَكُمْ فِيهَاجَمَالُ حِينَ تُرِيحُونَ وَحِينَ تَشَرُحُونَ ۞

وَتَحْمِلُ أَفْقَالَكُمْ إِلَىٰ بَلَدِلَّا تَكُونُواْ بَلِغِيهِ إِلَّا مِثْقِ ٱلْأَنفُسُ إِنَّ رَبَّكُمْ لَرَّءُ فِكَّ زَحِيهٌ ۞

وَٱلْخَيْلَوَٱلْفِعَالَوَٱلْخَمِيرَ لِتَرْكَبُوهَاوَذِينَةً وَيَخَلُقُ مَالَاتَعْلَمُونَ۞

وَعَلَى ٱللَّهِ قَصْدُ ٱلسَّبِيلِ وَمِنْهَا جَآيِرٌ وَلَوْشَآءَ

explain the Straight Path. [11] But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).

- 10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.
- 11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.
- 12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.
- 13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.
- 14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
- 15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.
- 16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.

لَقَدَيْكُ أَخْمَعِينَ ٥

هُوَ ٱلَّذِيَّ أَنَّ لَ مِن السَّمَاءَ مَا أَلَكُم مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ١

يُنْبِتُ لَكُم بِهِ ٱلزَّرْعَ وَٱلزَّيْتُونَ وَٱلنَّخِيلَ وَٱلْأَغْنَابَ وَمِن كُلِّ ٱلشَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمِ بِتَفَكَّرُونَ ٥

وَسَخَّوَ لَكُهُ الَّئِلَ وَالنَّهَارَ وَالشَّمْسَ وَٱلْقَمَرِ وَٱلنَّهُ مُ مُسَخِّرَتُ بِأَمْرِ فِي إِنَّ فِي ذَلِكَ لَآيِنتِ لِقَوْمِ يَعْقِلُونَ ٢ وَمَاذَرَأَ لَكُمْ فِي ٱلْأَرْضِ مُخْتَلِقًا أَلْوَانُهُ: إِنَّ فِي ذَالِكَ لَآيَةً لِقَوْمِ يَذَكَّرُونَ ٥

وَهُوَ ٱلَّذِي سَخَّرَ ٱلْيَحْرَ لِتَأْكُلُواْ مِنْهُ لَحْمَا طَرِيّا وَتَسْتَخْرِجُواْمِنْهُ عِلْيَةٌ تَلْيَسُونَهَا وَيَرَى ٱلْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُواْمِن فَضْلهِ، وَلَعَا كُنْ تَشْكُرُونَ ١

وَأَلْقَىٰ فِي ٱلْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَفْتَدُونَ ١

وَعَلَامَاتٍ وَبِٱلنَّجِيرِهُمْ يَهْ مَدُونَ ٦

^[1] (V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

- 17. Is then He, Who creates as one who creates not? Will you not then remember?
- 18. And if you would count the favours of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- 19. And Allâh knows what you conceal and what you reveal.
- 20. Those whom they (Al-Mushrikûn^[1]) invoke besides Allâh have not created anything, but are themselves created.
- 21. (They are) dead, not alive; and they know not when they will be raised up.
- 22. Your Ilâh^[2] (God) is One Ilâh (God - Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud. [3]
- 23. Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.
- 24. And when it is said to them: "What is it that your Lord has sent down (to They say: "Tales "?(صلى الله عليه وسلم Muhammad of the men of old!"
- 25. They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
- 26. Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them

أَفَمَن يَخُلُقُ كَمَن لَّا يَخَلُوهُ ۚ أَفَلَا تَذَكَّرُونَ ۞

وَإِن تَعُدُّواْ نِعْمَةَ ٱللَّهِ لَانْحُصُوهَا ۗ إِنَّ ٱللَّهَ لَغَفُورٌ رَّحِيمٌ ٨

وَٱللَّهُ نَعَالُهُ مَا تُسِرُّونَ وَمِا تُعَلِمُونَ ۞

وَٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ لَا يَخَلُقُونَ شَيْئًا وَهُمْ يُخَلَّقُونَ ٥

أَمُّوا ثُكُ غَيْرُ أَحْبَاءً وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ١

إِلَهُكُمْ إِلَهٌ وَحِدٌّ فَالَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ قُلُوبُهُم مُّنكِ أَنَّ وَهُم مُّسَتَكَّرُونَ ٢٠٠٠

لَاجَرَمَ أَتَّ اللَّهَ يَعْلَمُ مَايُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ وَلَا يُحِتُ ٱلْمُسْتَكِّرِينَ ١

وَإِذَا قِيلَ لَهُم مَّاذَا أَنَّ لَ رَبُّكُمْ قَالُوٓ أَأْسَطِيرُ ٱلْأُوَّلِينِ ٥

ليَحْمِلُواْ أَوْزَارَهُمْ كَامِلَةً يَوْمَ ٱلْقِيَامَةِ وَمِنْ أَوْزَارِ ٱلَّذِينَ يُضِلُّونَهُم بِغَيْرِ عِلْمِرَّ أَلَاسَآءَ مَايَزُرُونَ ۞

قَدْمَكَ ٱلَّذِنَمِن قَبْلهِمْ فَأَتَّى ٱللَّهُ بُنْيَانَهُ مِرْسَ ٱلْقَرَاعِدِ فَخَرَّعَلَيْهِمُ ٱلسَّقَفُ مِن فَوَقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَاكِ مِنْ حَتْثُ لَائَشْعُوُونَ 🔊

^{[1] (}V. 16:20) Al-Mushrikûn: i.e. polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, those who worship others along with Allâh, and also those who set up rivals with (or partners to) Allâh.

⁽V.16:22) //åh: He Who has all the right to be worshipped.

^{[3] (}V.16:22) See the footnote of (V.22:9).

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from directions they did not perceive.

- 27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily, disgrace and misery this Day are upon the disbelievers.
- 28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- 29. "So enter the gates of Hell, to abide therein forever, ^[1] and indeed, what an evil abode will be for the arrogant."
- 30. And (when) it is said to those who are the *Muttaqûn* (the pious See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious See V.2:2).
- 31. 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious See V.2:2).
- 32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone)

ثُمَّ يَوْمَرَ ٱلْقِيَكَةِ يُخْرِيهِ مِّ وَيَغُولُ أَيْنَ شُرَكَآءَ ىَ ٱلَّذِينَ كُنتُرَ تُشَكَّقُونَ فِيهِمُّ قَالَ ٱلَّذِينَ أُوثُواْ ٱلْمِلْمَ إِنَّ ٱلْخِرْيَ ٱلْيَوْمَ وَٱلسُّوءَ عَلَى ٱلْكَفِرِينَ ۞

ٱلَّذِينَ تَتَوَقَّعُهُ ٱلْمَلَيَهِكُهُ طَالِحِي أَنفُسِهِمٌّ فَأَلْقُواْ ٱلسَّلَرَمَاكُنَّاتَعَمَلُ مِن سُوّعٍ بَلَنَّ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعَمَلُونَ ۞

فَٱذْخُلُوٓا أَبْوَبَ جَهَنَّمَ خَلِدِينَ فِيهًا فَلَيِشُ مَثْوَى ٱلْمُتَكِبِّرِينَ ۞

*وَقِيلَ لِلَذِينَ اَتَقَوَا مَاذَا أَنْزَلَ رَبُكُوْ قَالُواْ خَيْرُّ لِلَّذِينَ أَحْسَنُواْ فِي هَذِهِ الدُّنْيَا حَسَنَةُ ثُولَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُالْمُتَقِينَ ۞

جَنَّتُ عَدْدِيدَخُلُونَهَا تَجْدِي مِن تَغَيْهَا ٱلأَنْهَٰزُ لَهُمۡ فِيهَا مَايَشَاۤةُ ونَّكَذَاكِ يَجُدِي ٱللَّهُ ٱلۡمُنۡقِينَ۞

اَلَيْنَ تَتَوَفَّنَهُمُ الْمَلَتَ عِكَةُ طَيِّيِينَ يَقُولُونَ سَلَامُّ عَلَيْكُوُ اَنْخُلُواْ الْجِنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ ۞

^{[1] (}V.16:29) See the footnote of (V.2:31)

saying (to them): Salâmun 'Alaikum (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

- 33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.
- 34. Then, the evil results of their deeds overtook them, and that which they used to mock at surrounded them.
- 35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- 36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tâghût*^[1] (all false deities i.e. do not worship *Tâghût* besides Allâh)." Then of them were some whom Allâh guided, and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
- 37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance, [2] then verily Allâh

هَلْ يَنظُرُونَ إِلَّا أَن َأَيْهُ مُٱلْمَلَتَ كُهُ أَقْ يَأْقَ أَمَّرُ رَبِكُ كَنَاكَ فَعَلَ ٱلْذِينَ مِن قَبَلِهِ مَّوَمَاظَلَمَهُمُ ٱللَّهُ وَلَكِنَ كَانُواْ أَنفُسَهُمْ يَظَلِمُونَ ۞

> فَأَصَابَهُمُّ مَسَيِّعَاتُ مَاعَمِلُواْ وَحَاقَ بِهِمِمَّا كَافُواْ بِعِينَسْتَهْ نِيُونَ ۞

وَقَالَ الَّذِيتَ أَشْرَكُواْ لَوَشَآءَ الْفَهُ مَاعَبَـدْنَامِن دُونِهِ-مِن شَيْءِ نَحْنُ وَلَا ءَابَـاؤُنَا وَلَاحَرَّمَنَـا مِن دُونِهِ مِن شَيْءً كَذَلِكَ فَعَلَ الَّذِينَ مِن هَبِّلِهِـثْر فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ۞

وَلَقَدَ بَعَشَنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اَعَبُدُواْ اللَّهَ وَلَجْتَينِهُواْ اَلطَّلْخُوتَ فَمِنْهُم مَّنْ هَدَى اللَّهُ وَمِنْهُم مَّنْ حَقَّتْ عَلَيْهِ الضَّلَلَةُ فَيِيرُواْ فِي الأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَقِبَةُ الْمُكَذِيرِتَ ۞

إِن تَحْرِضَ عَلَى هُدَنْهُمْ فَإِنْ ٱللَّهَ لَا يَهْدِى مَن يُضِلُّ وَمَالَهُ مِين تَصِرِينَ ۞

^[1] Tâghut: See the footnote of (V.2:256).

مسلى الله عليه وسلم اله المعنى الله عنه اله المعنى الله عنه المعنى الله عليه وسلم المعنى الله عليه (V.16:37) المعنى الله عليه وسلم المعنى الله عليه وسلم المعنى الله عليه وسلم added; "Now, similarly, I take hold of the

guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

- 38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
- **39.** In order that He may make manifest to them (the truth of) that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
- **40.** Verily, Our Word (command) to a thing when We intend it, is only that We say to it: "Be!" and it is.¹¹
- 41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!
- **42.** (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- 43. And We sent not (as Our Messengers) before you (O Muhammad صلی الله علیه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- 44. With clear signs and Books (We sent the Messengers). And We have (also) sent down to you (O Muhammad صلى الله عليه

وَأَقْسَمُوا بِاللّهِ جَهْدَ أَيْمَنِهِ مِرَلَا يَبْعَثُ ٱللّهُ مَن يَمُوتُ بَلَ وَعْدًا عَلَيْهِ حَقًّا وَلَكِكِنَّ أَكْثَرَّ النّاسِ لَا يَعْ لَمُوتِ ۞

لِئَبَيِّنَ لَهُمُ ٱلَّذِي يَغْتَلِفُونَ فِيهِ وَلِيَعْلَمَ ٱلَّذِينَ كَفَرُواْ أَنَّهُمْ كَانُواْ كَذِينِنَ ۞

إِنَّمَا قُولُنَا لِشَيْءٍ إِذَآ أَرْدَنَهُ أَن نَقُولَ لَهُ, كُن فَيَكُونُ ٥

وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنْ بَعَدِمَا ظُلِمُواْ لَنُبَوِّئَنَّهُمْ فِ ٱلدُّنْيَا حَسَنَةٌ وَلَأَجْرُٱلْآخِزَةِ أَكْبَرُوَ أَكْبَرُّلُوَكَانُواْ يَعْلَمُونَ ۞

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِ مْ يَتُوكَ لُونَ ١

وَمَاۤ أَرْسَلْنَامِن قَبْلِكَ إِلَّارِجَالَانُوْحِىۤ إِلَيْهِمِّ فَسَعُلُوۤا أَهۡلَ ٱلذِّكْرِ إِنكُنُتُمْ لَاتَعَامُونَ ۞

ڡ۪ٱڵڹؖؾ۪ٮؘٚؾۊٲڶڗؙؠؙڗۣ۠ۊٲؘٮ۬ۯؘڵؾٵٙٳڵؾڬۘٵڶڍٚڴڗڸؿؗڹؾۣڹڵڶؾٙٳڛ ڡٙٲڹؙڒۣڶٳڵؿڡ۪؞ٚۅؘڵۼڶؘۿؗؠ۫ؾؘڡؘٚڴۘۯڽٮؘ۞

knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."* (Sahîh Al-Bukhârî, Vol.8, Hadîth No.490).

[.] warned the people of صلی الله علیه وسلم The fire symbolizes the unlawful deeds which the Prophet صلی الله علیه وسلم

^{[1] (}V.16:40) See the footnote of (V.51:30).

وسلم) the *Dhikr* [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.

- **45**. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?
- 46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?
- 47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly! Your Lord is indeed full of Kindness, Most Merciful.
- **48.** Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration to Allâh, and they are lowly?
- 49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].
- **50**. They fear their Lord above them, and they do what they are commanded.
- 51. And Allâh said (O mankind!): "Take not ilâhain (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh^[1] (God). Then, fear Me (Allâh جل الجاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]^[2].

أَفَأَمِنَ ٱلَّذِينَ مَكُرُواْ ٱلسَّيِّعَاتِ أَن يَخْسِفَ ٱللَّهُ بِهِمُ ٱلْأَرْضَ أَوْ يَأْتِيهُمُ الْعَذَابُ مِنْ حَيْثُ لَائشُهُ وَتِ ۞

أَوْ يَأْخُذُهُمْ فِي تَقَلُّبِهِمْ فَمَاهُم بِمُعْجِزِينَ ١٠

أَوْيَأْخُذَ هُمْ عَلَى تَخَوُّفِ فَإِنَّ رَبَّكُمْ لَرَءُ وَثُ تَحِيمُ ۞

ٱٷۧؿؘڔؘۯۧٳٝٳڬٙڡٵڂؘڷۊٙ۩ٚڎؙڡؚڽۺٙؾۛءۣؠؾؘڡؘٚؿۘۊؙٳڟڵڶؙڎؙۥؖۼڹ ٱڶڝۣؠڹۣۅؘٛڶۺٙڡٙٳٙۑؚڸۥٮؙڿۜۮٳؾٙۊۅؘۿؙڗۮڿۯۅۮ۞

وَيَتَهِ يَشَجُدُ مَافِي ٱلسَّمَوَاتِ وَمَافِ ٱلْأَرْضِ مِن دَاَبَةٍ وَٱلْمَلَتِكَةُ وَهُمْ لَايَشَتَكْبُرُونَ ۞

يَحَافُونَ رَبَّهُم مِن فَوْقِهِ مِرَيَفُعَلُونَ مَا يُؤْمَرُونَ ﴿ يَعَافُونَ مَا يُؤْمَرُونَ ﴾ ۞

*وَوَالَ اللَّهُ لَا تَتَخِذُواْ إِلَهَ بَنِ اَشَيْنِ الْمَافِي إِلَهُ اللَّهِ اللَّهِ اللَّهُ وَاللّهُ وَاللّ وَحِدُ فَإِنِّنَى فَأَرْهَبُونِ ۞

^{[1] (}V.16:51) //âh: He Who has all the right to be worshipped.

said, "If anyone صلى الله عليه وسلم The Prophet رضى الله said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad معلى الله عليه وسلم is His slave and His Messenger, and that

- 52. To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Dîn Wâsiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?
- 53. And whatever of blessings and good things you have, it is from Allâh, Then, when harm touches you, to Him you cry aloud for help.
- 54. Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allâh).
- 55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- 56. And they assign a portion of that which We have provided them to what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.
- 57. And they assign daughters to Allâh! - Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;
- 58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!
- 59. He hides himself from the people because of the evil of that whereof he has been

وَلَهُ رِمَا فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَهُ ٱلدِّينُ وَاصِينًا أَفَعَكُمْ ٱللَّهُ

وَمَابِكُمْ مِن يَعْمَدِ فِمَنَ ٱللَّهِ ثُمَّ إِذَامَسَكُو ٱلضُّرُ فَإِلَيْهِ

ثُمَّ إِذَا كَشَفَ ٱلضُّرَّ عَنكُمْ إِذَافَرِيقٌ مِّنكُمْ بِرَبِّهُمْ

وَيَجْعَلُونَ لِمَالَايَعَلَمُونَ نَصِيمًا مِمَّا رَزَقْنَا هُوْ مَّاللَّهُ لَتُسْعَاثُنَ عَمَّاكُنهُ تَفْتَرُونَ ٥

وَيَجْعَلُونَ لِلَّهِ ٱلْمِنَاتِ سُنجَانَهُ وَلَهُم مَّا لَشَّتَهُونَ ٥٠

وَإِذَا لِنَتْمَ أَحَدُهُم بِٱلْأُنْثَىٰ ظَلَّ وَجَهُهُ وَمُسْوَدًا

بَتُوَرَىٰ مِنَ ٱلْقَوْمِ مِن سُوِّءِ مَائْتُ بِهُ عَ أَيْمُسِكُهُ.

is Allâh's slave and His Messenger and His Word ("Be!" - and he was) عليه السلام (Jesus) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said. "'Ubådah added. "Such a person can enter Paradise through any of its eight gates he likes."") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

informed. Shall he keep her with dishonour or bury her in the earth^[1]? Certainly, evil is their decision.

- **60.** For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.
- 61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- 62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt, for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsîr Al-Qurtubî)
- 63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wali* (helper) today (i.e. in this world), and theirs will be a painful torment.
- 64. And We have not sent down the Book (the Qur'an) to you (O Muhammad على الله وسلم), except that you may explain clearly to them those things in which they differ, and (as) guidance and mercy for a folk who believe.
- 65. And Allâh sends down water (rain) from the sky, then He revives the earth

عَلَىٰ هُونٍ أَمِّيَدُسُهُ وِفِ ٱلتُّرَاجُّ أَلَاسَاءَ مَا يَحَكُمُونَ ٥

لِلَّذِينَ لَايُؤْمِنُونَ يَالْآخِرَةِ مَثَلُ السَّنَةِ ۚ وَلِلَّهِ الْمَثَلُ ٱلْأَغَلَّ وَهُوَالْمَزِيزُ ٱلْحَكِيمُ ۞

ۅَڷؘۊۣۑٷۜٳڿۮؙٲڵڎؘٲڵڬٙٲۘۺڔڟڵڋۣڡۣ؞ڔڡٞٲڗٙۯڬؗۛؗؗۼڷؾۿٳڡڹ ۮآتؠٞۊؚۅٙڵؽڬڕؽۅٞڿٚۯۿ۬ڗٳڷؽٲ۫ۻڸؚڡؙٞڛؾۧٞ؋ٳۮٵڿٙٲ؋ۧٲڿڵۿڎ ڵڒؽۺؾؿڿؙۯۏ؞ؘڛٵۼۘڎؘۅڵٳؽۺؾؘڠٚڍڡؙۅڹ۞

ۅٙۼۜۼۘڡؙؙۅؗڹڵؚڡٙۅؘڡٙٳؾػ۠ۯۿۅڹ۫ٙۅؘٙڝۣڡؙؗٲٚڶڛڹؘؾؙۿؙۄؙ ٱڵۘڪڍٻٲڹٞڵۿؙڎؙٳڷڂؗۺؿ۠ٙڵٳڿۯڡؚٙٲ۫ڹۧۘۿڎؙٳڶؾؘٲۯ ۅؘٲؿٚۘۮؚۿؙڡٚۯڟۅٮ۞

تَٱنَّوَلَقَدُّ أَرْسَلُنَا إِلَىٰٓ أُمَرِمِّن فَبَلِكَ فَزَيْنَ لَهُمُ ٱلشَّيْطُنُ أَعْمَلَهُ مِّ فَهُو وَلِيُّهُ مُ ٱلْيُؤْمِرُ وَلَهُمِّ عَذَاكُ أَلِيرٌ

وَمَا أَنْزَلْنَاعَلَيْكَ ٱلْكِتَبَ إِلَّا لِثُبَيِّنَ لَهُمُ ٱلَّذِي ٱخْتَلَفُوْ أِفِيهِ وَهُدَى وَرَحْمَةً لِقَوْمِ يُؤْمِنُونَ ۞

وَٱللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءَ فَأَحْيَا بِهِ ٱلْأَرْضَ بَعْدَمَوْتِهَا

^{[1] (}V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) *Qîl* and *Qâl* (sinful and useless talk like backbiting, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: *Zakât*, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.395).

therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allâh).

- 66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- 67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.
- **68.** And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.
- 69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colours wherein is healing for men. Verily, in this is indeed a sign for a people who think.
- 70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allâh is All-Knower, All-Powerful.
- 71. And Allâh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof^[1]. Do they then deny the Favour of Allâh?

إِنَّ فِي ذَٰلِكَ لَاَيْتَهُ لِلْقَوْمِ يَسْمَعُونَ ١

ۄٙٳڒٙۘڵػؙۯڣۣٱڵٲۼٚؽڔڵؘۼڔۯؘؖٞؿؙٚۺؾؽؚڮؙڕؽؚٮٙٵڣۣؠؙڟۄۑۼ؞ڡۣڽؙ ؠۧؽۣۏؘۯڽؚۅٛۮٙڡؚڔڶۜڹۘٵڂالِڝؘاسٙٳۼؘٵڵؚۺۜٙڔؠۣڽؘ۞

وَمِن ثَمَرَتِ النَّخِيلِ وَٱلْأَغَنبِ تَتَّخِدُونَ مِنْهُ سَكَرًا وَرِنْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآئِةَ لِلْقَرِّهِ يَقْقِلُونَ ۞

وَأَوْحَىٰرَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱنَّغِنِدى مِنَ ٱلْجِبَالِ بُيُوتَا وَمِنَ ٱلشَّجَرَوَمِمَّا يَعَرِشُونَ ۞

ثُمَّ كُلِيمِن كُلِّ الثَّمَرَتِ فَاسْلَكِي سُبُلَ رَبِّكِ ذُلُكَّ يَخْرُجُ مِنْ طُلُونِهَا شَرَابٌ مُخْتَلِفُ أَلْوَنُهُ وفِيهِ شِفَآاةٌ لِلنَّاسِ إِنَّ فِ ذَلِكَ لَآيَةً لَقَوْمِ يَنْفَكَرُونَ ۞

وَاللّهُ خَلَفَكُوْنُمْ يَتَوَفَّنَكُوْوَمِنكُومَّن يُدَدُّ إِلَىٰ أَرْذَلِ ٱلْعُمُرِلِكُنَّ لَاِيَعَلَمَ بَعَدَ عِلْمِ شَيَّا إِنَّ اللّهَ عَلــــُّوْلَدِنَّ ۞

وَٱللَّهُ فَضَمَّلَ بَعْضَ كُمْ عَلَى بَعْضِ فِٱلرِّزْقِ فَمَاٱلَّذِينَ فُضِّلُواْ بِرَآدِي رِدْقِهِ مَكَلَ مَامَلَكَتْ أَيْمَنُ هُوْفَهُ وَفِيهِ سَوَةً أَفَيْقِمَةِ ٱللَّهِ يَجْحَدُونَ ۞

^[1] (V.16:71) a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allâh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah رضي الله عنه. The Prophet صلى الله عليه وسلم said, "Prophet Ibrâhîm (Abraham) عليه السلام emigrated with Sârah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrâhîm (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for

72. And Allâh has made for you Azwāj (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone)?

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similar to Him, nor Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and

وَاللَّهُ جَعَلَ لَكُومِنَ أَنفُسِكُوۚ أَزْوَجًا وَجَعَلَ لَكُم قِنْ أَزْوَجِكُمْ بَنِينَ وَحَفَدَهُ وَرَزَقَكُمْ قِنَ الطَّيِبَاتِّ أَفِيَ ٱلْبَطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ ٱللَّهِ هُمْ يَكُفُرُونَ ۞

وَيَعْبُدُونَ مِن دُونِ اللّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ ٱلسَّمَوَتِ وَٱلْأَرْضِ شَيْعًا وَلَا يَسْتَطِيعُونَ ۞

فَلَا تَضْرِيُوا بِلَهِ ٱلْأَمْثَالُ إِنَّ اللَّهَ يَعَلَمُ وَأَنْتُرَ لَا تَعْلَمُونَ ۞

*ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَنْ الْوِكَالَا يَقْدِرُ عَلَى شَىٰءِ وَمَن زَرَقَتْ لُهُ مِنَا إِرْقًا حَسَنًا فَهُو يُنفِقُ مِنْهُ سِرًّا وَجَهْرًا هُلْ يَسْتَوُرتُ الْحَمْدُ لِلَّهِ بَلْ أَخْتَرُهُمْ لَا يَعْلَمُونَ ۞

Ibrâhîm (Abraham) and asked, 'O Ibrâhîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are no true believers on the earth except you and I.' Then Ibrahîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsiousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered Salât (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sårah said, 'O Allåh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrâhîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrahîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' " (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 420)

thanks are Allâh's. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear *Ayât* (proofs and signs) for a people who believe (in the Oneness of Allâh).

80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and

وَصَرَبَالَقَهُ مَثَلَا نَجُلَيْنِ أَحَدُهُمَا أَبْكُمُ لَايَقْدِرُعَلَىٰ شَيْءٍ وَهُوَكُلُّ عَلَىٰ مَوْلَىٰهُ أَيْنَمَا يُوَجِّهِهُ لَايَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَوَمَن يَأْمُرُ بِالْعَدْلِ وَهُوَعَلَىٰ صِرَاطِ مُسْتَقِيمٍ

وَيِسَّهِ غَيْبُ ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَمَا أَمُرُ السَّاعَةِ إِلَّاكَلَمْجِ ٱلْبَصَرِأَوْهُوَأَقَرَبُ إِنَّ ٱللَّهَ عَلَى كُلِ ثَنْءٍ وَقِيرٌ ۞

وَاللّهُ أَخْرَجَكُ مِقْنُ بُطُونِ أُمّهَا يَبِكُوْ لَا نَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُوُ السَّمْعَ وَالْأَبْصَدَرَ وَالْأَفْيِدَةَ لَعَلَّكُمْ تَشَكُرُونَ ۞

> ٱڷۄٞۑٮؘۯۏ۬ٳۣڶؘ۩ڟؽڔۣڡؙڛڂۜۯؾؚڣۣڿؚٙٳڶۺۜڡٙٳٙ ڡٵؽڡٞڛػؙۿؙڹۧٳڵٙٲڶٮٞة۠ٳڹۧڣۮؘڸڬڵٲؽٮؾؚڷؚڡٙۊؠ ؽٷڝؙۅٮؖ۞

وَٱللّهُ جَعَلَ لَكُوتِنَ اُيُوتِكُوسَكُنَا وَيَعَلَ لَكُومِن جُلُودِ ٱلْأَفْلَدِ يُئُونَا تَسْتَخِفُونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِفَامَتِكُو وَمِنْ أَصْوَافِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَنْعًا إِلَى حِينِ ۞

وَٱللَّهُ جَعَلَ لَكُم مِمَّا خَلَقَ ظِلَلَا وَجَعَلَ لَكُم مِنَ ٱلْجِبَالِ أَكْنَنَا وَجَعَلَ لَكُمْ سَرَبِيلَ تَقِيكُمُ ٱلْخَرَّ وَسَرَبِيلَ تَقِيكُمْ بَأْسَكُوْ coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islâm).

- **82.** Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.
- 83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله وسلم).
- 84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).
- **85.** And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.
- 86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
- 87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.
- 88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they

كَذَلِكَ يُسِّعُ فِعْمَتَهُ, عَلَيْكُولَعَلَّكُرِ تُسْلِمُونَ ۞

فَإِن تَوَلَّوْاْ فَإِنَّمَاعَلَيْكَ ٱلْبَكَغُ ٱلْمُدِينُ ۞

يَعْرِفُونَ نِعْمَتَ ٱللَّهِ ثُمَّ يُنكِرُونَهَا وَأَكْثَرُهُمُ الْكَلِفِرُونَ ﴿

وَيَوَمَ نَبْعَثُ مِنكُ لِأُمَّةِ شَهِيدَاثُمَّ لَايُؤْذَنُ لِلَّذِينَ كَفَرُواْ وَلَاهُمْ يُسْتَعْتَبُونَ ۞

وَإِذَارَءَا ٱلَّذِينَ ظَلَمُواٱلْعَـذَابَ فَلَا يُحَفَّفُ عَنْهُمْر وَلَاهُمْ يُنظَرُونَ ۞

وَإِذَارَءَا ٱلَّذِينَ أَشْرَكُواْ شُرَكَآءَهُمْ قَالُواْ رَبَّنَا هَـُوُلآءٍ شُرَكَآوُنَا ٱلَّذِينَ كُنَّا نَدْعُواْ مِن دُونِكَّ فَالْفَوْاْ لِلَيْهِمُ ٱلْفَوْلَ إِنَّكُمْ لَكَيْدِ بُونَ ۞

> وَأَلْقَوْا إِلَى ٱللَّهِ يَوْمَبِ ذِ ٱلسَّاكِرِّ وَضَلَّ عَنْهُمِ مّاكَ انْوَايْفَتْرُونَ ۞

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْعَن سَبِيلِ ٱللَّهِ زِدْنَهُمْ عَذَابَافَوَقَ ٱلْعَذَابِ بِمَاكَانُواْيُفْسِدُونَ ۞ used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad صلى الشعليه) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, guidance, mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân li.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of in a perfect صلى الله عليه وسلم manner], and giving (help) to kith and kin^[1] (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (Bai'ah: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do.

وَيَوْمَ نَبَعَثُ فِى كُلِ أُمَّةِ شَهِيدًا عَلَيْهِ مِثِنَ أَنفُسِهِ مِنَّ وَحِثْنَا بِكَ شَهِيدًا عَلَىٰ هَتَوُلَاءً وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَبَ تِبْيَنَا لِكِلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَلِشْرَىٰ لِلْمُسْلِمِينَ۞

*إِنَّ اللَّهَ يَأْمُرُ بِٱلْمَدْلِ وَٱلْإِحْسَنِ وَإِيتَآيِ ذِى الْقُرْنِ وَيَنْهَىٰعَ ِالْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْيُّ يَعِظُكُوْ لَعَلَّكُمْ لَعَلَّكُ مِ تَذَكَّرُونَ ۞

وَأَوْفُواْ بِعَهْدِ اللّهِ إِذَا عَهَدتُهُ وَلَا تَنفُضُواْ الْأَيْمَزَى بَعْدَ تَوْكِيدِهِا وَقَدْجَعَلْتُمُ اللّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللّهَ يَعْلَمُ مَا تَقْ عَلُونَ ۞

^[1] (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

الجزء ١٤

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfils Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad which the disbeliever denies صلى الله عليه وسلم and that is their difference amongst them in the life of this worldlil.

- 93. And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.
- 94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad (مسلى الله عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
- 95. And purchase not a small gain at the cost of Allâh's Covenant. Verily, what is with Allâh is better for you if you did but know.
- 96. Whatever is with you, will be exhausted, and whatever is with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to

وَلاَ تَكُونُواْكَالَّقِ نَقَضَتْ عَنْزَلْهَا مِنْ بَعْدِ قُوَّةٍ أَنكَنُ اَتَنَخِذُونَ أَيْمَنكُمُ دَخَلًا بَيْنكُمْ أَن تَكُونَ أُمِّةُ هِى أَزَقِى مِنْ أَمَّةٍ إِنَّمَا يَبَلُوكُمُ لَلَّهُ بِهِ عَ وَلَيُمِيْنَ لَكُمْ فَيْقَوْمَ الْقِيَعَةِ مَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ۞

وَلَوْشَاءَ اللهُ لَجَعَلَكُمْ أُمَّةً وَحِدَةً وَلَكِن يُضِلُ مَن يَشَاةً وَيَهْدِي مَن يَشَاةً وَلَتُشْتَلُنَّ عَمَّاكُ نَعُ تَعْمَلُونَ ۞

وَلَا تَتَخَذُوۤاْ أَيۡمَنَكُوۡدَخَلَابَيۡنَكُمْ وَنَوَلَا مِنَاكُمُ وَالۡمَرِّا الْمُوۡءَ بِمَاصَدَدَتُمْءَ بَعۡدَ ثُبُوۡتِهَا وَيَذُوۡقُوۡا السُّوۡءَ بِمَاصَدَدَتُمْءَ سَبِيلِ اللّهِ وَلَكُوۡ عَذَاكُ عَظِيرٌ ۞

وَلاَ نَشْتُرُواْ بِمَهْدِ اللهِ ثَمَنَا قِلِيلًا إِنَّمَا عِندَ اللهِ هُوَخَيْرٌ لَّكُمْ إِن كُنتُمْ تَعَلَمُونَ ۞

مَاعِندَكُوْ يَنفَدُ وَمَاعِندَاللَّهِ بَاقِّ وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوۤ الَّجَوْمُر بِأَحْسَنِ مَاكَانُواْ يَعْمَلُونَ ۞

^{[1] (}V.16:92) See the footnote of (V.3:85).

do[1]

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

- **98.** So when you recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).
- 99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh).
- 100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).
- 101. And when We change a Verse (of the Qur'ân,) in place of another and Allâh knows best what He sends down they (the disbelievers) say: "You (O Muhammad صلى are but a Muftari! (forger, liar)." Nay, but most of them know not.
- 102. Say (O Muhammad صلى عليه وسلم Ruh-ul-Qudus [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as guidance and glad tidings to those who have submitted (to Allâh as Muslims).
- 103. And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad صلی الله وسلم The tongue of the man they)."

مَنْ عَمِلَ صَلِحًا مِن ذَكَرٍ أَوْانُنَىٰ وَهُوَ مُؤْمِنٌ فَلُخْدِينَـُهُ حَيَوْةً طَيِّبَةً وَلَنَجْزِينَهُمْ وَ أَجْرَهُم يِأْحُسَنِ مَاكَانُواْ يَعْمَلُونَ ۞

فَإِذَا فَرَأْتَ الْقُرْءَانَ فَأَسْتَعِذْ بِاللَّهِ مِنَ الشَّيَطَانِ ٱلرَّحِيعِ۞

إِنَّهُۥلَيْسَ لَهُۥسُلْطَانُعَلَى ٱلَّذِينَ ءَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۞

إِنَّ مَاسُ لْطَنْهُ مَعَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُ وَٱلْذِينَ هُم بِهِ ع مُشْرِكُونَ ۞

وَإِذَا بَدَّلْنَآءَاتِهُ مِّكَانَءَاتِيةِ وَالْتَهُأَعْلَمُ بِمَايُنزِّلُ قَالُوَّا إِنَّمَآ أَنْتَ مُفَّتَرِ بِمَلَّ أَكْثَرُهُمُ لَا يَعْلَمُونَ ۞

قُلْ نَزَلَهُ رُوحُ الْقُدُسِ مِن زَيِكَ بِالْحِقِّ لِيُثَيِّتَ الَّذِينَ امْنُواْ وَهُدَى وَيُشْرَىٰ لِلْمُسْلِمِينَ ۞

وَلَقَدْ نَعْلَمُ أَنَّهُ مُ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ. بَشَرُّ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَغِمِّيٍّ وَهَلَا الِسَانُ عَرَبِّ مُّيِيثُ

^{[1] (}V.16:96) See the footnote of (V.9:121).

refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.

- 104. Verily, those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.
- 105. It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.
- 106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.
- 107. That is because they loved and preferred the life of this world to that of the Hereafter. And Allâh guides not the people who disbelieve.
- 108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
- 109. No doubt, in the Hereafter, they will be the losers.
- 110. Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord, afterward, is Oft-Forgiving, Most Merciful.
- 111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِعَايِئَتِ ٱللَّهَ لَا يَهْدِيهِمُ أَلِنَهُ وَلَهُ عَذَاكُ أَلْكُ هِمْ

إِنَّمَا يَفْتَرَى ٱلْكَذِبَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِعَايِنتِ ٱللَّهِ وَأُوْلَتِهِكَ هُمُ ٱلْكَلْدِبُونَ ٥

مَن كَفَرَ بِٱللَّهِ مِنْ بَعْدِ إِيمَانِهِ عَإِلَّا مَنْ أُكُرَهُ وَقَلْبُهُو مُطْمَعِتُ بِٱلْإِيمَانِ وَلَكِن مَّن شَرَحَ بِٱلْكُفْرِ صَدْرًا فَعَلَيْهِ مَعْضَبُ مِنَ ٱللَّهِ وَلَهُ مُرْعَذَابٌ عَظِيٌّ ﴿

ذَلِكَ بِأَنَّهُ مُ أَسْتَحَتُّواْ ٱلْحَدَةِ ةَ ٱلدُّنْكَ عَلَى ٱلْآخِرَةِ وَأَنَّ ٱللَّهَ لَا يَقْدِي ٱلْقَوْمَ ٱلْكَيْدِينَ 🕝

أَوْلَتَبِكَ ٱلَّذِينَ طَبَعَ ٱللَّهُ عَلَىٰ قُـلُوبِهِ مْرَوَسَمْعِهِمْ وَأَتْصَدِهِ مِنْ وَأُولَتَهِكَ هُمُ ٱلْغَدَفِلُوتَ

لَاجَرَمَ أَنَّهُمْ فِي ٱلْآخِرَةِ هُـُ وُالْخَسِرُونِ ٢

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَ رُواْمِن بَعْدِ مَا فُتِنُواْ ثُمَّرَجَهَدُواْ وَصَهَرُوٓاْ إِنَّ رَبَّكَ مِنْ بَعْدِهَالْغَغُورٌ رَّحِيهُ

* يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُحَدِّلُ عَن نَفْسِهَا وَتُوَفَّلَ كُلُّ نَفْسِ مَّاعَمِلَتْ وَهُمْ لَايُظْلَمُونَ ١

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad which they (its people) used (صلى الله عليه وسلم to dol11.

113. And verily, there had come to them a from (صلى الله عليه وسلم Messenger (Muhammad صلى الله عليه وسلم) among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong-doers).

114. So eat of the lawful and good food^[2] which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: "This is lawful

يَأْتِهَا رِزْقُهَا رَغَدَا مِنْ كُلِّ مَكَانِ فَكَ فَرَتْ بِأَنْهُمِ ٱللَّهِ فَأَذَقَهَا ٱللَّهُ لِبَاسَ ٱلْجُوعِ وَٱلْخَوْفِ بِمَا كَانُواْ يَصِّنَعُونَ شَ

> وَلَقَدْ جَاءَهُمْ رَسُولُ مِّنْهُمْ فَكَذَّنُوهُ فَأَخَذَهُمُ ٱلْعَذَابُ وَهُمْ مَظَالِمُونَ ١

فَكُلُواْ مِمَّارَزِقَكُو ٱللَّهُ حَلَلًا طَبِّمًا وَٱشۡكُرُواْ يَعۡمَتَ ٱللَّهِ إِن كُنتُمۡ إِيَّاهُ

انتماحةم عَلَنْكُمُ ٱلْمَنْتَةَ وَٱلدَّ ٱلْحِنزير وَمَآأُهِلَ لِغَيْرِ ٱللَّهِ بِدِّءَفَمَن ٱضْطُرَّغَيْرَبَاغِ وَلَاعَادِ فَإِنَّ ٱللَّهَ غَفُورٌ رَّجِيمٌ ١

وَلَا تَقُولُواْ لِمَا تَصِفُ أَلْسِ نَتُكُوُ ٱلْكَذِبَ هَاذَا

said, "I was صلى الله عليه وسلم The Prophet رضى الله عنهما said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you." (Sahîh Al-Bukhârî, Vol.1, Hadîth

⁽V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) that are slaughtered according to Islâmic way.

and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have painful torment.

118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities or a nation), obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity^[11]).

حَلَنُّلُ وَهَنَذَاحَرَامٌ لِتَفْتَرُواْ عَلَى اللَّهِ الْكَذِبُ إِذَ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهُ الْكَذِبَ لَايُفْلِحُونَ ۞

مَتَعٌ قَلِيلٌ وَلَهُ وَعَذَابُ أَلِيرٌ

وَعَىٰ ٱلَّذِينَ هَادُولُحَرِّمَنَامَافَصَصْنَاعَلَيْكَ مِن قَبَلٍّ وَمَاظَلَمْنَاهُمْ وَلَكِنَ كَانُواْ أَنْفُسَهُمْ يَظْلِمُونَ

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُواْ السُّوَّ بِجَهَلَةِ ثُمَّ زَابُواْ مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُواْ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَ فُورٌ زَحِيمُ

إِنَّ إِبْرَهِيمِرَكَانَ أُمَّةَ قَانِتَا إِنَّهِ حَنِيفَا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ

> شَاكِرًا لِأَنْعُمِوْ أَجْتَبَنَهُ وَهَدَنهُ إِلَىٰ صِرَطِ مُسْتَقِيمِ

^[1] (V.16:121):

⁽A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanîf (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allâh. [The Qur'an, Verse 3: 67]

⁽B) See the footnote (B) of (V.16:71).

⁽C) Narrated Abu Hurairah عليه السلام (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز وجل when he said, "I am sick," and he said, "I have not done this but) the big idol has done it."* The (third was) that while Ibrâhîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) Hanif (Islâmic Monotheism — to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters, disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ

125. Invite (mankind, Muhammad to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'an) and fair preaching, and argue with them in a way that is better. وَءَاتَيْنَهُ فِي ٱلدُّنْيَاحَسَنَةً وَإِنَّهُ وَفَ ٱلْآخِرَة لَمِنَ ٱلصَّالِحِينَ 🕝

ثُعَ أَوْحَيْنَا إِلَيْكَ أَنِ ٱتَّبِعْمِلَةَ إِبْرَهِي مَ حَيْدِيفًا وَمَاكَانَ مِنَ ٱلْمُشْرِكِينَ ١

إِنَّمَا جُعِلَ ٱلسَّنْتُ عَلَى ٱلَّذِينَ ٱخْتَلَفُواْ فِيدٍّ قَانَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُ مْ يَوْمَ ٱلْقِيدَمَةِ فِيمَا كَانُواْفِه يَخْتَالْفُونَ ١

آدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةَ ۗ وَجَدِلْهُم بِٱلَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَأَعْلَمُ بِمَنْ ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ ٢

(Abraham) عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sarah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and i shall not harm you." So Sårah asked Allah to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) he was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you." Sårah asked Allah again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Håjar as a girl-servant to Sårah. Sårah came back [to Ibråhîm (Abraham)] while he was praying. Ibrahîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allah has spoiled the evil plot of the infidel (or immoral person) and gave me Håjar for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'-is-Samâ' (i.e. the Arabs)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 578)

*The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

[1] (V.16:123) See the footnote of (V. 2:135).

Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirûn (the patient).[1]

patiently 127. And endure you Muhammad صلى الله عليه وسلم), your patience is not but from Allâh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allâh is with those who fear Him (keep their duty to Him), [2] and those who are Muhsinûn (good-doers. See the footnote of V.9:120).

وَلَيْنِ صَبَرْتُ مْلَهُوَ خَنْرٌ لَلصَّارِينَ ﴾

وَأَصْبِرُ وَمَاصَبُرُكَ إِلَّابِ اللَّهِ ۚ وَلَا تَحْزَنُ عَلَيْهِ مَ وَلَا تَكُ فِي ضَيْقِ مِمَّا يَمْكُرُونَ ١

إِنَّ ٱللَّهَ مَعَ ٱلَّذِينَ ٱتَّقَوْاْ وَٱلَّذِينَ

^{[1] (}V.16:126)

a) The Statement of Allâh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

said, "None is more patient than صلى الله عليه وسلم The Prophet رضي الله عنه said, "None is more patient than Allâh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 121)

b) Narrated 'Abdullâh رضي الله عليه وسلم The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the Ansâr said, "By Allâh! in this division the pleasure of Allâh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه و سلم." So I went to him while he was sitting with his and صلى الله عليه وسلم companions and told him of it secretly. That was hard upon the Prophet the colour of his face changed, and he became so angry that I wished I had not told him. then said, "Mûsâ (Moses) was harmed with more than this, yet صلى الله عليه وسلم then said, "Mûsâ (Moses) he remained patient." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 122)

said, "The صلى الله عليه وسلم Allâh's Messenger رضى الله عنه معنه said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allâh's Messenger?" He said, "No, eyen I (will not be saved) unless and until Allah bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allâh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 470)

Sûrat Al-Isrâ' (The Journey by Night) XVII



In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with ملى Him] Who took His slave (Muhammad for a journey by night from Al-Masjid-al-Harâm (in Makkah) Al-Masjid-al-Agsâ (in Jerusalem). neighbourhood whereof We have blessed, in order that We might show him (Muhammad of Our Ayât (proofs, evidences, out of Our Ayât) lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer^[2]
- 2. And We gave Mûsâ (Moses) the Scripture and made it guidance for the Children of Israel (saying): "Take none other than Me as (your) Wakîl (Protector, Lord or Disposer of your affairs).
- 3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."
- 4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!
- 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

سُنْحَنَ ٱلَّذِيَّ أَسْرَىٰ بِعَنْدِهِ عَلَيْكُمْ مِنَ ٱلْمَسْجِد ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِٱلْأَقْصَا ٱلَّذِي بَسَرَّكْنَاحَوْلَهُ ولِزُيَّهُ مِنْ ءَايَنِينَأُ إِنَّهُ مُوَالسَّمِيعُ ٱلْبَصِيرُ ١

> وَءَاتَكِنَا مُوسَى ٱلْكِتَابَ وَجَعَلْنَهُ هُدَى لِّبَيّ إِسْرَاءِيلَ أَلَّا تَتَخِذُواْ مِن دُونِي وَكِيلًا ۞

> > ذُرِيَّةَ مَنْ حَمَلْنَامَعَ نُوجٍ إِنَّهُرَكَاتَ عَبْدَاشَكُورَا ٦

وَقَضَيْنَ إِلَىٰ بَنِيَ إِسْرَةِ بِلَ فِي ٱلْكِتَابِ لَتُفْسِدُنَّ فِي ٱلْأَرْضِ مَرَّتِينَ وَلَتَعَلَّنَّ عُلُوًّا كَبِيرًا ٢

فَإِذَا جَآءَ وَعُدُ أُولِيُهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادَالَّنَآ أُولِي بَأْسِ شَدِيدِ فَجَاسُواْ خِلَالَ ٱلدِّيَارِ وَكَانَ وَعْدَا مَّفْعُولًا ٢

وقد روى طلحة بن عبيدالله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحان الله ؟ قال تنزيه الله من كل سوء؛ Narrated Talhah ibn 'Ubaidallah that he asked the prophet صلى الله عليه وسلم, "what is the meaning of 'subhan Allah'?" He said, 'Glorified (and Exalted) is He (Allah) [abov all that (evil) they associate with Him]."

صلى الله that he heard Allâh's Messenger رضى الله عنهما Narrated Jâbir ibn 'Abdullâh رضى الله عنهما saying, "When the people of Quraish did not believe me [i.e. in the story of my Isrâ' — (Night Journey)], I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.226).

- الجزء ١٥
- **6.** Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.
- 7. (And We said): "If you do good, you do good for your ownselves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.
- 8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.
- 9. Verily, this Our'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad صلى الله عليه وسلم). who work deeds of righteousness, that they shall have a great reward (Paradise).
- 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).
- 11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].
- 12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

ثُوَّرَدَدَنَالَكُوْمَ عَلَيْهِمْ وَأَمْدَدُنَكُمْ بِأَمْوَلِ وَبَنِينَ وَجَعَلْنَكُ أَكُمْ أَكُمْ نَفِيرًا ١

إِنَّ أَحْسَنتُهُ أَحْسَنتُهُ لِأَنفُسِكُمْ ۖ وَإِنَّ أَسَأْتُمْ فَلَهَأَ فَإِذَا جَاءً وَعَدُ ٱلْآخِرَةِ لِيَسْتَوُا وُجُوهَكُمْ وَلِيَدْخُلُواْ ٱلْمَشْجِدَ كَمَادَخُلُومُ أَوَّلَ مَزَّةِ وَلِيُسَتَرُّولُ مَا عَلَوْاْتَشِيرًا ۞

عَسَىٰ رَثُكُوْ أَن يَرْحَمَكُوْ وَإِنْ عُدِثُو عُدَنّاً وَجَعَلْنَا جَهَنَّة لِلْكَنِفِينَ حَصِيرًا ٢

إِنَّ هَاذَا ٱلْقُرْءَانَ يَهْدِي لِلَّتِي هِيَ أَقُومُ وَيُبَشِّرُ ٱلْمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ ٱلصَّيْلِحَتِ أَنَّ لَهُمْ أَجْرَاكُدُا 🐧

وَأَنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ أَعْتَدْنَا لَهُ مُعَذَابًا ألمكاك

> وَيَدْعُ ٱلْإِنسَانُ بِٱلشَّرِّدُعَآءَهُ، بِٱلْخَيْرِّ وَكَانَ ٱلْإِنْسَانُ عَجُولًا ١

وَجَعَلْنَاٱلَّيْلَ وَٱلنَّهَارَ ايَتَيْرُّ فَمَحَوْيَاۤ عَايَةَ ٱلَّيْل وَجَعَلْنَآءَ اِيَةَ ٱلنَّهَارِمُنِهِرَةً لِتَيْتَغُواْ فَضَلَامِن زَّيْكُمْ وَلِتَعْلَمُواْ عَدَدَ ٱلسِّينِ وَٱلْحِسَابُ وَكُلُ شَيْءٍ فَصَّلْنَهُ تَفْصِيلًا ١

- 13. And We have fastened every man's deeds^[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.
- 14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."
- 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).
- 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.
- 17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as Well-Acquainted All-Beholder of the sins of His slaves.
- 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (- far away from Allâh's Mercy).
- 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَكُلَّ إِنسَن أَلْزَمْنَهُ طَلَيْرَهُ فِي عُنُقِيًّ ۚ وَنُخْرِجُ لَهُ ريَوْمَ ٱلْقِيْمَةِ كِتَابَا يَلْقَىٰهُ مَنشُورًا ١

ٱقْرُاكِتَابَكَ كَفَى بِنَفْسِكَ ٱلْيُوْمَ عَلَيْكَ حَسِيبًا ١

مَّن أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِيِّةً وَمَن صَلَّ فَإِنَّمَا يَضِلُ عَلَيْهَ أُولَا ذَرُ وَازِرَةٌ وِزْوَأُخْرَيٌّ وَمَاكُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ١

وَإِذَا أَرَدْنَا أَن نُهُلِكَ قَرَيَةً أَمَرْنَا مُتَرَفِيهَا فَفَسَعُواْفِيهَا عَنَى عَلَيْهَا ٱلْقَوْلُ فَدَمَّرْتَهَا تَدُمِيرًا ١

وَكُمْ أَهْلَكُمْنَامِنَ ٱلْقُرُونِ مِنْ بَعَدِ نُوثِجٌ وَكَفَى بِرَبِّكَ بذُنُوب عِيادِه عَنِيلًا بَصِيرًا ١

مَّن كَانَ يُرِيدُ ٱلْعَاجِلَةَ عَجَّلْنَا لَهُ وفيهَا مَانَشَآ أَوْلِمَن نُريُدُ ثُوَّ جَعَلْنَالَهُ وجَهَنَّمَ يَصْلَنِهَا مَذْمُومًا مَّدُحُورًا 🖎

وَمَنْ أَرَادَ ٱلْآخِذِةَ وَسَعَىٰ لَهَاسَعْتَ اوَهُوَ مُؤْمِرِ مِنْ فَأُوْلَتِكَكَاكَ سَعَيْهُ مِنَشَكُورًا ١

What" صبلى الله عليه وسلم A man asked the Prophet رضي الله عنه Narrated Ibn Mas'ûd (V. 17:13) deeds are the best?" The Prophet صلى الله عليه وسلم said; (1)To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.625).

Obedience) while he is a believer (in the Oneness of Allâh - Islâmic Monotheism) then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

- 20. On each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden
- 21. See, how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.
- 22. Set not up with Allâh any other ilâh (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم , but its implication is general to all mankind), or you will sit down reproved, forsaken (in the Hell-fire).
- 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
- 24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."
- 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.
- 26. And give to the kinsman his due and to the Miskîn[1] (the needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift. [2] (Tafsîr At-Tabarî)

كُلَّا نُبِدُ هَلَوُلَآءٍ وَهَلَوُلآءٍ مِنْ عَطَلَةٍ رَبِّكُ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُورًا ٢

ٱنظُرْكِيِّفَ فَضَّلْنَابِعَضَهُمْ عَلَى بَعْضُ وَلَلْآخِرَةُ أَحْبَرُ دَرَجَاتِ وَأَحْبَرُ تَفْضِيلًا ١

لَّا يَجْعَلُ مَعَ اللَّهِ إِلَهًا ءَ اخْرَفَتَقَعُدَ مَذْمُومَا عَغَذُولَا شَ

* وَقَضَىٰ رَبُّكَ أَلَّا تَعَبُّدُوٓ إِ لِآ إِيَّاهُ وَ بِٱلْوَٰلِايَيْنِ إِحْسَبِنَّا إِمَّا يَتَلُغَزَّ عِندَكَ ٱلْكِبَرَأْحَدُهُمَاۤ أَوْكِلَاهُمَا فَلَا تَقُل لَهُمَآ أَنِّ وَلِا تَهْرَهُ مَاوَقُل لَهُمَاقَولًا گریمًا 🗇

وَٱخْفِضْ لَهُ مَا جَنَاحَ ٱلذُّلِّ مِنَ ٱلرَّحْمَةِ وَقُل رَّتٍ أرْحَمْهُ مَا كَمَارِيَّانِي صَغِيرًا ٨

زَيُّكُمْ أَعْلَمُ إِمَا فِي نُفُوسِكُمْ أِن تَكُونُواْ صَالِحِينَ فَانَّهُ و كَانَ لِلْأَوَّبِينَ غَفُورًا ٨

وَ اَتِ ذَا الْقُرُقِ حَقَّهُ وَ وَالْمِسْكِينَ وَأَبْنَ السَّبِيلِ وَلَاثُيَدِ رَبَّنَدُ رَبُّونَ اللَّهُ

^{[1] (}V.17:26) See the footnote of (V.2:83).

^{[2] (}V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allah and His صلى الله عليه وسلم Messenger

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- 27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.
- 28. And if you (O Muhammad صلى الشعليه وسلم turn away from them (the kindred, the needy, and the wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allâh will give me, and I shall give you).
- 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.
- **30**. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.
- **31.** And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. [1]
- **32.** And come not near to unlawful sex. Verily, it is a *Fâhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).
- 33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlûman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority[to demand *Qisâs*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer). Verily, he is helped (by the Islâmic law). [2]

إِنَّ ٱلْمُبَذِيِنَ كَانُواْ إِخْوَنَ ٱلشَّيَطِينِ ۗ وَكَانَ ٱلشَّيَطُانُ لِرَيِّهِ كَفُولًا ۞

ۅٙٳڡۧٲؿؙڠڔۻؘنَۜعَنْهُءُٱبَيِّغَآءَ رَحْمَةِ مِّن زَيِّكَ نَيَّمُهَا فَقُلْلَهُمْ وَلَا مَيْسُولَا ۞

وَلِا يَجْعَلْ يَدَكَ مَغُلُولَةً إِلَى عُنْقِكَ وَلَا تَبْسُطَهَا كُلَّ ٱلْبَسْطِ فَنَقْعُدَ مَلُومًا مَحْسُورًا ۞

إِنَّ رَبَّكَ يَبْسُطُ ٱلِزِنْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُۥكَانَ بِعِبَادِهِ، خَبِيرًا بَصِيرًا ۞

ۅؘڵ؆ٙؿؙؙٞٷٲۏٙڶۮڴؙۯڂۺ۫ؠ؞ٙٳؠڵۊۣؖۼٙڽؙڗؘۯؙڣؙۿٶٳؾٵڴڗ۠ٳڹٙ ڡٙؾٙۿڒػاٮؘڿڟڬڮڔڒ۞

> وَلَاتَقْرَبُواْ الزِقَّةِ إِنَّهُ,كَاتَ فَاحِشَةً وَسَاةً سَبِيلَا۞

وَلاَتَقْتُلُواْالنَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِٱلْحَقِّ وَمَن قُتِلَ مَظْلُومَافَقَدْ جَعَلْنَالِوَلِيْهِ عَسُلْطَلَنَا فَلاَيُسْرِفِ فِي ٱلْقَتْلِ إِنَّهُ, كَانَ مَنصُورًا ۞

^[1] (V.17:31): See the footnote of (V.2:22).

^{[2] (}V.17:33): See the footnote of (V.5:50).

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- 34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about.
- 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.
- 36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. I'll Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).
- 37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.
- 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.
- 39. This is (part) of Al-Hikmah (wisdom, good manners and high character) which your ملى Lord has revealed to you (O Muhammad الله عليه وسلم). And set not up with Allah any other ilâh (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).
- 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.
- 41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.
- 42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been

وَلَاتَقْرَبُواْ مَالَ ٱلْمَيْتِيمِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَوَا وَفُواْ مِالْعَمَدِّ إِنَّ الْعَهْدَكَانَ مَسْعُولًا 📆

وَأُوفُواْ ٱلْكَيْلَ إِذَا كِلْتُعْوَرِنُواْ بِٱلْقِسْطَاسِ ٱلْمُسْتَقِيدُ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

وَلَاتَقْفُ مَالَيْسَ لَكَ بِهِ عِلْمُ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُوَّادَكُا أُوْلَتِكَ كَانَ عَنْهُ مَسْفُولًا

وَلَا تَمْشِ فِي ٱلْأَرْضِ مَرَكًا إِنَّكَ لَن تَخْرِقَ ٱلْأَرْضَ وَلَن تَبُلُغَ ٱلْجِيَالَ طُولَا ٢

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ رَعِندَرَيِّكَ مَكْرُوهَا ٢

ذَلِكَ مِمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ ٱلْحِكْمَةُ وَلَا يَجْعَلْ مَعَ ٱللَّه إِلَهًا ءَا خَرَفَتُ أَقَلَ في جَهَنَّمَ مَلُومًا مَّذْحُورًا ٢

أَفَأَصْفَىكُوْ رَبُّكُم بِٱلْيَنِينَ وَلِتَّخَذَمِنَ ٱلْمَلَتِكَةِ إِنَكَأْ إِنَّكُو لَتَقُولُونَ فَوَلَّا عَظِيمًا ١

> وَلَقَدْصَرَفْنَافِ هَذَا الْقُرْءَانِ لِيَذَّكُّرُواْ وَمَا يَزِيدُهُمْ الَّانُغُورًا هُ

قُل لَوْكَانَ مَعَهُ وَءَالِهَةٌ كُمَايِقُولُونَ إِذَا لَابْتَعَوَّا إِلَىٰذِي

^{[1] (}V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

other *âlihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

- 43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).
- 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.
- 45. And when you (Muhammad عليه وسلم) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).
- 46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [Lâ ilâha illallâh (none has the right to be worshipped but Allâh) Islâmic Monotheism (עָבע الله)] in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

ٱلْعَرْشِ سَبِيلًا ١

سُبْحَنَهُ وَتَعَلَىٰعَمَّايَقُولُونَ عُلُوًّاكِِيرًا ۞

سُّيَعُ لَهُ ٱلسَّمَوَّتُ السَّبُعُ وَٱلْأَرْضُ وَمَن فِيهِ فِي ۚ وَإِن مِن شَيَّء إِلَّا يُسَيِّعُ بِحَمْلِهِ، وَلَئِكِن لَا تَفْقَهُونَ تَسَبِيحَهُمُّ إِنَّهُ، كَانَ حَلِيمًا عَفُوزًا ۞

وَإِذَا قَرَأْتَ ٱلْقُرَّالَ جَعَلْنَا بَيْنَكَ وَيَبْنَ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ حِجَابًا مَسْتُورًا ۞

ۅۘجَعَلْنَاعَكَافُلُومِهِمَّاكِكَةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ وَقَرَّ وَإِذَاذَكَرْتَ رَبَّكَ فِي ٱلْقُرْءَانِ وَحَدَهُ، وَلَّوَاْعَكَ أَذَهُ رِهِرُنْفُورًا ۞

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

- 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zâlimûn (polytheists and wrong-doers) say: "You follow none but a bewitched man."
- 48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.
- 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"
- 50. Say (O Muhammad صلى الله عليه وسلم) "Be you stones or iron,"
- 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be ?" Say: "Perhaps it is near!"
- 52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!
- 53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) Shaitan (Satan) verily, sows a state of conflict and disagreements among them. Surely, Shaitan (Satan) is to man a plain enemy.
- 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.
- 55. And your Lord knows best all who are in the heavens and the earth. And indeed, We

نِّحَنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ ٤ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمِّنِحُونَى إِذْ يَقُولُ ٱلظَّالِمُونَ إِن تَنَّبِعُونَ إِلَّا رَجُلًا مَّسَحُورًا 🐿

ٱنظُرْ كَيْفَ صَرَبُواْلَكَ ٱلْأَمْثَالَ فَصَلُّواْ فَلَايَسْتَطِيعُونَ سَيلاه

وَقَالُوٓا أَءِذَا كُنَّاعِظَلْمَا وَرُفَنَّا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَديدًا (1)

* قُأْ كُونُواْحِجَارَةً أَوْحَدِيدًا

أَوْخَلْقَالِمِمَّا يَكْبُرُفِ صُدُورِكُو ۚ فَسَيَقُولُونَ مَن يُعِيدُنَّا قُلِ ٱلَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةً فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَنَى هُوِّقُلْ عَسَىٰٓ أَن يَكُونَ قَريبًا 🕝

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمَّدِهِ وَتَظُنُّونَ إِن لَبِثْتُمْ إِلَّاقَلِيلًا ۞

وَقُل لِعِبَادِي يَقُولُواْ ٱلَّتي هِيَ أَحْسَنُ إِنَّ ٱلشَّيْطَارَ يَنزَغُ بَيْنَهُمُّ إِنَّ ٱلشَّيْطَانَ كَانَ لِلْإِنسَانِ عَدُوًّا مُّهِ مِنَا ٢

رَّبُكُوْ أَعْلَمُ بِكُمِّ إِن يَشَأَيْرُ حَمَّكُوْ أَوْ إِن يَشَأَ يُعَذِّبْكُوْ وَمَآ أَرْسَلْنَكَ عَلَيْهِمْ وَكِيلًا ﴿

وَرَبُّكَ أَعَلَمُ بِمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضُ وَلَقَدّ

have preferred some of the Prophets to others, and to Dâwûd (David) We gave the Zabûr (Psalms).

: (صلى الله عليه وسلم Muhammad): "Call upon those — besides Him — whom you pretend [to be gods like angels, 'Îsâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

- 57. Those whom they call upon [like 'Îsâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Îsâ (Jesus), 'Uzair (Ezra), angels and others1 hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!
- 58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)[1]
- 59. And nothing stops Us from sending the Ayât (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).
- 60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O as an actual صلى الله عليه وسلم eye-witness and not as a dream on the night

فَضَّلْنَابَغْضَ ٱلنَّبِيِّئَ عَلَى بَغْضٌّ وَءَاتَيْنَا دَاوُردَ زَيُورَا 🚳 قُل ٱدْعُواْ ٱلَّذِينَ زَعَمْتُ مِين دُونِهِ عَ فَلا يَمْلِكُونَ

كَشْفَ ٱلضُّرِّ عَنكُوْ وَلَا يَحْوِيلًا ١

أُوْلَيْكَ ٱلَّذِينَ مَدْعُوتَ يَتْتَغُورَ إِلَّا رَبِّهِمُٱلْوَسِيلَةَ أَيُّهُمْ أَقَرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ٥

> وَإِن مِن وَرَيْهُ إِلَّا يَحْنُ مُهَاكُهُ هَا قَيْلَ يَوْمِ ٱلْقَيْسَةِ أَوْمُعَ يَنِّهُوهَا عَذَا يَاشَدِيدُأْ كَانَ ذَلِكَ فِي ٱلْكِتَب مَسْطُورًا ١

وَمَامَنَعَنَآأَن نُرُسِلَ بِٱلْآيَنتِ إِلَّا أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ وَءَاتَيْنَاتَهُودَ ٱلنَّافَةَ مُبْصِرَةً فَظَلَمُهُ إِيهَأَ وَمَا نُرْسِلُ بِٱلْآئِكِ إِلَّا تَخُويِفَا ٢

وَإِذْ قُلْنَالُكَ إِنَّ رَبُّكَ أَحَاطَ بِٱلنَّاسِ وَمَا جَعَلْنَا ٱلرُّءُ يَا ٱلَّتِيَ أَرَيْنَكَ إِلَّا فِتْنَةً لِلنَّاسِ وَٱلشَّحَرَةَ ٱلْمَلْعُونَةَ فِي ٱلْقُرْءَانْ وَيُخَوِّفُهُ مْ فَمَايَزِيدُهُمْ إِلَّا طُغْنَنَاكُولُ اللهُ

lf the people of a town indulge in" يُرضني الله عنه V.17:58) It is said by 'Abdullāh ibn Mas'ûd' يُرضني الله عنه illegal sexual intercourse and practise Ribâ (usury of all kinds), Allâh permits its destruction." (Tafsîr Al- Qurtubî).

of Al-Isra, 11) but a trial for mankind, and (likewise) the accursed tree (Zaaqûm. mentioned) in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

- 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except Iblîs (Satan). He said: "Shall I prostrate myself to one whom You created from clav?"
- 62. [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"
- 63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) - an ample recompense.
- 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways - usury, or by comitting illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.
- 65, "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) - you have no authority over them. And All-Sufficient is your Lord as a Guardian."
- 66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

وَإِذْ قُلْنَا لِلْمَلَدَ حِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَجَدُواْ إِلَّا اللس قَالَ ءَأَسَجُدُ لِمَ مُ خَلَقْتَ طِينًا ١

قَالَ أَرَءَ يْتَكَ هَاذَا ٱلَّذِي كَرَّمْتَ عَلَيَّ لَينَ أَخَّرْتَن إِلَى يَوْمِ ٱلْقَدَى لَهُ لَأَخْتَى حَتَى ذُرِّيَّتَهُ وَإِلَّا قَللًا 📆

قَالَ أَذْهَبَ فَمَن تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَا لَهُ حَمَا أَوْكُمُ جَزَآءُ مُّوَفُورًا ١

وَٱسْتَفْزِزْمَنِ ٱسْتَطَعْتَ مِنْهُ مِ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِم بَخَيْلِكَ وَرَجِلِكَ وَشَارُكُهُمْ فِي ٱلْأُمْوَلِ وَٱلْأَوْلَادِ وَعَدْهُمْ وَمَا يَعِدُهُمُ ٱلشَّبْطَكُ إِلَّا غُـرُورًا 📆

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِ مِّرْسُ لْطَنُّ وَكَ فَ برَيِّكَ وَكِيلَا 🕲

رَّيُّكُو ٱلَّذِي يُزْجِي لَكُمُ ٱلْفُلْكَ فِي ٱلْبَحْرِ لِتَبْتَغُواْ مِن فَضَيلُهُ ۗ إِنَّهُ وَكَانَ بِكُمْ رَحِيمًا ١

^{[1] (}V.17:60) See footnote of (V.53:12) Al-Mi'râj.

- 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful^[1].
- 68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakîl (guardian one to guard you from the torment).
- 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.
- 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.
- 71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So

وَإِذَامَشَكُواْلطُّرُ فِالْبَحْرِضَلَ مَن تَدْعُونَ إِلَّاإِيَّاةٌ فَلَمَّا نَجَنكُو إِلَى ٱلْبَرِ أَعْرَضِتُمَّ وَكَانَ ٱلْإِنسَنُ كَفُورًا ۞

أَفَأَمِنتُمْ أَن يَغْسِفَ بِكُرْجَانِبَ ٱلْبَرِ أَوْيُرْسِلَ عَلَيْكُمْ عَاصِبًا ثُمَّ لَاتِجَدُواْ لَكُوْ وَكِيلًا ۞

ٱمۡ أَمِنتُمۡ أَن يُعِـيدَكُوۡفِيهِ تِنَارَةً ٱخۡدَىٰ فَيُرۡصِلَ عَلَيۡكُوۡوَاصِفَامِنَ ٱلرِيحِ فَيۡغُوۡكُوۡ مِمَاكُفَرَتُوۡ ثُمُّرَ لَاتِجَدُواۡلَكُوۡعَلَيۡنَا لِهِۦتَبِيعَا۞

﴿ وَلَقَدْ كَرْمَنَا بَيْ ءَادَمَ وَحَمَلَنَاهُمُ فِي ٱلْيُرِوَالْبَحْرِ وَرَدَقْنَهُم مِنَ ٱلطَّيِّبَاتِ وَفَضَلْنَاهُمْ عَلَ كَيْمِرِمِنَنْ خَلَقْنَا تَقْضِيلًا ۞

ۗ ۄٛٙۯؘڹڎٛٷ۠ٳؙػؙڷٲؙؽٳڛؠٳؚڡؘٮؚڡؚ؋ۧڗ۫ڡؘڞڗ۠ٲۅؽٙڮؾڹۜۮ ؠؚؽٙڡۣڹؿؚ؞ؚڡٞٲؙۏؙڷؾٟڮؘؠٙڡٞٞۯٷۅڹٙڮؾڹؠۿؙٶ۫ۊڵٳؽڟڶڡؙۅٮ ڡؘؾؠڶڎ۞

الم (V.17:67) Ibn Kathir in his Book of *Tafsîr* as regards this Verse (17:67) said: 'Ikrimah ibn Abî Jahl fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: "None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning)." 'Ikrimah said to himself. 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad and became a perfect Muslim." (*Tafsîr Ibn Kathîr*).

whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

- 72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.
- 73. Verily, they were about to tempt you away from that which We have revealed (the صلى الله عليه Qur'ân) to you (O Muhammad اوسلم), to fabricate something other than it against Us, and then they would certainly have taken you a Khalil (an intimate friend)!
- 74. And had We not made you stand firm, you would nearly have inclined to them a little.
- 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.
- 76. And verily, they were about frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.
- 77. (This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our Sunnah (rule or way).
- 78. Perform As-Salât (Iqamât-as-Salât)[1] from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Isha' prayers), and recite the Our'an in the early dawn (i.e. the morning prayer). Verily, the recitation of the Our'an in the early dawn is ever witnessed (attended by the angels in charge

وَمَنكَانَ فِي هَاذِهِ مَا أَعْمَىٰ فَهُوفِي ٱلْآخِرَةِ أَعْمَىٰ وَأَضَا بُسَلًا ٢

وَان كَادُواْ لَيَفْتِنُونَكَ عَن ٱلَّذِيّ أَوْحَيْنَاۤ إِلَيْكَ لِتَفْتَرِيَ عَلَيْمَنَا عَنْرَةً وَإِذَا لَا تَخْذُوكَ خَلَيلًا

وَلُوْلَا أَن ثَبَتَنَاكَ لَقَدْكِدتَّ تَرَكَنُ إِلَيْهِ مِرشَيْعًا

اذَا لَّأَذَفَّنَكَ صَعْفَ ٱلْحَمَاةِ وَضِعْفَ ٱلْمَمَاتِ ثُوَّ لَا تَحَدُلُكَ عَلَيْنَانَصِيرًا ١

وَإِن كَادُواْ لَيَسْتَفِذُ وَنَكَ مِرِبِ ٱلْأَرْضِ لِيُخْرِجُوكَ مِنْعًا وَإِذَا لَّا بِلْمَنْهُ نَ خِلَفَكَ إِلَّا قَلِيلًا ١

سُنَّةَ مَن قَدْ أَرْسَلْنَا قَيْلَكِ مِن رُّسُلِنَّا وَلَا تَحِيدُ لِسُنَّتنَاتَحُ بِلَّا 🕅

> أَقِيمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّيْسِ إِلَىٰ عَسَقِ ٱلَّيْلِ وَقُرْءَانَ ٱلْفَجِّرِ إِنَّ قُرْءَاتَ ٱلْفَجْرِكَاتَ مَشْفُهُ ذَا (١٨٠٠)

^{[1] (}V.17:78) See the glossary.

of mankind of the day and the night)^[1].

- 79. And in some parts of the night (also) offer the Salât (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (Tahajjud optional prayer Nawâfil) for you (O Muhammad صلى الشعليه وسلم). It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection.)^[2].
- 80. And say (O Muhammad صلى الله عليه): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).
- **81.** And say: "Truth (i.e. Islâmic Monotheism or this Qur'ân or *Jihâd* against polytheists) has come and *Bâtil* (falsehood, i.e. Satan or polytheism) has vanished. Surely *Bâtil* is ever bound to vanish."

وَمِنَ ٱلَّيْلِ فَتَهَجَّدْ بِهِ مِنافِلَةً لَكَ عَسَىٰٓ أَن يَبْعَنَكَ رَبُكَ مَقَامًا مَحْمُودًا ۞

وَقُل زَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقِ وَأَخْرِجْنِي مُخْرَجَ صِدْقِ وَآجْعَل لِي مِن أَدُنكَ سُلْطَنَا نَصِيرًا ۞

وَقُلْجَاءَ ٱلْحَقُّ وَرَهَقَ ٱلْبَطِلُ إِنَّ ٱلْبَطِلَ كَانَ زَهُوقًا ۞

^{(1) (}V.17:78) Narrated Abu Salâmah ibn 'Abdur-Rahmân: Abu Hurairah دوضي الله عنه said, "ا heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a Salât (prayer) in congregation is twenty-five times superior in degrees to that of a Salât (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'an in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 621). [2] (V.17:79)

A) Narrated Ibn 'Umar 'رضى الله عنهما "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, "O so-and-so! Intercede (for us with Allâh)', till (the right of) of intercession will be given to the Prophet (Muhammad a station of praise and glory i.e the hounour of intercession on the Day of Resurrection)". (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 242)

B) Narrated Jâbir ibn 'Abdullâh رضى الله عنهما: Allâh's Messenger مدلى الله عليه وسلم said, "Whoever, after listening to the *Adhân* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad *Al-Wasîlah* and *Al-Fadîlah** and raise him to *Maqâm Mahmūd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 243).

^{*}Al-Wasîlah is the highest position in Paradise which is granted to the Prophet صلى الله عليه particularly; Al-Fadîlah is the extra degree of honour which is bestowed on him above all creation.

- 82. And We send down of the Qur'an that which is a healing and mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the Zâlimûn (polytheists and wrong-doers) nothing but loss.
- 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.
- 84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."
- عملى 85. And they ask you (O Muhammad concerning the Rûh (the Spirit); Say: "The Rûh (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."
- 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'an). Then you would find no protector for you against Us in that respect.
- 87. Except as Mercy from your Lord. صلى Verily, His Grace to you (O Muhammad is ever great. (الله عليه و سلم
- 88. Say: "If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."
- 89. And indeed, We have fully explained to mankind, in this Qur'an, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.
- 90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم). until

وَنُنَزِّلُ مِنَ ٱلْقُرْءَ إِن مَاهُوَ شِفَآءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِيدُ ٱلظَّالِمِينَ إِلَّاحَسَازًا ٥

وَإِذَآ أَنْعَمْنَا عَلَى ٱلْإِنسَانِ أَعْرَضَ وَنَا بِجَانِيهِ؞ وَإِذَا مَسَّهُ ٱلشَّهُ كَانَ يَعُوسَا ١

قُلُكُلُّ يَعْمَلُ عَلَى شَاكِلَتِه عِنْ بُكُو أَعْلَوُ بِمَنْ هُوَأُهَدَىٰ سَيلًا

وَيَسْنَلُونَكَ عَنِ ٱلرُّوجِ ۗ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَا أُوتِيتُ مِينَ ٱلْعِلْمِ إِلَّاقِلِيلَا ٢

وَلَمِن شِنْنَالَنَذْهَبَنَّ بِٱلَّذِيّ أَوْحَيْنَا إِلَيْكَ ثُمَّ لَاتَّجِدُلُكَ به ٥ عَلَيْنَا وَكِلَّا

> إِلَّارَحْمَةً مِن زَّبِكَ إِنَّ فَضَلَهُ وَكَانَ عَلَيْكَ كبيرًا 🗞

قُل لَيِنِ ٱخْتَمَعَتِ ٱلْإِنسُ وَٱلْجِنُّ عَلَىٰٓ أَن يَأْتُولُ بِمِثْلِ هَٰذَا ٱلْقُرَّ ان لَايَأْتُونَ بِمِثْلهِ ۦ وَلَوْكَانَ بَعْضُهُمْ لِبَعْضِ ظَهِيرًا ٨

وَلَقَدْصَرَّفْنَالِلنَّاسِ فِي هَلْذَاٱلْقُرْءَانِ مِن كُلِّمَثَلِ فَأَدَىٰٓ أَكْثُرُ ٱلنَّاسِ إِلَّاكُونَا ٦

وَقَالُواْ لَن نُوْمِنَ لَكَحَقَّى تَفْجُرَ لَنَامِنَ

you cause a spring to gush forth from the earth for us:

- 91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly:
- 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;
- 93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?"
- 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"
- 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."
- 96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves."
- 97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no Auliva' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, [1] blind, dumb and deaf; their

ٱلأَرْضِ يَنْبُوعًا ۞

أَوْيَكُونَ لَكَ جَنَّةُ مِن نَيْخِيل وَعِنَبِ فَتُفَجِّرَ ٱلْأَنْهَارَخِلَالَهَاتَفْجِيرًا ١

أَةِ تُسْقِطُ ٱلسَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كَسَفًا أَوْتَأْتُي بِٱللَّهِ وَٱلْمَلَتَبِكَةِ قَبِيلًا ١

أَوْيَكُونَ لَكَ بَيْتُ مِن زُخْرُفِ أَوْتَرَقَى فِي ٱلسَّمَآء وَلَن نَّوْمِنَ لِرُقِيِّكَ حَتَّىٰ تُنَزِّلَ عَلَيْمَا كِتَلَا لَقْرَؤُهُۥ قُلْ سُبْحَانَ رَتِي هَلْكُنتُ إِلَّا بَشَرًا رَّسُولًا ٢

وَمَامَنَعَ ٱلنَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَ هُمُ ٱلْهُدَى إِلَّا أَن قَالُواْ أَبِعَتَ ٱللَّهُ مَشَدًا رَّسُولًا ١٠

قُل لَّوْكَانَ فِي ٱلْأَرْضِ مَلَيْكَةٌ يُمَشُونَ مُطْمَينَينَ لَنَزَلْنَا عَلَتِهِ مِينَ ٱلسَّمَآءِ مَلَكًا رَّسُولًا ١

قُلْ كَفَى إِللَّهِ شَهِيدًا ابَيْنِي وَيَيْنَكُمُ ۚ إِنَّهُ وَكَانَ بعباده عَبِيرًا بَصِيرًا ١

وَمَن يَهْدِ اللهُ فَهُوَ الْمُهْ تَدِّ وَمَن يُضَيلاً فَلَن بَحَدَ لَهُمْ أُوِّلِكَةَ مِن دُونِهِ * وَنَحَشُرُهُمْ يَوْمَ ٱلْقِيَكَمَةِ عَلَى وُجُوهِهِ مُعْمَنَا وَ بُكْمَا وَصُمَّا مَا أَوْلُهُمْ جَهَنَهُ ۖ كُلَّمَا خَيَتُ زِدْنَهُ مُ سَعِيرًا ۞

⁽V.17:97) Narrated Anas ibn Mâlik رضي الله عنه A man said, "O Allâh's Prophet! Will Allâh صلى الله عليه وسلم gather a disbeliever (prone) on his face on the Day of Resurrection?" He said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 283).

abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

- 98. That is their recompense, because they denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"
- 99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the Zâlimûn (polytheists and wrong-doers) refuse(the truth the Message of Islâmic Monotheism, and accept nothing) but disbelief.
- 100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"
- 101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."
- 102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"
- 103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.
- 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the

ذَلِكَ جَزَا وُهُم بِأَنَّهُ مَرَكَفُرُواْ بِعَايَتِنَا وَقَالُواْ أَءِذَاكُنَّا عِظْمَا وَرُفَتًا أَءِنَا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ۞

*أَوَلَوْيَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَتِ وَالْأَرْضَ قَادِرُّعَلَىٰٓ أَن يَخْلُقَ مِثْ لَهُمْ وَجَعَلَ لَهُمُ أَجَلًا لَارْيَبَ فِيهِ فَأَنِي الظّلِيمُونَ إِلَّاكُهُونَ إِلَّاكُهُ فُورًا ۞

قُل لَوْآَنْتُرْتَمْلِكُوْنَ خَزَلَيْنَ رَحْمَةِ رَبِّىٓ إِذَا لَأَمْسَكُتُمْ خَشْيَةَ ٱلْإِنفَاقِ وَكَانَ ٱلْإِنسَنُ قَتُوزًا ۞

> ۅٙڷڡۜۮ۫ٵؘڷێۘڹٵڡؙۅڛٙؽؾۺۼٵؽڹؾۭؠؘؽؚڹۜؾٟؖڡٚۺڡٞڷ ڹؿٙٳۺڗٙٶڽڶٳۮ۫ۻؖۛڐۿڒڣۜڡٞٲڶڷؙڎۥ؋ٚڗڠٙۅٛڬٳڹٞ ڵٲڟؙؙڹؙؙػڲٮڞۅڝؘٚ؞ۺڂۅڒٙٳ۞

قَالَ لَقَدْ عَلِشَتَ مَا أَنْزَلَ هَنَوُلِآءَ إِلَّارَبُ ٱلسَّمَوَاتِ
وَٱلْأَرْضِ بَصَآبِرَ وَاِنِّى لَأَظُنُكَ يَنِفِرْعَوْنُ مَشْبُورًا ۞

فَأَرَادَأَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغَرَقِنَاهُ وَمَن مَّعَهُ,جَمِيعَا ۞

وَقُلْنَامِنْبَعْدِهِ الِحِيَّ إِسْرَآ يِلَ ٱسْكُنُواْ ٱلْأَرْضَ فَإِذَاجَآ ءَ وَعَدُ ٱلۡآخِرَةِ حِنْنَا بِكُو لَفِيفَا۞ descent of Christ ['Îsâ (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations).(Tafsîr Al-Qurtubî,).

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism).

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it in stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farisî), when it is recited to them, they fall down on their faces in humble prostration."

108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صليه وسلم): (اصلى الله عليه وسلم): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

وَبِالْحَقِّ أَنَزَلْنَهُ وَبِالْحَقِّ نَزَلُّ وَمَاۤ أَرْسَلْنَكَ إِلَّامُهَيْشَرًا وَنَذِيرًا ۞

وَقُرَءَانَا فَرَقْنَهُ لِتَقْرَأُهُ مَلَى النّايس عَلَى مُكْبِ وَنَزَلْنَهُ تَنزِيلًا ۞

ڡؙٞڷٵڝٮؙۅٲڽڡٵٞۊٙڵٲؿؙڗۣڝؗٷ۫ٳڹٙٲڷؘڍڹۯؘٲؙۅۛؿؗۅٛٲٲڵڡؚڵۄؘؽڹڡٙڹڸڡؾ ٳ۪ڎٳؽۨؾ۫ڶ؏ڲؿڡ۪ڋڲ<u>ڗؙؖۅؽٳڷ</u>ڵڎ۫ٙڡٙٙٳڽڛؙڿٙۮٙٳ۞

وَيَقُولُونَ سُبْحَنَ رَبِّنَآ إِن كَانَ وَعَدُ رَبِّنَا لَمَفْعُولَا ١

وَيَخِرُونَ لِلْأَذَقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ١٠

ڡؙؙڸٟٳۮٷٳٲڵڡٙٲۅؘڷڎٷٳٲڷڗ۫ٷؖڗؙؖڲؘٵڡٙٵؾۮٷٳ۫ڡؘڮۿ ٲڵٲۺمٙٲڐؙڵۺ۫ؾؘ۠ٷڵػۼٙۿڒؠڝٙڵڗؿػۅٙڵڬۛۼٳڣٮۛ ؠؚۿٵۅؘٲڹۛؾۼؠؿۯؘۮؘڸػڛؘۑيڵٲ۞

^[1] (V.17:105):

a) See the footnote of (V.3:85).

b) See the footnote of (V.4:80).

111. And say: "All praise and thanks are Allâh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Walî (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

Sûrat Al-Kahf (The Cave) XVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, Who has sent down to His slave (Muhammad صلی the Book (the Qur'ân), and has not placed therein any crookedness.
- 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).
 - 3. They shall abide therein forever.
- 4. And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- **5.** No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie^[1].
- 6. Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).
- 7. Verily, We have made that which is on earth as an adornment for it, in order that We

ۅٙڡؙؙؙڔۣٱڂٝڡٙٲۮؚؽڡؘٳڵٙؽؽڶۧڗؾۜڿۮ۫ۅؘڵۮٵڗؙڗؽػؙۯڶٞۮۺٙڔۣڮڰڣ ٵؙڶڡؙڮۅؘڶڗؘػڴؙڒڶۘۮڔٷؾؙۜۺۜٵڶڎؙڸۧۨۧۨۅٙڲؘؿؚۉؙؾػؚٛؠؿؙٵ۞



ين ______

ٱلْحَمَّدُ لِلَّهَ الَّذِي أَنزَلَ عَلَى عَبْدِهِ ٱلْكِتَبَ وَلَهُ يَجْعَلَ أَهُ يَوَجَّا ۞

قَتِمَالِكُنذِرَبَأْسَاشَدِيدَاقِنلَّدُنْهُوَيُنَشِّرَ ٱلمُؤْمِنِينَ ٱلَّذِينَ يَعْمَلُونَ الصَّلِيحَتِ أَنَّ لَهُمْ أَجْرًاحَسَنَا۞

> مَّكِينَ فِيهِ أَبَدَا۞ وَيُنذِرَالَّذِينَ قَالُواْٱتَّخَذَالَمَهُ وَلَدَا۞

مَّالَهُم بِهِ مِنْ عِلْمِ وَلَا لِآنَآبِهِمْ كُبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبَا۞

فَلَعَلَكَ بَلَخِعُ تَفْسَكَ عَلَى ٓءَاثَرِهِمُ إِن لَّهَ يُوْمِنُواْ بِهَذَا الْحَدِيثِ أَسَـقًا ۞

إِنَّا جَعَلْنَامَاعَلَ ٱلْأَرْضِ زِينَةً لَهَالِنَبَلُوهُوٓ أَيْهُمْ

^{[1] (}V.18:5): see the footnote of (V.2:116).

may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].

- **8.** And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).
- **9.** Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
- 10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
- 11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.
- 12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
- 13. We narrate to you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly, they were young men who believed in their Lord (Allâh), and We increased them in guidance.
- 14. And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we had done, we should indeed have uttered an enormity in disbelief.

وَإِنَّا لَجَعِلُونَ مَاعَلَتِهَا صَعِيدًا جُرُزًا ٥

أَمْرِحَسِبْتَ أَنَّ أَصْحَبَ الْكُهْفِ وَالرَّقِيمِ كَانُواْ مِنْ ءَايَنِتَنا عَجَبًا ۞

إِذْ أَوَى الْفِتْمَةُ إِلَى الْكَهْفِ فَقَالُواْ رَبَّنَا َ اِتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئَ لَنَامِنْ أَمْرِيَا رَشَدًا ۞

فَضَرَيْنَاعَكَ ٓءَاذَانِهِمْ فِٱلْكَهْفِ سِنِينَ عَدَدَا۞

ثُمَّ بَعَثْنَهُمْ لِنَعْلَمَ أَيُّ ٱلْحِزَيْيِّنِأَ خَصَىٰ لِمَالَبِثُواْ أَمَدَاهُ

خَنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِٱلْحَقِّ إِنَّهُمْ فِشَيَةُ عَامَـنُواْ بِرَبِهِمْ وَزِدْ نَنْهُمْ هُدَى ۞

وَرَبَطَنَاعَلَىٰ قُلُوبِهِ لَهِ إِذْ قَامُواْ فَقَالُواْ رَبُّنَارَبُّ ٱلسَّــَكُونِ وَٱلْأَرْضِ لَن نَدْعُواْ مِن دُونِهِ تِالَهُا لَّقَدْ قُلْنَا إِذَا شَطَطًا ۞

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- 15. "These our people have taken for worship âlihah (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- 16. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision and dwelling)."
- 17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the Avât (proofs, evidences, signs) of Allâh. He whom Allâh guides, he is the rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- 18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance (of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- 19. Likewise. We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and

هَلَوُلِآءِ قَوْمُنَا ٱتَّخَذُواْ مِن دُونِهِ ٤٤ الْهَمُّ لَوْلَا مِأْتُونَ عَلَيْهِم بِسُلْطَن بَيِّنٌ فَمَنّ أَظْلَمُ مِمِّن ٱفْتَرَىٰ عَلَى ٱللَّهِ كَدِبُالُ

سورة الكهف ١٨

وَإِذِ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا ٱللَّهَ فَأْوَا إِلَى ٱڷ۫كَهْفِ يَنشُرْلَكُمْ رَبُّكُمْ مِّن زَّحْمَتِهِ وَيُهَيِّيْ لَكُوعِنَ أَمْرِكُم مِرْفِقَالَ

* وَتَرَى ٱلشَّمْسَ إِذَا طَلَعَت تَّزَوَرُ عَن كَهِفِهِمْ ذَاتَ ٱلْيَمِينِ وَإِذَا عَرَيَت تَقْرَضُهُ مِذَاتَ ٱلشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ ءَايَلتِ ٱللَّهُ مَن يَهْدِ ٱللَّهُ فَهُوَ ٱلْمُهْ تَدُّ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيَّا مُّةِ شِدَا ۞

وَيَحْسَدُهُمْ أَتْقَاظَا وَهُمْ رُقُودٌ وَنُقَلِبُهُمْ ذَاتَ ٱلْيَمِين وَذَاتَ ٱلشِّمَالُّ وَكُلِّبُهُم بَسِيطٌ ذِرَاعَيْهِ بِٱلْوَصِيدِ لِوَاطَّلَعَتَ عَلَيْهِمْ لَوَلَيْتَ مِنْهُمْ فِرَارًا وَلَمُلِنْتَ مِنْهُمْ رُغْبَاهُ

وَكَ ذَالِكَ بَعَثْنَهُ مُ لِيَتَسَاءَ لُواْ بَيْنَهُمُ قَالَ قَابِلُ مِّنْهُ مْرِكُمْ لَبِثُنُّكُمْ فَالُواْ لَبِثْنَا يَوْمًا أَوْبِعْضَ يَوْمُ قَالُواْ رَبُّكُمْ أَعْلَمُ بِمَا لَيِـثْتُمْ فَٱبْعَـثُواْ أَحَدَكُمُ بِوَرِقِكُمْ هَذِهِ ۗ إِلَى ٱلْمَدِينَةِ فَلْيَنظُرُ أَيُّهَآ أَزُكَى طَعَامًا فَلْيَأْتِكُم بِرِزْق مِنْهُ وَلْيَتَلَطَّفْ وَلَا نُشْعَ ذَ بَكُو أَحَدًا ١ bring some of that to you. And let him be careful and let no man know of you.

- 20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."
- 21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
- 22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth,—guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad صلح الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture Jews and Christians) about (the affair of) the people of the Cave.
- 23. And never say of anything, "I shall do such and such thing tomorrow."
- 24. Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."
- 25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (Tafsîr Al-Qurtubî)
- 26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the

إِنْهُمْ إِن يَظْهَرُواْ عَلَيْكُمْ يَرْجُ مُوكُمْرُ أَوْيُوِيدُوكُمْ فِ مِلَّتِهِمْ وَلَن تُفْ لِمُوَاْ إِذَا أَبَدًا۞ ۥ كَذَاكَ أَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُواْ أَنَّ وَعْدَاْلَةِ مِ

وَكَنَاكِكَ اعْتَرْنَاعَلَيْهِمْ زِلِيَعْلَمُوّااتُ وَعَدَاللَهِ حَقُّ وَأَنَّ ٱلسَّاعَةَ لَارَيْبَ فِيهَا إِذْ يَتَنَكَزَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُواْ ٱبْنُواْعَلَيْهِم بُنْيَكَنَّأَ زَّهُمْ مَأْعَلَمُهِمْ قَالَ ٱلَّذِينَ غَلَبُواْ عَنَىٓ أَمْرِهِمْ لَنَتَعْذِذَنَّ عَلَيْهِم مَسْجِدًا ۞

سَيَقُولُونَ ثَلَائَةٌ تَالِعُهُمْ كَلَّبُهُمْ وَيَقُولُونَ خَسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَحَمَّا بِالْغَيْبِّ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلَّبُهُمْ قُلْبُهُمْ قُلْنَهُمْ فَلَاتُمَارِفِهِمْ إِنَّامِيرَةَ ظَهِرَ الْوَلَاتَسَتَمْتِ فِيهِمْ مِنْهُمْ أَكَالُهُمُ الْعَالِيلُ فَلَا تُمَارِفِهِمْ إِلَّا مِزَاءَ ظَهِرًا وَلَا تَسْتَمْتِ فِيهِمْ مِنْهُمْ أَمَدًا ﴿

وَلَاتَقُولَنَّ لِشَائَيْ إِنِّي فَاعِلُّ ذَلِكَ غَدًا ٣

إِلَّا أَن يَشَاءَ ٱللَّهُ وَأَذْكُرزَّبَكَ إِذَا نَسِيتَ وَقُلُ عَسَىٰٓ أَن يَغْدِينِ رَقِى لِأَقْرَبَ مِنْ هَلَاَ رَشَدًا ۞

> وَلَيِثُواْ فِي كَهْنِهِ مِرْثَلَثَ مِانْتَقِرسِنِينَ وَآزُدَادُواْ نِتْسَعًا۞

قُلِ ٱللَّهُ أَعْلَمُ بِمَا لَبِ ثُوَّالُهُ وغَيْبُ ٱلسَّمَوَتِ

Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Walî* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

- 27. And recite what has been revealed to you (O Muhammad صلی الله علیه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- 28. And keep yourself (O Muhammad صلى الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.
- 29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaq (dwelling, resting place.)!
- **30.** Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.
- 31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein

وَٱلْأَرْضُّ أَبْصِرْ بِهِ، وَأَسْمِعْ مَالَهُم ِ مِن دُويِنهِ، مِن وَلِيَّ وَلَايُشْرِكُ فِ حُصْمِهِ الْحَدَا ۞

وَٱتۡلُمَاۤ أُوحِىۤ إِلَيۡكَمِنكِتَابِرَبِٰكَّ لَامُبَدَلَ لِكَلِمَنیهِ وَلَنۡجَہِدَمِن دُونِهِ مُلۡتَحَدًا۞

ۅٙٲڞؠۣڔۧٮؘڡٛٚڝۘۘۘڮٛڡؘۘػٲڶۘڍٚؠڗٮٙؽۮڠؙۅڹؘڔؽٙۿؙؠ؞ٟٳٚڷڡؘۮۅ۫ ۅؘڷڷۺۣۑٞؽؙڔۣۑۮۅڹؘۅؘڿۿڐٞ؞ۅٙڵٳٮؘڠۮؙۼؾ۬ٵڬۼؘٮٛۿڗؙؿٟۑڎ ڒۣڽٮؘڎٙ۩ڂؖؾڒۊ۩ڎؙێٵٞۅٙڵٲؿؙڟٷڞۼ؆ۛٵٞۼؘڡؘڵڶٵڡٞڷڹۿۥۼڹ ۮۣڴۯۣٵۅۧٲؾۜۼٙۿۅؘۮڎؙۅٛػٲڹٲٞڞۯؙٷۥٷؙۯڟٙ۞

ۅؘڤؙڔۣٱڂٞؾؙؙؗڝڹڒٙؽؚڴۜۜۜٷٞڞؘۺٵٙۊؘڶؽۏٝڝڹۅؘڡؘۺ۩ٙ ڡ۠ڵؽػؙڡؙٛڗ۠ٳڹؖٵۧۼۛڡؘۮؘٮؘاڸڶڟؘڸڝۣڹڹؘٵۯٲڂٙڡڟؠۣڡؚ ڛؙڒڸۏۿٲؙۅٙڸڹۺٮٙۼڽۺؙۅٲؽڠٵۊؗٲؠڝٙٳڮٵٞڷؙڡٛۿڸؽۺۧۅۣؽ ٱڶٷٷۊؙۧؠۣۺٞ۩ڶۺٙڒڮۅؘڛٵٙؿۺ۫ۄٞؿؘڡٞٵ۞

إِنَّ اَلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ إِنَّا لَانْضِيعُ أَجْرَمَنْ أَحْسَنَ عَمَلًا ۞

أُولَيِكَ لَهُمْ جَنَّتُ عَدْنِ تَحْرِي مِن تَحْتِهِمُ ٱلْأَنْهَا رُيُعَاقُونَ

rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaq (dwelling, resting place.)!

- 32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).
- 33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- 34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (Tafsîr Al-Qurtubî).
- 35. And he went into his garden (while in a state of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.
- 36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."
- 37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?
- 38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.
- 39. "It was better for you to say, when you entered your garden: 'That which Allâh

فيهامِنُ أَسَاوِرَ مِن ذَهَبِ وَيَلْبَسُونَ ثِيَابًا خُضَرًا مِن سُندُس وَإِسْتَبْرَقِ مُتَكِينَ فِيهَاعَلَى ٱلْأَزَّابِكِ يَعْمَ ٱلتَّوَاكُ وَحَسُنَتْ مُرْ تَفَقَالَ

هُ وَٱضْرِبَ لَهُم مَّنَكُلا رَّعُلَيْنِ جَعَلْنَا لِأُحَدِهِمَاجَنَّتَيْنِ مِنْ أَعْنَابِ وَحَفَفْنَهُمَا بِنَخْلُ وَجَعَلْنَا بَيْنَهُ مَا زَرْعَا ٢

كِلْتَا ٱلْجِنْتَةَنْ ءَاتَتْ أُكُلَهَاوَلَمْ تَظْلِيقِنْهُ شَيْئًا وَفَجَّوْنَا خلَّلُهُمَانَهَرًا ٢

وَكَانَ لَهُ وتَمَرٌ فَقَالَ لِصَيْحِيهِ عَ وَهُوَيُحَاوِرُهُ وَأَنَاْ أَحْتُرُ مِنكَ مَالَا وَأَعَةُ نَفَا ٢

> وَدَخَلَ جَنَّتَهُ وَهُوَظَالِةٌ لِّنَفْسِهِ عَقَالَ مَا أَظُنُّ أَن تَسدَ هَلذِهِ ۚ أَندُا اللهُ

وَمَآ أَظُنُ ٱلسَّاعَةَ قَابَمَةً وَلَين رُّددتُ إِلَىٰ رَبِي لَأَجِدَنَّ خَتْرًا مِنْهَا مُنقَلَانَ

قَالَ لَهُ وصَاحِبُهُ وَهُوَيُحَاوِرُهُ وَأَكَفَرْتَ بَٱلَّذِي خَلَقَكَ مِن تُرَابِ ثُرِّ مِن نُطْفَةِ ثُمَّ سَوَّنكَ رَجُلًا

لَّكِ نَا هُوَاللَّهُ رَبِّي وَلِآ أَشْرِكُ بِرَبِّيَ أَحَدَا ٨

وَلَوْ لَا آذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ ٱللَّهُ لَا فُوَّةً إِلَّا

wills (will come to pass)! There is no power but with Allâh^[1]!' If you see me less than you in wealth, and children.

- **40.** "It may be that my Lord will give me something better than your garden, and will send on it *Husbân* (torment, bolt) from the sky, then it will be a barren slippery earth.
- 41. "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
- 42. So his fruits were encircled (with ruin). And he remained clapping his hands (with sorrow) over what he had spent upon it, while it was all destroyed on its trellises, and he could only say: "Would that I had ascribed no partners to my Lord!" [Tafsîr Ibn Kathîr]
- 43. And he had no group of men to help him against Allâh, nor could he defend (or save) himself.
- 44. There (on the Day of Resurrection), Al-Walâyah (protection, power, authority and kingdom) will be for Allâh (Alone), the True God. He (Allâh) is the Best for reward and the Best for the final end. (Lâ ilâha illallâh— none has the right to be worshipped but Allâh).
- 45. And put forward to them the example of the life of this world: it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, (and becomes fresh and green). But (later) it becomes dry and broken pieces, which the

بِٱللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلَّ مِنكَ مَالًا وَوَلَدًا ۞

فَعَسَىٰ رَفِيَ أَن يُوْتِيَنِ خَيْرًا مِن جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانَا مِّنَ ٱلسَّمَاء فَتُصْبِحَ صَعِيدَازَلَقًا ۞

أَوْيُصْبِحَ مَآؤُوهَا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ وطَلَبًا ١

وَأُحِيطَ بِسُمَرِهِ عَاَصَبَحَ يُقَيِّبُ كَفَيْتِهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِىَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَنلَيَّتَنِي لَرْ أَشْرِكْ بِرَيِّى أَحَدًا ۞

> وَلَوْتَكُنِ لَهُۥ فِعَةٌ يَضُرُونَهُۥمِن دُونِ ٱللَّهِ وَمَاكَانَ مُنتَصِمًا۞

هُنَالِكَ ٱلْوَلَيَةُ لِلَّهِ ٱلْحَقِّ هُوَخَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ٥

وَاضْرِبْ لَهُم مَّشُلُ الْفَيَوْةِ الدُّنْيَاكَمَةِ اَنْزَلْنَهُ مِنَ السَّمَاةِ فَاخْتَلَظ بِهِ عَنَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الزِّيَخُ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِ ثَنْءِ مُّقْتَدِرًا ۞

^[1] (V.18:39) What is said regarding the statement: *Lâ haulâ walâ quwwata illa billâh* (i.e. There is neither might nor power except with Allâh).

Narrated Abu Mûsâ Al-Ash'arî: The Prophet صلى الله عليه وسلم started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. Lâ ilâha îllal-lâh wallâhu Akbar.* (At that time) Allâh's Messenger صلى الله عليه وسلم was riding his mule. Allâh's Messenger صلى الله عليه وسلم said, "You are not calling upon a deaf or an absent one." and added, "O Abu Mûsâ (or, O 'Abdullâh)! Shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "Lâ haulâ walâ quwwata illa billâh." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 418).

^{*}None has the right to be worshipped but Allâh, and Allâh is the Most Great.

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winds scatter. And Allâh is Able to do everything.

- **46.** Wealth and children are the adomment of the life of this world. But the good righteous deeds, ^[1] that last, are better with your Lord for rewards and better in respect of hope.
- 47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
- 48. And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- 49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the *Mujrimûn* (criminals, polytheists, sinners) fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- **50.** And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblîs* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblîs*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers).

ٱلْمَالُ وَٱلْبَنُونَ زِينَهُ ٱلْحَيَوْةِ ٱلدُّنْيَأُ وَٱلْبَقِيَتُ الصَّلِحَتُ خَيْرُامَلاً

وَوَوَمَ اللَّهِ يَرُالِلْمِهَالَ وَتَرَى ٱلْأَرْضَ بَارِزَةَ وَحَشَرَنَهُ وُ فَلَوْ لِغَادِرْمِنْهُمْ أَخَدًا ۞

ۅؘڠڔۻؙۅٵۼڶڕٙۑٟڬڝڟۜٲڶٞقٙڎڿۺ۬ؿؙۅ۬ؾٲػڹڂڶڤڬڴڗ ٲۊٙڶؘڡٙڗٙۼٛؠؙٙڷۯؘڠۺؙڎڔٲڶٙڹۼۧۼڶڶڴۄ۫ڡٙۏؚۘۼۮٳ۞

ۅٙۯؙۻۼۘٵڵڮؾؘڹؙۏؘڗٙؽٵڷؙؙڡٛڿڔۣڡۣڽڹؘؙؙۘٛڡؙۺٝڣۣۊڽڹٙڝڡۧٵ ڣۣ؞ۅۯؠٙڠؙۅؙڶؗۄڹؠٙۯؽڵؾۜٮؘٵڡٳڸۿۮؘٵٱڵڝؾٮڸٳڽؽٵڍۯ ڝۼؚؠۯٷؘۅٙڵڮؚؠۯةٞٳڵۜٲٲڂڞڶۿٲۅۛۊؘڿۮۅڶڡٵۼؠڶۅؙڶ ڂٳۻڒؖٞٷڵٳڟڸڋۯٮؙ۠ڮٲؘؘؙؙؙ۫۫ڡؘۮٵ۞

؈ٳ۬ۮٚڡؙڷؾٳڵڡٙڷؾڲۊٲۺڿۮۅ۠ٳ؆ۮؠٙڡٚڝڿۮۊؖٳٳٙڵؖ ٳؾڸۺػٵڹؘڝٛٵٞؽڿؾٞڡٚڡؘۺۊٙؾؽ۫ٲٞڡڕۯڽؚڐ۫ؾ ٲڡٞؾؿڿۮؙۅڹۿۥۅۮؙڔۣڽۜؿڎڗٲۏڸؾٲ؞ڡڹۮۅڣۣۅؘۿڗڷڪۛ؞ٞ ۼۮؙٷ۠۫ؠۺٙڸڟٙڸٳڝڽڹؠۮڵ۞

⁽V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks.

- 51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.
- 52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put a *Maubiq* (barrier) lil between them.
- 53. And the *Mujrimûn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.
- **54**. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.
- 55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face.
- **56.** And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!
- 57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth. Truly,

*مَّاَأَشْهَدَتُهُمْرَخَلْقَ ٱلسَّحَوَتِ وَٱلْأَرْضِ وَلَاخَلْقَ أَهْسِهِمْ وَمَاكُنْتُ مُتَّخِذَ ٱلْمُضِيِّينَ عَضُدًا۞

> وَيَوْمَ يَقُولُ نَادُواْشُرَكَآءِى َالَّذِينَ زَعَمَتُمْ فَدَعَوْهُمْ فَلَوْ يَسَتَجِيبُواْ لَهُمْ وَجَعَلْنَا بَيْنَهُم فَمَوْهَا۞

وَيَءَ ٱلْمُجْرِمُونَ ٱلنَّارَفَظَنُّواْ أَنَّهُم مُّوَاقِعُوهَ اوَلَمْ يَجِدُواْ عَنْهَا مَصْرِفًا ۞

وَلَقَدْصَرَّفْنَافِي هَلْذَا ٱلْفُتْرَءَ انِ لِلنَّاسِ مِن كُلِّ مَثَلِّ وَكَانَ ٱلْإِنسَنُ أَكْثَرَ شَيْءٍ جَدَلَا ۞

وَمَامَنَعُ النَّاسَ أَن يُؤْمِنُواْ إِذْ جَآءَ هُمُ الْهُدَىٰ وَيَسْتَغْفِرُواْ رَبَّهُمُ الْآ أَن تَأْتِيَهُمْ سُنَّةُ ٱلْأَوَلِينَ أَوْ يَأْتِيَهُمُ ٱلْعَذَابُ فُئُلاَ۞

وَمَانُرْسِلُ ٱلْمُرْسَلِينَ إِلَّامُبَشِّرِينَ وَمُنذِدِينَّ وَجُكِدِلُ ٱلَّذِينَ كَفَرُواْ بِٱلْبَطِلِ لِيُنْحِضُواْ بِهِ ٱلْحَقِّ وَٱتَّخَذُواْ ءَايَتِي وَمَا أَنْذِرُواْ هُرُوًا ۞

وَمَنْ أَظْلَوُمِمَّن ذُكُر نِكَايَتِ رَبِّهِ ، فَأَعْرَضَ عَنْهَا وَنَسِىَمَافَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَاعَلَ قُلُوبِهِمْ أَكِنَّةً أَن يَفْ فَهُوهُ وَفِي ٓ اذَانِهِمْ وَقَرَّا وَإِن تَدْعُهُمْ

^{[1] (}V.18:52) In Arabic "Maubig" also means enmity, or destruction, or a valley in Hell.

We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely. He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population. — 'Âd. Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling." [1]

إِلَى ٱلْمُدَىٰ فَلَن يَقْبَدُواْ إِذَا أَيْدَا ١٠٠٠

وَرَبُّكَ ٱلْغَـٰغُورُ ذُوٱلرَّحْمَةً لَوَيُوۤاخِذُهُم بِمَاكَسَبُواْ لَعَجَّا لَهُمُ ٱلْعَذَابَّ بَلِ لَّهُم مَّوْعِدٌ لَّن يَجدُواْ مِن دُونه ۽ مَوْبِلًا 🚳

وَيَلْكَ ٱلْقُرِينَ أَهْلَكَ عَنْهُمْ لَمَّاظُلُمُواْ وَجَعَلْنَا لمَهْلِكُهُم مَّوْعِدًا ١

وَإِذْقَالَ مُوسَىٰ لِفَتَىٰهُ لَآ أَبْرَحُ حَتَّىٰۤ أَبْلُغَ مَجْمَعَ ٱلْيَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ١٠

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back

⁽V.18:60) The Story of Mûsâ (Moses) and Al-Khidr عليهما السلام, Narrated Sa'îd ibn Jubair: I said to Ibn 'Abbâs, "Nauf Al-Bikâli claims that Mûsa (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh (Nauf) told a lie." Narrated 'Ubayy ibn Ka'b that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Mûsa (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allâh revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' ibn Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. فَلَمَّابَلَغَا مَجْمَعَ بَيْنِهِ مَانَسِيَاحُوتَهُمَافَأَتَّخَذَ سَبِيلَهُ وِي ٱلْبَحْرِ سَرَبَا۞

retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

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Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it." Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him. 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

Allâh's Messenger صلى الله عناه عليه وسلم said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)!' (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mûsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger صلى الله عنان said, "We wished Mûsâ (Moses) had more patience so that Allâh might have described to us more about their story." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 249).

- 62. So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- **63**. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- **64.** [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.
- **65.** Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- **66.** Mûsâ (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"
- **67.** He (Al-Khidr) said: "Verily, you will not be able to have patience with me!
- **68.** "And how can you have patience about a thing which you know not?"
- **69.** Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."
- 70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."
- 71. So they both proceeded, till, when they embarked the ship, he (Al-Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* evil, bad, dreadful thing)."
- 72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

فَلَمَّاجَاوَزَا قَالَ لِفَتَنهُ ءَاتِنَاعَدَاءَنَا لَقَدْ لَقِينَامِن سَفَرِنَا هَذَا نَصَبًا

قَالَ أَزَءَ يْنَ إِذْ أَوَيِّنَا إِلَى الصَّحْرَةِ فِإِنِي نَسِيتُ الْحُوتَ وَمَا أَنْسَانِيهُ إِلَّا الشَّيْطِنُ أَنْ أَذْكُرُهُ وَالتَّخَذَ سَبِيلُهُ و فِي ٱلْبَحْرِ عَبَا ۞

قَالَ ذَلِكَ مَاكُنَّا نَبْغُ قَارَتَدًا عَلَى عَالَى الدِيمِمَا قَصَصَانِي

فَوَحَدَاعَبْدُاقِنْعِبَادِنَآءَاتَيْنَهُ رَحْمَةً مِّنْعِندِنَا وَعَلَمْنَهُ مِن لَدُنَاعِلْمَا۞

قَالَلُهُ,مُوسَىٰ هَلْ أَتَيَّعُكَ عَلَىٰٓ أَنْ تُعَلِّمَنِ مِمَّاعُلِمِّتَ رُشْدَا ۞

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ١

وَكَيْفَ تَصْبِرُعَلَى مَالْمَرْتُحِظ بِهِ عَخْبَرًا ١

قَــالَسَـتَجِدُنِيَ إِن شَـَاةَ اللّهُ صَــابِرًا وَلَا أَعْصِى لَكَ أَمْرًا ۞

قَالَ فَإِنِ ٱتَبَعْتَنِي فَلَا تَسْعَلُنِي عَن شَيْءٍ حَتَّى أُحْدِثَ لَكَ مِنْهُ وَحَتَّى أُحْدِثَ لَكَ مِنْهُ ذِكْرًا ٢

فَانطَلَقَاحَقَ إِذَارَكِهَا فِي ٱلسَّفِينَةِ حَرَقَهَ ۗ قَالَ أَخَرُقُنُهَا لِتُغْرِقَ أَهْلَهَا لَقَدْجِنْتَ شَيْعًا إِمْرًا ۞

قَالَ أَلَمْ أَقُلُ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ٥

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- 73. [Mûsâ (Moses)] said: "Call me not to account for what I forgot, [1] and be not hard
- 74. Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar*—prohibited, evil, dreadful thing)!"

upon me for my affair (with you)."

- 75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"
- 76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."
- 77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"
- 78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.
- 79. "As for the ship, it belonged to Masâkîn (needy people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

قَالَ لَاتُوَّاخِذْنِ بِمَانَسِيتُ وَلَا تُرْهِقْنِ مِنْ أَمْرى عُسْرًا ۞

فَانَطَلَقَاحَتَىٰٓ إِذَا لَقِيَاعُلَمَافَقَتَلُهُۥ قَالَ أَقَتَلْتَ نَفْسَا زَكِيَةٌ يُعَيْرِنَفْسِ لَقَدْجِنْتَ شَيْعًا نُكُلُ ۞

* قَالَ أَلْمَ أَقُلُ لَّكَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ۞

قَالَ إِن سَأَلَتُكَ عَن شَيْءٍ بَعْدَهَافَلَا نُصَّيحِ بِيِّيَّ قَدَ بَلَغْتَ مِن لَدُنِي عُذْزًا ۞

فَانطَلَقَاحَتَى إِذَا أَتَيَا أَهَلَ قَرْيَهِ أَسْتَظَعَمَا أَهْلَهَا فَأَبُوْأُ أَن يُضَيِّعُوهُمَا فَوَجَدَافِيهَا حِدَارًا يُرِيدُ أَن يَنقَضَّ فَأَقَامَهُ وَقَالَ لَوْشِئْتَ لَتَخَذْتَ عَلَيْهِ أَجْرًا ٣

عَالَ هَٰذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنِيَثُكَ بِتَأْوِيلِ مَالَةٍ تَسْتَطِع عَلَيْهِ صَبْرًا ۞

أَمَّا ٱلسَّفِينَةُ فَكَانَتْ لِمُسَكِينَ يَعْمَلُونَ فِي ٱلْبَحْرِ فَأَرَدتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَ هُرمَّلِكُ يَأْخُذُكُلَّ سَفِينَةٍ غَصْبَا۞

^{[1] (}V.18:73) a) If someone does something against his oath due to forgetfulness (should he make expiation?) And the Statement of Allâh:

[&]quot;And there is no sin on you, concerning that in which you made a mistake." (V.33:5) And Allah said:

[&]quot;[Mûsâ (Moses) said to Al-Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah عملى الله عليه وسلم The Prophet صلى الله said, "Allâh forgives my followers those (evil deeds) their ownselves may whisper or suggest to them as long as they do not act (on them) or speak." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 657)

b) Narrated Abu Hurairah مسلى الله عليه وسلم said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allâh has made him eat and drink." (Sahîh Al-Bukhârî, Vo. 8, Hadîth No. 662).

- 80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.
- 81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
- 82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold natience."
- 83. And they ask you about Dhul-Oarnain. Say: "I shall recite to you something of his story."
- 84. Verily, We established him in the earth, and We gave him the means of everything.
 - 85. So he followed a way.
- 86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
- 87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).
- 88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."
 - 89. Then he followed (another) way,
 - 90. Until, when he came to the rising place

وَأَمَّا ٱلْفُكُ فَكَانَ أَنَواهُ مُؤْمِنَانِ فَخَسْنَا أَن يُوهِ فَعُهُمَا طُلْفُكَ نَا وَكُفُرًا ١ فَأَرَدُنَآ أَن يُسْدِلَهُمَارَبُهُمَاخَتُرًا مِّنْهُ زَكُوةً وَأَقْدَى رُحْمًا ١

وَأَمَّا ٱلْحِدَارُ فِكَانَ لِعُلَامَيْنِ يَتِيمَيْنِ فِي ٱلْمَدِينَةِ وَكَانَ تَحْتَهُ وَكُنْ لِهُمَا وَكَانَ أَيُوهُمَا صَالِحَا فَأَرَادَ رَتُكَ أَن يَتَلُغَآ أَشُدَّهُمَاوَيَسْتَخْ حَاكَنزَهُمَا رَحْمَةً مِّن رَّتِكَ وَمَافَعَلْتُهُ وَعَنْ أَمْرِيَّ ذَاكِ تَأْوِيلُ مَالَرُ تَسْطِع عَلَيْهِ صَبْرًا ۞

وَيَسْعَلُونَكَ عَن ذِي ٱلْفَرْنَيْنَ قُلْ سَأَتْلُواْ عَلَيْكُم يِمِنْهُ ذكرًا ١

إِنَّا مَكَّنَّالُهُ وِفِ ٱلْأَرْضِ وَءَاتَيْنَهُ مِن كُلِّ شَيَّءٍ سَبَبًا ۞

فَأَتَبُعَ سَبَيًا ٥

حَتَّى إِذَا بَلَغَ مَغْرِبَ ٱلشَّمْسِ وَجَدَهَا تَغُرُبُ فِي عَيْنِ حَمِئَةِ وَوَجَدَعِندَهَا قَوْمًا قُلْنَا يَلذَا ٱلْقَرْنَيْنِ إِمَّا أَن تُعَذِّبَ وَإِمَّا أَن تَتَّخِذَ فِيهِ مُحُسِّنًا ١

> قَالَ أَمَّا مَن ظَلَمَ فَسَوْفَ نُعَذِّبُهُ وَثُمَّ يُرِدُّ إِلَى رَبِّهِ فَعُكَذِّيُهُ مِعَذَاكِانُكُوا ١

وَأَمَّا مَنْءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ وَجَزَآءً ٱلْحُسُمَّةً وَسَنَقُولُ لَهُ مِنْ أَمْرِيَا يُسْرَاكُ

حَيِّ إِذَا بَلَغَ مَطْلِعَ ٱلشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَى قَوْمِ لَمْ

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of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

- 91. So (it was)! And We knew all about him (Dhul-Qarnain).
 - 92. Then he followed (another) way,
- 93. Until, when he reached between the two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.
- 94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog)^[1] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"
- 95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.
- 96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."
- 97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.
- 98. (Dhul-Qarnain) said: "This is mercy from my Lord, but when the Promise of my

خَعَل لَّهُ مِين دُونِهَ اسِتُزًا ۞

كَذَالِكُّ وَقَدْ أَحَطْنَا بِمَالَدَيْهِ خُبْرًا ۞

ثُمَّ أَتْبَعَ سَبَّا۞ حَتَّ إِذَا بَلَغَ بَيْنَ اَلسَّنَيْنِ وَجَدَمِن دُونِهِمَا قَرَّمَا لَّا يَكَادُونَ يَفْقَهُونَ قَوْلا۞

قَالُواْيَكَ اَالْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَاْجُوجَ مُفْسِدُونَ فِي ٱلْأَرْضِ فَهَلِّ جَعَلُ لَكَ حَرَّجًا عَلَىٰ أَن تَجَعَلَ بَيْنَنَا وَيَنْهُمُ مِسَدًا ١

ڡؘٵڶڡؘاڡٙػؘؖؾٚ؋ۣۑۮڔٙۑؚۜڂؘؽ۫ڒۨڡؘٲٚۼٮٮؙؗۅڹؠڠٞۊ۪ٙۊٲؘۻڡٙڶؠێؽڬؗڗ ۅؘؿؚؠٞۿۄ۫ۯۮ۫ڡٞٵ۞

ءَاتُونِى زُيُرَا ُلْمِيدِيَّدِ حَتَى إِذَاسَاوِئِ بَيْنَ ٱلصَّدَ فَيْنِ فَالَ ٱنفُخُواً حَتَّى إِذَا جَعَلَهُ, نَارَا قَالَ ءَاتُونِ ٱلْوَجِّ عَلَيْهِ فِطْلًا ﴿

فَمَا ٱسْطَلِعُواْ أَنْ يَظْهَرُوهُ وَمَا ٱسْتَطَلِعُواْ لَهُ وَنَقَبًا ۞ قَالَ هَذَارَتْمَةٌ مِّن زَبِيٍّ فَإِذَا لِمَة وَعَدُرَةٍ جَعَلَهُ رُمَّاً

Narrated Zainab bint Jahsh that one day Allâh's Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet عمل الله الله الله made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger!, Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه وسلم عمال الله عليه وسلم Al-Bukhârî, Vol.9, Hadîth No.249).

*The word Al-Khabath is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See Fath Al-Bårî, Vol. 16, Page 225).

^{[1] (}V.18:94) Ya'jūj and Ma'jūj [Gog and Magog (people)]: To know about them in detail — please see *Tafsîr Al-Qurtubî*, Vol.II, Pages 55-58.

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Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'iûi and Ma'iûi (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Our'an), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh ---Islâmic Monotheism)[1].

103. Say (O Muhammad صلع الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?

104, "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds. [2]

وَعَرَضْنَاجَهَنَّرَ يَوْمَدِذِ لِّلْكَيْفِرِينَ عَرْضًا ٢

ٱلَّذِينَ كَانَتَ أَعْيُنُهُمْ فِيغِطَآءِ عَن ذِكْرِي وَكَانُواْ

أَخْسَتُ ٱلَّذِينَ كَفَدُوٓاْ أَن يَتَّخذُواْ عِمَادِي مِن دُونِيٓ أَوْلِيَآةً ۚ إِنَّا أَعْتَدْنَاجَهَنَّ لِلْكُفِينَ نُزُّلا ١

عُلْهَالْ نُنَيِّتُكُمُ بِٱلْأَخْسَرِينَ أَعْلَاكُ

ٱلَّذِينَ ضَلَّ سَعْمُ هُمَّ فِي ٱلْحَيَّمَ وَٱلدُّنْيَاوَهُمْ يَحْسَمُونَ

was reciting the above Verse, 'Adi ibn صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger مملى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (Tafsîr At-Tabarî, Vol.10, Page No.114)]

[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two

^{[1] (}V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one Ilâh (God - Allâh), Lâ ilâha illa Huwa (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." The Qur'an, Verse 9:311

105. "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.

108. "Wherein they shall dwell forever. No desire will they have for removal therefrom."

109. Say (O Muhammad مسلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad صليه وسلم): "I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

ٱوُلَتِهِكَ ٱلَّذِينَ كَفَرُواْ بِعَالِتِ رَبِّهِ مِّ وَلِقَآبِهِ ، فَيَطَتْ أَخَدُلُهُمْ فَلَا نُفِيهُ لَهُمْ يَوْمَ ٱلْفِينَمَةِ وَزَّنَا ۞

دَلِكَ جَزَآؤُهُوجَهَ نَرُ بِمَاكُفَرُواْوَاٰتَخَذُوۤاْ ءَايَخِي وَرُسُلِي هُزُوًا۞

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعِمُلُواْ ٱلصَّلِيحَنِ كَانَتَ لَهُمْ جَنَّكُ ٱلْفِرَدْوْسِ نُزُلًا۞

خَالِدِينَ فِيهَا لَا يَتَغُونَ عَنْهَا حِوَلًا ١

قُلُ لَّوْكَانَٱلْبَحْرُمِدَادَالِكَامِنِ رَبِّى لَنَهِدَ ٱلْبَحْرُقَبَلَ أَنْ تَنفَدَكَلِمَكُ رَبِّى وَلَوْجِنْنَا بِمِثْلِهِ مَدَدَا۞

قُلْ إِنَّمَآ أَنَابُشَرِّيمَـ لُكُوبُوجَىۤ إِلَىٓ أَنَّمَاۤ إِلَّهُكُو إِلَهُۥۗوَحِيَّةٌ فَمَنَكَانَ يَنْرِجُواْ لِقَآءَ رَبِّهِۦ فَلْيَعْمَلْ عَمَلَاصَلِكَ وَلَا يُشْرِكُ بِعِبَادَةِ رَبِيَةِ أَمَدًا ۞

basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the Sunnah of Allâh's Messenger Muhammad ibn 'Abdullâh مسلى الله عليه وسلم the last of the Prophets and the Messengers.

Narrated 'Àishah رضى الله عنها Alláh's Messenger عند معنى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (Sahîh Al-Bukhârî, Vol. 3, Hadîth No.861).

In another Hadîth narrated 'Âishah رضى الله عنها. The Prophet صلى الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted." (Sahîh Al-Bukhârî, Vol.9, Chapter No.20 before Hadîth No. 449)

^{[1] (}V.18:110) See the footnote of (V.6:31).

Surât Marvam (Marv) XIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Kâf- Hâ-Yâ- 'Aîn-Sâd.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zechariah).
- 3. When he called out his Lord (Allâh) a call in secret.
- 4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!
- 5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir
- 6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth). And make him, my Lord, one with whom You are Well-Pleased!"
- 7. [Allâh said] "O Zakariyyâ (Zechariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."
- 8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."
- 9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"
- 10. [Zakariyyâ (Zechariah)] "My Lord! Appoint for me a sign." He said: "Your



. ٱللَّهُ ٱلنَّحَدُ ٱلرِّحِيجِ

ذِكْرُرَحْمَتِ رَبِكَ عَبْدَهُ وزَكَرتا ٥

إِذْ نَادَىٰ رَبُّهُ مِندَآةً خَفِيًّا ٢

قَالَ رَبِّ إِنِّي وَهَرَبَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَا ٓ ٱلرَّأْسُ شَيْنَا وَلَوْ أَكُنَّ بِدُعَآبِكَ رَبِّ شَفِيًّا ۞

وَإِنَّى خِفْتُ ٱلْمَوَ لِيَ مِن وَزَآءِ ي وَكَانَتِ آمرَأَق عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيَّاكَ

يَرِثُغِي وَيَرِثُ مِنْ ءَالِ يَعْفُوبٌ وَٱجْعَلْهُ رَبِّ دَضِيًّا 🗘

نَزَكَ يَّا إِنَّا نُبَيِّسُرُكَ بِغُلَيمِ ٱسْمُهُ رَيَّحَيَ لَهُ يَجْعَل لَّهُ مِن قَبْلُ سَمِيًّا ۞

قَالَ رَبُّ أَنَّ يَكُونُ لِي غُلَامٌ وَكَانَتِ ٱمْرَأَقِ عَاقِدًا وَقَدَّ بِلَغَتُ مِنَ ٱلْكِبَرِعِتِيًّا ۞

قَالَ كَنَالِكَ قَالَ رَبُّكَ هُوَعَلَيَّ هَيِّرُ وَقَدْ خَلَقْ مُكَ مِن قَتْلُ وَلَمْ تَكُ شَيْحًا ٥

قَالَ رَبِّ ٱجْعَل لِيَّ ءَائِيةٌ قَالَ ءَائِتُكَ أَلَّا

sign is that you shall not speak to mankind for three nights, though having no bodily defect"

- 11. Then he came out to his people from Al-Mihrâb (a praying place or a private room) and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.
- 12. (It was said to his son): "O Yahyâ (John)! Hold fast the Scripture [the Taurât (Torah)]." And We gave him wisdom while yet a child.
- 13. And (made him) sympathetic to men as mercy (or a grant) from Us, and pure from sins [i.e. Yahyâ (John)] and he was righteous,
- 14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allâh or to his parents).
- 15. And Salâm (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!
- 16. And mention in the Book (the Qur'ân, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.
- 17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrîl (Gabriel)], and he appeared before her in the form of a man in all respects.
- 18. She said: "Verily, I seek refuge with the Most Gracious (Allâh) from you, if you do fear Allâh."
- 19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."
- 20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

تُحَيِّرُ النَّاسَ ثَلَثَ لَيَالِ سَوِيًّا ۞

فَخَرَجَ عَلَىٰ قَوْمِهِ مِن ٱلْمِحْرَابِ فَأَوْجَىٰ إِلَيْهِمْ أَن سَيْحُواْ بُكْرَةً وَعَشِيًا۞

> يَيَحْيَىٰخُذِ ٱلۡكِتَبَبِفُوَّ قِّوَءَاتَيْنَهُ ٱلْخُمُّرَصَبِيَّا۞

> وَحَنَانَا مِنَ لَدُنَّا وَزَكُوةً وَكَانَ تَقِيَّتَا اللَّهُ

وَيَتَرَّا بِوَلِدَيْهِ وَلَرْ يَكُن جَبَّارًا عَصِيًّا ١

وَسَلَةُعَلَيْهِ يَوَمَ وُلِدَ وَيَوَمَ يَمُوتُ وَيَوَمَ يُبُعَثُ حَيًّا۞

وَٱذَكُرُفِٱلۡكِتَٰكِ مَرْيَمَ إِذِٱنتَبَذَتْ مِنۡ أَهۡلِهَا مَكَانَاشَرۡفِيَّا۞

فَأَغَّذَتْ مِن دُونِهِ مْرِجَابَا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَافَتَمَثَّلَ لَهَابَشَرَاسَوِيًّا۞

قَالَتْ إِنِّيَ أَعُودُ بِٱلرِّحْمَٰنِ مِنكَ إِنكُنتَ تَقِيبًا ۞

قَالَ إِنَّمَآ أَنَارَسُولُرَيِّكِ لِأَهَبَ لَكِ عُلَامًا رَكِيًّا ۞

قَالَتَ أَنَّى يَكُونُ لِي غُلَةٌ وَلَرْ يَمْسَشنِي بَشَّرٌ وَلَوْ أَكُ بَغِينًا۞

- 21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "
- 22. So she conceived him, and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).
- 23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"
- 24. Then [the babe 'Îsâ (Jesus) or Jibrîl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you.
- 25. "And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you."
- **26.** "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast^[2] to the Most Gracious (Allâh) so I shall not speak to any human being this day."'
- 27. Then she brought him (the baby) to her people, carrying him. They said: "O Maryam (Mary)! Indeed you have brought a thing Fariyy (a mighty thing). [Tafsîr At-Tabarî]
- 28. "O sister (i.e. the like) of Hârûn (Aaron)^[3]! Your father was not a man who

قَالَ حَكَالِكِ قَالَ رَبُّكِ هُوَعَكَّ هَيِّنُ وَلِنَجْعَكَهُ: عَالِيَةً لِلنَّاسِ وَرَحْمَةً فِئَا وَكَانَ أَمْرَامَقْضِيًا۞

* فَحَمَلَتْهُ فَأَنتَبَذَتْ بِهِ عَمَكَانًا قَصِيًّا ۞

فَأَجَآءَهَاٱلْمَخَاصُ إِلَىٰجِنْعُٱلنَّخْلَةِ قَالَتَ يَلَيْتَنِيمِتُ قَبْلَهَلَاوَكُنتُ نَشَيًا مَنسِيًا۞

فَنَادَىٰهَامِن تَحْتِهَاۤ أَلَا تَخَزَنِى قَدۡجَعَلَ رَبُّكِ تَحۡدَكِ سَرِيًّا۞

وَهُزِيَ إِلَيْكِ بِجِذْعُ النَّخْلَةِ تُسَقِظَ عَلَيْكِ رُطَبَ ا

فَكُلِي وَاشْرَبِي وَقَرِّى عَيْنَأَ فَإِمَّا تَرِينَ مِنَ ٱلْبَشَدِ أَحَدَ افَقُولَ إِنِّى نَذَرْتُ لِلرَّحْمَٰنِ صَوْمًا فَلَنْ أُحَدِّ الْمُوْلِ الْسِبًا ۞

فَأَتَّتْ بِهِۦقَوْمَهَا تَخْمِلُهُۥ قَالُواْ يَنَمَزْيَمُ لَقَدْجِئْتِ شَيْنَا فَرِيَّنَا ۞

يَتَأْخُتَ هَنُرُونَ مَاكَانَ أَبُوكِ ٱمْرَأَ سَوْءِ وَمَا

^{[1] (}V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]*, and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (the mankind and jinn)." [The Qur'ân, Verse 21:91]

^{*} It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

^{[2] (}V.19:26) Fast here means : abstinence from food and speech.

⁽V.19:28) This Hārûn (Aaron) is not the brother of Mûsā (Moses), but he was another pious man at the time of Maryam (Mary).

used to commit adultery, nor your mother was an unchaste woman."

- 29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?^[1],
- **30.** "He ['Îsâ (Jesus)] said: "Verily, I am a slave of Allâh, He has given me the Scripture and made me a Prophet; [2]."
- **31.** "And He has made me blessed wheresoever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live."
- 32. "And dutiful to my mother, and made me not arrogant, unblest.
- 33. "And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"
- **34.** Such is 'Îsâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).
- 35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Îsâ (Jesus) is the son of Allâh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" and it is.
- **36.** ['Îsâ (Jesus) said]: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allâh's religion of Islâmic Monotheism which He did ordain for all of His Prophets)." [Tafsîr At-Tabarî]
- 37. Then the sects differed [i.e. the Christians about 'Îsâ (Jesus) عليه السلام], so woe to the disbelievers [those who gave false witness by saying that 'Îsâ (Jesus) is the

كَانَتْ أُمُّكِ بَغِيَّا ۞

فَأَشَارَتْ إِلَيْدُّقَالُواْكَيْفَ نُكِلِّمُومَن كَانَ فِي ٱلْمُهْدِصَبِيًّا ۞

قَالَ إِنِّي عَبْدُاللَّهِ ءَاتَىلِيَّ ٱلْكِتَابَ وَجَعَلَنِي نَبِيًّا ٢

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَىٰنِ بِالصَّلَوْةِ وَالزَّكَوْةِ مَادُمْتُ حَيًّا ۞

وَيَرُّا بِوَلِدَ تِي وَلَمْ يَجْعَلْنِي جَبَّازًا شَقِيًّا ۞

وَالسَّلَامُ عَلَىَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَرَ أَبْعَثُ حَيَّاتُ

ذَلِكَ عِيسَى ٱبْنُ مَرْيَمً قُولَ ٱلْحَقِّ ٱلَّذِي فِيهِ يَمْتُرُونَ ۞

مَاكَانَ لِنَّهِ أَن يَتَخِذَ مِن وَلَدِّ سُبْحَنَهُ ۚ إِذَا فَضَىٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ رَكُن فَيَكُونُ۞

> ۅٙڸؘۜڐۜٲڵڡؘۜۯڮؚٞۅٙڒؘؿؙڴۭۏؘٲؙڠؠؙۮۅۂ۫ۿۮؘڶڝؚڔۜڟ ؞ؙؙۺؾؘڡؚؽڔٞ۞

ڡؙٞڂؾڶڡؘٵڶٲڂڒٳٮؙڡؚڹؠۧؽۼۣڎؖۜۏؘؿڷٞڸڶٙؽڹۘڒڰڡؘۯۅ۠ٳ ڡۣڹ؞ۧۺ۫ۿۮؚؽؘۅ؏ۼڟؚؠڕ۞

 $^{^{[1]}}$ (V.19:29) See the footnote of (V. 3:46).

 $^{^{[2]}}$ (V.19:30) See the footnote No. 2 of (V. 4:171).

^{[3] (}V.19:35) See the footnote of (V.2:116).

son of Allâh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)^[1].

- 38. How clearly will they (polytheists and disbelievers in the Oneness of Allâh) see and hear the Day when they will appear before Us! But the Zalimûn (polytheists and wrong-doers) today are in plain error.
- 39. And warn them (O Muhammad صلی) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not^[2].
- 40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,
- 41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.
- 42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?
- 43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

أَسْعِ بِهِـ مْرَ وَأَثِمِـ رَقِهَمَ يَأْتُونَنَّا لَكِنِ ٱلظَّالِمُونَ ٱلْيَوْمَ فِيضَلَالِ مُّيلِنِ

وَلَيْدِرْهُمْ يَوْمَ ٱلْحَسْرَةِ إِذْفُضِىَ ٱلْأَمْرُ وَهُرَفِي عَفْلَةِ وَهُرَ لايُؤمِنُونَ ۞

إِنَّا نَعُنُ نَرِثُ ٱلْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ٥

وَأُذْكُرُ فِي ٱلْكِئِبِ إِبْرَهِيمُ إِنَّهُ كَانَصِدِيقَا نَبِيًّا ١

إِذْقَالَ لِأَبِيهِ يَتَأْبَتِ لِرَقَعْبُدُمَا لَايَسْمَعُ وَلَايُنِصِرُ وَلَايُغْنِي عَنكَ شَيْئًا ۞

يَّتَأَبَّتِ إِنِّ قَدْجَآءِنِ مِنَ الْعِلْرِمَالَّوَيَأَتِكَ فَٱنَّبِعْنِى أَهْدِكَ صِرَطُا سَوِيًّا ۞

 $^{^{\}text{IrI}}$ (V.19:37) See the footnote of (V.3:103).

عملى الله عليه وسلم (V.19:39) Narrated Abu Sa'îd Al-Khudrî ورضى الله عليه وسلم : Allâh's Messenger ورضى الله عليه وسلم said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say: 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.' And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say. 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet ملك الموادد "And warn them (O Muhammad ملك الموادد "And warn them (O Muhammad المسلم الموادد "And warn they believe not." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.254).

- **44.** "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).
- **45.** "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsîr Al-Qurtubî*]
- 46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."
- **47.** Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.
- **48.** "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblest in my invocation to my Lord."
- **49.** So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.
- **50.** And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise). [1]
- **51.** And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.
- **52.** And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

يَّاأَبَتِ لَا تَعْبُدِ ٱلشَّيْطُنِّ إِنَّ الشَّيْطُنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا ۞

يَتَأَبِّتِ إِنِّ أَخَافُ أَن يَمَسَّكَ عَذَابٌمِّنَ ٱلرَّحْمَنِ فَتَكُونَ لِلشَّيْطُنِ وَلِيَّا ۞

فَالَ أَرَاغِبُ أَنتَعَنْءَ الِهَتِي يَتَإِثَرَهِ يُرَّلَمِن لَرْتَنتَهُ لَأَرْجُمَنَكَّ وَٱهْجُرْفِ مَلِيًّا ۞

فَالَسَلَادُعَلَيْكً سَأَسْتَغْفِرُلَكَ رَبِّتٌ إِنَّهُ،كَانَ بِي حَفيًا۞

ۅؘٲۼٙڔؚؗڶػؙؗۅؙۄؘڡؘٲؾۮؘڠۅڹٙڡۣڹۮۅڹؚٱڵڡؚٞۄۅؘٲڎڠۅ۠ٲڔٙڣۣ عَسَىٓ أَلَآ ٱَڪُۅڹؚؠؙڡٵٙۦڔٙۑؚۨۺٞڣؚؾۜٵ۞

فَلَمَّا ٱعْنَزَلُهُمْ وَمَايَعَبُدُونَ مِن دُونِ ٱللَّهِ وَهَبْنَا لَهُۥَ إِسْحَقَ وَيَعْتُوبَ ۖ وَكُلَّاجَعَلْنَا نَبِيًّا ۞

وَوَهَبْنَالَهُم مِّن زَحْمَيْنَاوَجَعَلْنَالَهُمْ لِسَانَ صِدْقِ عَلِيًا۞

ٷٙڎٛڋؙڣٲڵڮؚؾؘٮؚڡؙۅڝۜٲۣٳؖڹؘهؙۥػٲڹؘڡؙڂٙڷڝۜٵٷٙڷڹڗڛۘۅڵؖ ڹؚۧڽؾٙٵ۞

وَنَدَيْنَهُ مِن جَانِبِ الطُّلورِ ٱلْأَيْمَنِ وَقَرَّبْنَهُ نَجِيًّا ۞

 $^{^{\}text{fil}}$ (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

- 53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.
- 54. And mention in the Book (the Qur'an) Ismâ'îl (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.
- 55. And he used to enjoin on his family and his people As-Salât (the prayers) and the Zakât, and his Lord was pleased with him.
- 56. And mention in the Book (the Qur'an) Idrîs (Enoch). Verily, he was a man of truth. (and) a Prophet.
 - 57. And We raised him to a high station.
- 58. Those were they to whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited to them, they fell down prostrate and weeping.[1]
- 59. Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times and have followed lusts. [2] So they will be thrown in Hell.
- 60. Except those who repent and believe (in the Oneness of Allâh and His Messenger

وَوَهَمْنَالَهُ مِن زَحْمَتِنَا أَخَاهُ هَرُونَ نَبِتًا ٥

وَٱذَكُهُ فِي ٱلْكِتَابِ إِسْمَعِيلَ اللَّهُ وَكَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولُا نَبْتَا ١

وَكَانَ يَأْمُرُأُهْلَهُ رِباً لَصَّلَوْقِ وَالزَّكُوْةِ وَكَانَ عِندَرَبِّهِ عَ مَرْضِيًّا ۞

وَٱذَكُرُ فِي ٱلْكِتنب إدريسَ إِنَّهُ كَانَ صِدِيقًا بَبِّيا اللهُ

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ١ أُوْلِيَكَ ٱلَّذِينَ أَنْعَمَ ٱللَّهُ عَلَيْهِ مِينَ ٱلنَّبِيِّينَ مِن دُرِّيَّةِ ءَادَمَ وَمِتَنْ حَمَلْنَا مَعَ نُوجٍ وَمِن ذُرِّيَّةِ إِبْرَهِيمَ وَإِسْرَاءِيلَ وَمِقَنْ هَدَيْنَا وَأَجْتَيَشِنَأُ إِذَاتُنَافَى عَلَيْهِمُ ءَائتُ ٱلتَّمَٰذِ خَرُّ وأَسُجَّدُا وَيُكِتَا

* فَخَلَفَ مِنْ يَعْدِهِمْ خَلْقُ أَضَاعُواْ ٱلصَّلَاةَ وَٱتَّبَعُواْ ٱلشَّهَوَاتُّ فَسَوْفَ يَلْقَوْنَ غَيًّا ١

إِلَّا مَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحَافَأُوْلَتِكَ يَدْخُلُونَ

^{[1] (}V.19:58) Prostration: The reciter of the Qur'an at this place should prostrate himself to Allah, facing the Ka'bah in Makkah.

⁽V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things meat of edible animals not slaughtered according to Allah's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

Muhammad صلى الله عليه وسلم), and work righteousness.[1] Such will enter Paradise and they will not be wronged in aught.

- 61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.
- 62. They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salâm (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].
- 63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been Al-Muttagûn (the pious -See V.2:2).
- 64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful -
- 65. The Lord of the heavens and the earth. and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer]. [2]
- 66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"
- 67. Does not man remember that We created him before, while he was nothing?

ٱلْجِنَّةَ وَلَا يُظْلَمُونَ شَيْعًا ١

جَنَّتِ عَدْنِ ٱلَّتِي وَعَدَ ٱلرَّحْمَرُ عِيَادَهُ و بِٱلْغَثْ إِنَّهُ و كَانَ وَعَدُهُ مِمَأْتِنًا ١

لَّايَسْمَعُونَ فِيهَالَغْوًا إِلَّاسَلَمُأَ وَلَهُمْ رِزْقُهُمْ فعَانُكُونَةً وَعَشِيًّا ١

يَلْكَ ٱلْجَنَّةُ ٱلَّتِي نُورِثُ مِنْ عِبَادِنَامَن كَانَ تَقِيًّا ١

وَمَانَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكٍّ لَهُ مَابَيْنَ أَيْدِينَا وَمَاخَلُفَنَا وَمَا بِثَنَ ذَلِكُ وَمَا كَانَ رَبُّكَ نَسِتًا

> زَيُّ ٱلسَّمَاهَ إِنَّ وَٱلْأَرْضِ وَمَا يَدْنَهُمَا فَأَعْبُدْهُ وَأَصْطَهْ إِلِمِيكَةِ بِهُو مِنْ تَعْلَمُ لَهُ وسَمِيًّا ١٠

وَيَقُولُ ٱلْإِنسَانُ أَءِذَا مَامِتُ لَسَوْفَ أُخْرَجُحَيًّا ۞ أُولَا يَذْكُرُ ٱلْإِنسَانُ أَنَّا خَلَقْنَهُ مِن قَبَلُ وَلَمْ يَكُ

^{[1] (}V.19:60) See the footnote of (V.9:121).

⁽V.19:65) See the footnote of (V. 3:73).

- 68. So by your Lord, surely, We shall gather them together, and (also) the Shavâtîn (devils) (with them), then We shall bring them round Hell on their knees.
- 69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).
- 70. Then, verily, We know best those who are most worthy of being burnt therein.
- 71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.[1]
- 72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the Zâlimûn (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).
- 73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Ouraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is better in (point of) position and as regards station (place of council for consultation)?"
- 74. And many a generation (past nations) We have destroyed before them, who were better in wealth, goods and outward appearance!
- 75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come

فَوَرَتِكَ لَنَحْشُ نَهُمْ وَٱلشَّيْطِينِ أَيْمُ لَنُحْضِرَ نَهُ مُوحَ لَجَهَ مَرَجِتُ الله

ثُمَّ لَنَانِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَ ٱلرَّحْمَانِ عِسْمَانَ

تُرَلَحُنُ أَعْلَمُ بِٱلَّذِينَ هُمْ أَوْلَى بِهَا صِلِيًّا ۞

وَإِن مِّنكُمُ إِلَّا وَارِدُهَأَكَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضتًا ﴿

ثُمَّ نُنَجِي ٱلَّذِينِ ٱتَّقَواْ وَنَذَرُ الظَّالِمِينَ فيهَا جثبتًا 🕲

وَإِذَا التُّفَا عَلَيْهِ مْرَءَ ايَنُنَا بَيِّنَتِ قَالَ الَّذِينَ كَفَرُولُ لِلَّذِينَ ءَامَنُوٓا أَيُّ ٱلْفَرِيقَيْنِ خَيْرٌمَّقَ امَاوَأَحْسَنُ نَدتًا۞

وَكُوْ أَهْلَكُنَا قَبْلَهُم مِن قَرْنٍ هُمْ أَحْسَنُ أَثَنَّا وَرِهُ يَا ٢

قُلْ مَن كَانَ فِي ٱلضَّالَةِ فَلْيَهْ مُدُدْلَهُ ٱلرَّحْمَنُ مَدَّأً حَتَّى إِذَا رَأُواْ مَا يُوعَدُونَ إِمَّا ٱلْعَذَابَ وَإِمَّا ٱلسَّاعَةَ فَسَتَغَلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُندًا

^[1] (V.19:71) See the footnote (C) of (V. 68:42).

to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]

- 76. And Allâh increases in guidance those who walk aright. And the righteous good deeds that last, are better with your Lord, for reward and better for resort.
- 77. Have you seen him who disbelieved in Our Ayât (this Qur'ân and Muhammad صلی) and said: "I shall certainly be given wealth and children [if I will be alive (again)]."
- 78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?
- 79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);
- 80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.
- **81.** And they have taken (for worship) *âlihah* (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's punishment).
- 82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).
- 83. See you not that We have sent the Shayâtîn (devils) against the disbelievers to push them to do evil.
- 84. So make no haste against them; We only count out to them a (limited) number (of

وَيَزِيدُ اللَّهُ الَّذِينَ آهْتَ دَوْاهُدَّى وَٱلْبَقِيكَ ٱلصَّلِحَتُ خَيْرُعِندَ زَيْكَ قُوَا بَاوَخَيْرٌ مِّرَدًا۞

أَفَرَهَ يْتَٱلَّذِىكَفَرَ بِعَايَلِتَنَا وَقَالَ لَأُوتَيَنَ مَالَاوَوَلَدًا ۞

أَطَلَعَ ٱلْغَيْبَ أَمِ ٱتَّخَذَعِندَ ٱلرَّحْمَٰنِ عَهْدَاه

كَلَّاسَتَكْتُبُ مَايَغُولُ وَنَمُدُّلَهُ، مِنَ ٱلْعَذَابِ مَدًّا ۞

وَنَرِيْتُهُ مَايَقُولُ وَيَأْتِينَافَرُدُا۞

وَاتَّخَـُدُواْمِن دُوبِ اللَّهِ اللَّهَ أَيْكُونُواْ لَهُمَّ عِزَّا۞

ػؙڐؘٚٛڝؘػؙڡٛؗۯؙۅڹؘؠؚڡؚؠؘٵۮ*ؚؾؚڡ۪*؞ٝۅؘؽۘڰٛۏؗۏڹؘعؘڶؿۿٟ؞ٝ ۻؚڐۘٵ۞

> ٲؿؘڗۯؙٙؽٚٲڗٛڛڷؽٲڵڟٙؽڟۣؽ۬ۼٙۿٲڵڲڣڔۣڹ ڗؙؙۯؙؙۿؙڡ۫ٲؘڐؙ۞

فَلَاتَعُجَلْ عَلَيْهِ مِّ إِنْمَانَعُدُّلَهُمْ عَدًّا ١

^[1] (.V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained).

the days of the life of this world and delay their term so that they may increase in evil and sins).

- 85. The Day We shall gather the Muttagûn (the pious — See V.2:2) to the Most Gracious (Allâh), like a delegation (presented before a king for honour).
- 86. And We shall drive the Mujrimûn (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).
- 87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).
- 88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام]. and the pagan Arabs say that He has begotten daughters (angels and others.)]."
- 89. Indeed you have brought forth (said) a terrible evil thing.
- 90. Whereby the heavens are almost torn. and the earth is split asunder, and the mountains fall in ruins.
- 91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).
- 92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).
- 93. There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave.
- 94. Verily, He knows each one of them. and has counted them a full counting.

نَوْمَ نَحْشُرُ ٱلْمُتَّقِينَ إِلَى ٱلرَّحْمَٰنِ وَفِدًا ١

وَنَسُوقُ ٱلْمُجْرِمِينَ إِلَى جَهَنَّمَ وِرُدَا ٢

لَّايَعَلِكُهُنَ ٱلشَّفَاعَةَ إِلَّا مَن ٱتَّخَذَعِندَ ٱلرَّحْمَنِ عَفَدُاهَ

وَقَالُواْ التَّخَذَ الرَّخِمَنُ وَلَدَا ١

لَقَدْجِنْهُ شَيْئًا إِذَّا ١

تَكَادُ ٱلسَّمَوَ ثُ يَتَفَطَّرُ نَ مِنْهُ وَتَنشَقُّ ٱلْأَرْضُ وَتَحِدُ ٱلْجِيَالُ هَدَّاكُ

أَن دَعَوْا لِلرَّحْمَن وَلَدَا ١

وَمَايَنْبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ وَلَدًا ١

إن كُلُمَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِ إِلَّا ٓ الِّي

لَقَدُ أَحْصَدِفُ وَعَدَهُ عَدًا ١

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them^[1] (in the hearts of the believers).

- 97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلی), only that you may give glad tidings to the *Muttaqûn* (the pious See V.2:2), and warn with it the *Ludd*²² (most quarrelsome evil-doer, wicked) people.
- 98. And many a generation before them We have destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

Sûrat Tâ-Hâ, XX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Hâ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. We have not sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) to cause you distress,
- 3. But only as a Reminder to those who fear (Allâh).

وَكُلُّهُمْ وَالِيهِ يَوْمَ ٱلْقِيَدَمَةِ فَرْدًا ۞

إِنَّ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَتِ سَيَجْعَلُ لَهُمُ الرَّحْنُ وُدًّا۞

فَإِنَّمَايَشَرْنَهُ بِلِسَانِكَ لِتُبَشِّرَبِهِ ٱلْمُتَقِيرِبَ وَتُنذِرَبِهِۦقَوَمَا لُّذًا۞

ۅؘڲۯٲۘۿڶؘڝؙٞٵڣٙڰؙڡڔڡؚٞڹۊؘڒڹۿڵۼٛۺؙڡؚڹ۫ۿؙڡڔڡؚٞڹٛ ٲۘڂؠٳٲۛۊؘۺٙڡؘٷؘۿڡؙڔڝۓٞڒ۠۞



طه ٦

مَا أَنزَلْنَا عَلَيْكَ ٱلْقُرْءَاتِ لِتَشْقَىٰ ٥

إِلَّا تَذْكِرَةً لِّمَن يَخْشَىٰ ٢

^{[1] (}V.19:96) Narrated Abu Hurairah رضى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 66).

^{[2] (}V.19:97) Ludd:- The evil-doer wicked people who don't believe in Allâh's Oneness and His Prophet's صلى الله عليه وسلم message and argue about everything that Allâh has ordained.

- 4. A revelation from Him (Allâh) Who has created the earth and the high heavens.
- 5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).
- 6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.
- 7. And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily. He knows the secret and that which is yet more hidden.
- 8. Allâh! Lâ ilâhâ illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names.[1]
- 9. And has there come to you the story of Mûsâ (Moses)?
- 10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."
- 11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!
- 12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, Tuwa.
- 13. "And I have chosen you. So listen to that which will be revealed (to you).
- 14. "Verily, I am Allâh! Lâ ilâha illa Ana (none has the right to be worshipped but I), worship Me, and perform As-Salât (Iqâmat-as-Salât) for My Remembrance.
- 15. "Verily, the Hour is coming and I am almost hiding it — that every person may be rewarded for that which he strives.

تَنزِيلًا يِّمَّنُ خَلَقَ ٱلأَرْضَ وَٱلسَّمَهَاتِ ٱلْعُلَى ٢

ٱلرَّحْذَ أُبِعَلَ ٱلْعَرْشِ ٱسْتَوَىٰ ٥

لَهُ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ وَمَا بَيْنَهُ مَا وَمَاتَحْتَ ٱلرِّكِي

وَإِن تَجْهَةِ بِٱلْقَوْلِ فَإِنَّهُ مِيغَلَمُ ٱلبِّيرَ وَأَخْفَى ۞

ٱللَّهُ لِآ إِلَهُ إِلَّاهُ وَأَلَّهُ ٱلْأَسْمَاءُ ٱلْحُسْنَى ٢

وَهَلْ أَتَمَاكَ حَدِيثُ مُوسَوى ٢

إِذْ رَءَانَازًا فَقَالَ لِأَهْلِهِ ٱمْكُثُوا إِنَّ ءَانَسَتُ نَارَالَعَلَى عَاتِيكُمْ مِنْهَا بِقَبَسِ أَوْأَجِدُ عَلَى ٱلنَّارِ هُدُی۞

فَلَمَّ آلْتَكَانُودِي يَكُمُوسَى حِي اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ ا

إِنَّ أَنَا ٰ رَبُّكَ فَأَخْلَعَ نَعَلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدِّسِ طُلُوكِي اللهُ

وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰ اللهُ

إِنَّنِيَّ أَنَا ٱللَّهُ لَا إِلَهُ إِلَّا أَنَّا فَأَعْبُدُنِي وَأَقِيمِ ٱلصَّهَا وَهُ لِذِكِرِيَّ ١

إِنَّ ٱلسَّاعَةَ ءَاسَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَيٰ كُلُّ نَفْسِ بِمَاتَسْعَىٰ ٥

^{[1] (}V.20:8) See the footnote of (V.7:180).

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- 16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts.[1] divert you therefrom, lest you perish.
- 17. "And what is that in your right hand, O Mûsâ (Moses)?"
- 18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."
- 19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"
- 20. He cast it down, and behold! It was a snake, moving quickly.
- 21. Allâh said:"Grasp it and fear not; We shall return it to its former state.
- 22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,
- 23. "That We may show you (some) of Our Greater Signs.
- 24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."
- 25. [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
 - 26. "And ease my task for me;
- 27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (Tafsîr At-Tabarî)

فَلاَيَصُدَّنَّكَ عَنْهَامَن لَّا يُؤْمِنُ بِهَا وَٱتَّبَعَهَوَلِهُ

وَمَاتِلُكَ بِيَمِينِكَ يَكُمُوسَىٰ ٧

قَالَ هِي عَصَايَ أَتَوَكَّوُ أَعَلَتْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَيمي وَلِيَ فِيهَا مَنَارِبُ أُخْرَىٰ ١

قَالَ أَلْقِهَا يَكُوسَهِ اللهُ

فَأَلْقَنْهَافَإِذَا هِيَ حَيَّةٌ تَسْعَى ٥

قَالَ خُذْهَا وَلَا يَخَفُّ سَنُعِيدُهَا سِيرَتَهَا الأران وَأَضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْر سُوِّهِ عَالَةً أُخْرَىٰ ٨

لِنُرِيَكَ مِنْ ءَايَلِتَنَاٱلْكُثْرَى ١

آذْهَت إِلَى فِرْعَوْنَ إِنَّهُ وَطَغَي ٢

قَالَ رَبِ ٱشْرَحْ لِي صَدْدِي ٥

وَآحُلُ أَعُقَدَةً مِن لِسَانِي ٢

^{[1] (}V.20:16) See the footnote of (V.19:59)

- 28. "That they understand my speech.
- 29. "And appoint for me a helper from my family,
 - 30. "Hârûn (Aaron), my brother.
 - 31. "Increase my strength with him,
- 32. "And let him share my task (of conveying Allâh's Message and Prophethood),
 - 33. "That we may glorify You much,
 - 34. "And remember You much,
 - 35. "Verily, You are Ever a Well-Seer of us."
- **36.** (Allâh) said: "You are granted your request, O Mûsâ (Moses)!
- 37. "And indeed We conferred a favour on you another time (before).
- 38. "When We inspired your mother with that which We inspired.
- **39.** ("Saying:) 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.
- 40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!
 - 41. "And I have chosen you, [1] for Myself.

يَفْقَهُواْقَوْلِي۞ وَٱجْعَلِ لِي وَنِيرَامِّنْ أَهْلِي۞

هَرُونَ أَخِي اللهِ مَارُونَ أَخِي اللهِ مَارُونَ أَخِي اللهِ مَا أَرْدِي اللهِ مَا أَرْدِي اللهِ مَا أَمْرِي اللهِ مِنْ أَمْرِي اللهِ مَا أَمْرِي اللهِ مَا أَمْرِي اللهِ مَا أَمْرِي اللهِ مَا أَمْرِي اللهِ مِنْ أَمْرِي اللهِ مِنْ أَمْرِي اللهِ مِنْ أَمْرِي اللهِ مَا أَمْرِي اللهِ مَا أَمْرِي اللهِ مَا أَمْرِي المِنْ أَمْرِي اللهِ مِنْ أَمْرِي المُعْرِي المِنْ أَمْرِي المِنْ أَمْرِي المِنْ أَمْرِي المِنْ أَمْرِي المِنْ أَمْرِي المِنْ أَمْرِي اللهِ مِنْ أَمْرِي المِنْ أَمْرِي المِنْ أَمْرِي اللهِي مِنْ أَمْرِي المِنْ أَمْرِي اللهِ مِنْ أَمْرِي الْمُعْرِي المِنْ أَمْرِي الْمُعْرِي الْمُعْمِي مِنْ أَمْرِي الْمُعْرِي الْمُعْمِي مِنْ أَمْرِي الْمُعْمِي مِنْ أَمْرِي الْمُعْمِي مِنْ أَمْرِيْمِ الْمُعْمِي مِنْ أَمْرِي الْمُعْمِي مِنْ أَمْرِي الْمُعْمِي مِنْ أَمْرِي الْمُعْمِي مِنْ أَمْرِي الْمِيْمِي الْمُعْمِي مِنْ أَ

كَنْشُتِهَ عَكَ كَبِيرًا ۞ وَيَذْكُوكَ كَبِيرًا ۞ إِنَّكَ كُنتَ بِنَابَصِ يَرًا ۞ قَالَ قَدْ أُوتِيتَ مُؤْلِكَ يَمُوسَىٰ ۞

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۞

إِذَا أُوْحَيْنَا ٓ إِلَىٰٓ أُمِّكَ مَايُوحَىٰۤ

أَنِٱقْدِفِيهِ فِىٱلتَّابُوتِ فَاقْدِفِيهِ فِىٱلْمِيْرِ فَلْيُلْقِهِٱلْمِتُمُّ بِٱلسَّاحِلِ يَأْخُذُهُ عَدُوُّكِي وَعَدُوُّلَةً, وَٱلْفَتِثُ عَلَيْكَ مَحَبَّةً يَخِي وَلِتُصْمَعَ عَلَى عَنِينَ ۞

إِذْ مَثِينَ أُخُنُكَ فَتَقُولُ هَلْ أَذُكُ كُوعَلَ مَن يَكُفُلُهُۥ فَرَجَعْنَكَ إِلَىٰ أَيِّكَ ثَى تَقَرَّعَيْنُهَا وَلَاتَحْزَنَ وَقَتَلْتَ نَفْسَا فَنَجَيْنَكَ مِنَ ٱلْفَيْ وَفَتَنَكَ فُنُونَا فَلَيِثْتَ سِنِينَ فِى أَهْلِ مَذْيَنَ ثُرُّجِنْتَ عَلَىٰ قَدَرِ يَشُوسَىٰ ۞

وَأَصْطَنَعْتُكَ لِنَفْسِي ١

^{[1] (}V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (*Tafsîr Al-Qurtubî*)

- **42.** "Go you and your brother with My *Ayât* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My Remembrance.
- **43.** "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).
- 44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."
- **45.** They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."
- **46.** He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing.
- 47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!
- 48. "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."
- **49.** Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"
- **50**. [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."
- **51.** [Fir'aun (Pharaoh)] said: "What about the generations of old?"
- **52.** [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."
- 53. Who has made earth for you like a bed (spread out); and has opened roads (ways and

ٱذْهَبْأَنتَ وَأَخُوكَ بِعَايَنتِي وَلَا تَيْيَافِي ذِكْرِي ١

ٱذْهَبَآ إِلَى فِرْعَوْنَ إِنَّهُ وَطَغَى ١

فَقُولَالَهُ وَوَلَا لَّيِّنَالَّعَلَّهُ رِيَتَذَكَّرُ أَوْيَخْشَىٰ

قَالَارَبِّنَآإِنَّنَاغَغَافُ أَن يَفْرُطُ عَلَيْنَا أَوْلَن يَطْغَىٰ ٢

قَالَ لَا تَخَافَأً إِنِّنِي مَعَكُمَاۤ أَسْمَعُ وَأَرَىٰ ٥

فَأَتِيَاهُ فَقُولَا إِنَّارَسُولَارَتِكَ فَأَرْسِلْ مَعَنَابَيَّ إِسْرَةِيلَ وَلَاتُعَذِّبُهُ مِِّفَدِجِثْنَكَ بِعَايَةِ مِّن رَيِّكٌ وَالسَّلُوْعَلَىٰمَنِ ٱنْبَعَ ٱلْهُدَىٰ ۞

إِنَّاقَدْ أُوحِىَ إِلَيُّنَآ أَنَّ ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلِّىٰ ۞

قَالَ فَمَن زَّبُّكُمَايَنُمُوسَىٰ ۞

قَالَ رَبُّنَا ٱلَّذِي أَعْطَى كُلِّ شَيْءِ خَلْقَهُ، ثُرَّهَدَى ٥

قَالَ فَمَابَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ١

قَالَعِلْمُهَاعِندَرَبِي فِي كِتَٰئِّيِّ لَايَضِلُّ رَفِي وَلاَيَنسَى ۞

ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ مَهْ دَاوَسَلَكَ لَكُمْ فِيهَا

paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

- **54.** Eat and pasture your cattle (therein); verily, in this are *Ayât* (proofs and signs) for men of understanding.
- 55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.
- **56.** And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayât* (signs and evidences), but he denied and refused.
- 57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?
- 58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."
- **59.** [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."
- **60.** So Fir aun (Pharaoh) withdrew, devised his plot and then came back.
- 61. Mûsâ (Moses) said to them: "Woe to you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."
- **62.** Then they debated one with another what they must do, and they kept their talk secret.
- 63. They said: "Verily, these are two magicians. Their object is to drive you out from your land with their magic, and to take

سُبُلَا وَأَنْلَمِنَ ٱلسَّمَآءِ مَآءَ فَأَخْرَجْنَابِهِ ٓ أَزْوَجَا مِننَبَاتِشَقَىٰ ۞

كُوُّا وَآرَعَوْا أَفَعَمَكُوَّا ِنَفِ ذَلِكَ لَآيَئِتِ لِأَثُولِ النُّهَلِ ﴾

* مِنْهَا خَلَقْنَكُورَفِيهَا نُعِيدُكُورَمِنْهَا نُغْرِجُكُور تَارَةً أُخْرَىٰ ۞

وَلَقَدْ أَرَيْنَهُ ءَايَتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ٥

قَالَ أَجِئْتَنَالِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَنُمُوسَىٰ ۞

فَلَنَأْتِيَنَكَ بِسِحْرِمِّضْلِهِ ۖ فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِذَا لَانُخْلِفُهُ مُنَحَنُ وَلَا أَنتَ مَكَانَاسُوَى ۞

> قَالَ مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحَى ۞

فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ، ثُمَّ أَقَ

قَالَ لَهُ مِمُّوسَىٰ وَهَٰلَكُو لَا نَقْتَرُواْ عَلَى اللَّهِ كَذِبَا فَيُسْحِتَكُم بِعَـذَاتٍ وَقَدْخَابَ مَنِ ٱفْتَرَىٰ ۞

فَتَنَكَزُعُواْ أَمْرَهُم بَيْنَهُمْ وَأَسَرُواْ ٱلنَّجْوَيٰ اللَّهِ

قَالُوَّا إِنْ هَذَانِ لَسَنحِرَنِ يُرِيدَانِ أَن يُخْرِجَاكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ you away from your superior way (overcome your chiefs and nobles).

- **64.** "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."
- **65.** They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"
- 66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! Their ropes and their sticks, by their magic, appeared to him as though they moved fast.
- 67. So Mûsâ (Moses) conceived fear in himself.
- **68**. We (Allâh) said: "Fear not! Surely, you will have the upper hand.
- 69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."
- 70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."
- 71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."
- 72. They said: "We prefer you not to what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

ٱلْمُثْلَىٰ 🖫

ڡؙٲۼؚۛڡؙۅؙٲڲؘۮڴؙڗؙڗؙڶٮٞؗٷٳڝؘڡؘٛٲۅٙؿٙڐٲڣڶڂۘٵێٞۅٛ؞ ڡٙڹؚٱٮڛؾڠۦڶؽ۞

قَالُواْيَمُوسَىٰ إِمَّا أَنْ تُلْقِى َوَلِمَّا أَنْ تُكُونَ أَوَّلَ مَنْ أَلْقِي ﴿ مَنْ أَلْقِي ﴿

قَالَ بَلَ أَلْفُوَّا فَإِذَاحِبَالُهُمْ وَعِصِيتُهُمْ يُخَيَّلُ إِلَيْهِ مِن سِخرِهِمْ أَنَّهَالَسَعَىٰ ۞

فَأَوْجَسَ فِي نَفْسِهِ عِنِفَةً مُّوسَىٰ ٧

قُلْنَالَاتَخَفْ إِنَّكَ أَنتَ ٱلْأَعْلَىٰ ۞

وَأَقِى مَافِي يَمِينِكَ تَلْقَفَ مَاصَنَعُوَّأُ إِنْمَا صَنَعُواْ كَيْدُسَجِّرِ وَلَايُفْلِحُ ٱلسَّاحِرُ حَيْثُ أَنَّى ۞

قَالُقِىَالسَّحَرَةُ سُجَّدًا قَالْوَاْءَامَنَابِرَتِ هَنُرُونَ وَمُوسَىٰ ۞

قَالَ َ اَمَنتُولُهُ وَقِبَلَ أَنْ َ اَذَنَ لَكُمِّ أِنَهُ, لَكِي يُرُكُّو اَلَذِى عَلَمَكُو السِّحْرِّ فَلاُفَظِعَنَ أَيْدِيكُو وَأَرْجُلَكُو مِنْ خِلَفِ وَلَاصُلِبَتَنَكُو فِجُدُوعَ النَّخْلِ وَلَتَعْلَمُنَّ أَيْنَا أَشَدُ عَذَابَا وَأَبْغَى ۞

قَالُواْلَنَ نُؤُوشِرَكَ عَلَىٰ مَاجَى آءَنَامِنَ ٱلْبَيِّنَتِ وَالَّذِى فَطَرَيًّا فَافْضِ مَا أَنتَ فَاضِّ إِنَّمَا تَقْضِى هَذِهِ ٱلْحَيْزَةَ ٱلدُّنِيَّا ۞

73. "Verily, we have believed in our Lord. that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better [as regards reward in comparison to your (Fir'aun's - Pharaoh) rewardl, and more lasting (as regards punishment in comparison to your punishment)."

74. Verily, whoever comes to his Lord as Mujrim (criminal, polytheist. disbeliever in the Oneness of Allah and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter). -

76. 'Adn (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with 'Ibâdi (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Al-Manna [1] and quails,

إنَّآءَ امَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَاخَطَلِبَنَا وَمَاۤ أَكْرَهُمَّنَا عَلَتْهِ مِنَ ٱلسِّحْرُ وَٱللَّهُ خَيْرٌ وَأَتَقَىٰ ١

إِنَّهُ وَمَن يَأْتِ رَبُّهُ رُجُحُومًا فَإِنَّ لَهُ رَجَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ۞

وَمَن يَأْتِهِ ء مُؤْمِنَاقَدْ عَمِلَ الصَّلِحَت فَأُوْلَبَكَ لَهُمُ ٱلدَّرَجَاتُ ٱلْعُوارِقُ

جَنَّتُ عَدْنِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَرُ خَلِدِينَ فِيهَا وَذَلِكَ حَمَزَآءُ مَن تَزَكُّن ۞

وَلَقَدُ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِي فَأَضْرِب لَهُ مُطَرِيقًا فِ ٱلْبَحْرِيَبَسَالًا تَخَفُ دَرَّكًا وَلَا تَخْشَهُ إِنَّ كُلُّ

فأتبَعَهُ مِي فِي عَوْثُ بِجُنُودِهِ وَفَعَشَكُمُ مِينَ ٱلْمَعِمَا غَيشكُمْ اللهُ

وَأَضَلَ فِرْعَوَنُ قَوْمَهُ وَمَاهَدَيْ ٥

يَبَنِيَ إِسْرَاءِ مِلَ قَدْ أَنْجَيِّنَكُمْ مِّنْ عَدُوَّكُمْ وَوَعَدْنَكُ جَانِبَ ٱلطُّورِ ٱلْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُو ٱلْمَنَّ وَٱلسَّلَوْيُ ٢

^{[1] (}V.20:80) See the footnote of (V.2:57).

- 81. (Saying) eat of the Tayyibât (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [Tafsîr At-Tabarî]
- 82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).
- 83. "And what made you hasten from your people, O Mûsâ (Moses)?"
- 84. He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."
- 85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."
- 86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e disbelieving in Allâh and worshipping the calf)?"
- 87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî did."
- 88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your ilâh (god), and the

كُلُواْمِن طَيِّبَتِ مَارَزَقَتَ كُرُ وَلِا تَطْعَوَاْ فِيهِ فَيَحِلَّ عَلَيْكُمْ عَضَبَى وَمَن يَحْلِلْ عَلَيْهِ غَضَى فَقَدَهُوَىٰ ٨

وَإِنِّى لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَلِحَاثُمَّ أَهْ تَدَيٰ ۞

*وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَـمُوسَىٰ ٢

قَالَ هُمْ أُوْلِآءِ عَلَىٰٓ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لتَرْضَيٰ ١٤٠٠

قَالَ فَانَّاقَدْ فَتَنَّاقَ مَكَ مِنْ يَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ 🚳

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ عَضَبَانَ أَسِفَأَ قَالَ يَقَوْمِ أَلَوْ يَعِدْكُوْ رَبُّكُو وَعْدًا حَسَنَّا أَفَطَالَ عَلَيْكُوْٱلْعَهْدُأَمْ أَرْدِتُمْ أَن يَعِلَّ عَلَيْكُمْ غَضَبٌ مِن زَبِكُمْ فَأَخْلَفْتُ مِمَوْعِدِي ١

قَالُواْمَآ أَخْلَفْنَا مَوْعِدَكَ بِمَلْكُنَا وَلَيْكِنَّا مُعَمِّلْنَا أَوْزَارًا مِّن زِينَةِ ٱلْقَوْمِ فَقَذَفْنَهَا فَكَذَلِكَ أَلْقَى ٱلسَّامِرِيُّ ٨

فَأَخْرَجَ لَهُمْ عِجْلَاجَسَدَالَّهُ وَخُوَارٌ فَقَالُواْهَاذَا إِلَّهُ كُمْ وَإِلَاهُ مُوسَىٰ فَنَسِيَ هِ

ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god).""

- 89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?
- 90. And Hârûn (Aaron) indeed had said to them beforehand: "O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order."
- 91. They said: "We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to 115.22
- 92. [Mûsâ (Moses)] said: "O Hârûn (Aaron)! What prevented you when you saw them going astray;
- 93. "That you followed me not (according to my advice to you)? Have you then disobeved my order?"
- 94. He [Hârûn (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!' "
- 95. [Mûsâ (Moses)] said: "And what is the matter with you. O Sâmirî? (i.e. why did you do so?)"
- 96. (Sâmirî) said: "I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl's (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir'aun's (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me."
- 97. Mûsâ (Moses) said: "Then go away! And verily, your (punishment) in this life will

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرَّا وَلَانَفْعَا هُ

وَلَقَدُ قَالَ لَهُمْ هَارُونُ مِن قَبَلُ يَكَوْمِ إِنَّمَا فُتِنتُم بِدِّتُ وَإِنَّ رَبَّكُمُ ٱلرَّحْمَانُ فَٱتَّبِعُونِي وَأَطِيعُوٓا أَمْرِي ٥

قَالُواْلَن نَبْرَحَ عَلَيْهِ عَلِكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَىٰ 🕲

قَالَ يَلْهُدُونُ مَامَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّواْ ١

أَلَّاتَتَبِعَرُّ أَفَعَصَنْتَ أَمْرِي ١

قَالَ يَبْنَؤُمَّ لَاتَأْخُذُ بِلِحْيَقِ وَلَابِرَأْسِيٌّ إِنِّي خَشبتُ أَن تَقُولَ فَرَقَتَ بَيْنَ بَنِيّ إِسُرَاءِيلَ وَلَوْتَرَقِّبُ فَوْلِي ١

قَالَفَمَاخَطْبُكَ يَسَيْمِرِيُّ @

قَالَ بَصُمْ تُ بِمَا لَمْ يَبْصُمُ وِلْ بِهِ عِنْقَبَضْتُ فَبْضَةَ مِّنْ أَثَرِ ٱلرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ۞

قَالَ فَأَذْ هَبُ فَإِنَّ لَكَ فِي ٱلْحَيَوْةِ أَن تَقُولَ

be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your ilâh (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

- 98. Your Ilâh (God) is only Allâh, (the One) Lâ ilâha illa Huwa (none has the right to be worshipped but He). He has full knowledge of all things.
- 99. Thus We relate to you (O Muhammad some information of what (صلى الله عليه وسلم happened before. And indeed We have given you from Us a Reminder (this Qur'an).
- 100. Whoever turns away from it (this Our'an - i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection. [1]
- 101. They will abide forever in that (state in the Fire of Hell) - and evil indeed will it be that load for them on the Day of Resurrection;
- 102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimûn (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eyed with thirst.[2]
- 103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."
- 104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"
- 105. And they ask you concerning the mountains: say, "My Lord will blast them

لَا مِسَاسًا وَإِنَّ لَكَ مَوْعِدَالَّذَ تُخْلَفَهُ وَأَنظُمْ إِلَىٰ إِلَهِكَ ٱلَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُۥ ثُمَّ لَنَسْفَنَّهُ وَالْيَيْرِنَسُفًا ١

> إِنَّمَاۤ إِلَهُكُوۡ ٱللَّهُ ٱلَّذِى لَاۤ إِلَهَ إِلَّاهُوَ وَسِعَ كُلَّ شَيْءِ عِلْمَا ١

كَنْالِكَ نَقُصُّ عَلَيْكِ مِنْ أَنْكَ آءِ مَاقَدْ سَبَقَ وَقَدْءَ اتَتَنْكَ مِن لَّدُنَّا ذِكْرًا ١

مَّنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَعْمِلُ يَوْمَ ٱلْقِيَامَةِ وِزْرًا ٢

خَلدِينَ فِيهُ وَسَاءَ لَهُمْ يَوْمَ ٱلْقِسَمَةِ حَمَلًا ٢

يَوْمَ يُنفَخُ فِي ٱلصُّورِ وَيَحْشُرُ ٱلْمُجْرِمِينَ يَوْمَ إِذِ

يَتَخَفَتُونَ بَيْنَهُمْ إِن لِّيثَهُمْ إِنَّا لَّهِ ثُنُّمُ إِلَّاعَشْرًا ١

نِّحَنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَـقُولُ أَمْثَلُهُ مَ طَرِيقَةً إِن لِّبَيْثُتُمْ إِلَّا يَوْمَا ١

وَيَسْعَلُونَكَ عَنِ ٱلْجِلْبَالِ فَقُلْ يَنسِفُهَا رَبِّي نَسْفَا ۞

^{[1] (}V.20:100) See the footnote of (V.3:85).

^{[2] (}V.20:102) See Tafsîr Al-Qurtubî.

and scatter them as particles of dust.

106. "Then He shall leave them as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), but they will never encompass anything of His Knowledge.

111. And (all) faces shall be humbled before (Allâh), Al-Hayyul-Qayyuum (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may

فَيَذَرُهَا قَاعًا صَفْصَفًا هُ

لَّاتَدَىٰ فِيهَاعِوَجُاوَلَا أَمْتَا ١

يَوْمَا ذِيَلَمَعُونَ ٱلدَّاعِيَ لَاعِوَجَ لَهُمُّ وَخَشَعَتِ ٱلْأَصْوَاتُ لِلرِّحْمَٰنِ فَلَا تَسْمَعُ إِلَّاهَمُسَا ١

يَوْمَهِ ذِلَّا تَنفَعُ ٱلشَّفَعَةُ إِلَّامَنَ أَذِنَ لَهُ ٱلرَّحْمَنُ وَرَضِيَ لَهُ، قَوْلًا ١

يَعْلَهُ مَايَيْنَ أَيْدِيهِ مْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بهِ، عِلْمَا ١

* وَعَنَتِ ٱلْوُجُو وُلِلْحَى ٱلْقَيْوُ مِرْوَقَدْ خَابَ مَنْ حَمَلَ ظلْمَاڤ

وَمَن يَعْمَأُ مِنَ الصَّالحَاتِ وَهُوَ مُؤْمِرٌ ۗ فَلَا يَخَافُ ظُلْمًا وَلَاهَضَمًا ١

وَكَذَاكِكَ أَنْزَلْنَهُ قُرْءَانًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ ٱلْوَعِيدِ لَعَلَّهُمْ يَتَّغُونَ أَوْيُحْدِثُ لَهُمْ ذِكْرًا ١

fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

- 114. Then High above all be Allâh, the True King. And be not in haste Muhammad صلى الله عليه وسلم with the Qur'an before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."
- 115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.
- 116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except Iblîs (Satan), he refused.
- 117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.
- 118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.
- 119. And you (will) suffer not from thirst therein nor from the sun's heat.
- 120. Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"
- 121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.
- 122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

فَتَعَالَ ٱللَّهُ ٱلْمَلْكُ ٱلْحَيُّ وَلَا تَعْجَلُ مَالْفُ عَان مِن قَبِّل أَن يُقْضَى النَّكَ وَحْنُهُ وَقُل رَّتِ زِدْني علمًا ١

وَلَقَذْعَهِدْنَآ إِلَىٰٓءَادَمَ مِن قَبْلُ فَنَسِيَ وَلَمُ نَجِيدَلَهُ و عَزْمًا ١

> وَإِذْ قُلْنَا لِلْمَلَتِكَةِ ٱسْجُدُواْ لِآدَمَ فَسَحَدُوا إِلَّا إِتَّاسَ أَنَّ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَقُلْنَايَكَادَمُ إِنَّ هَلْذَاعَدُوُّ لِكَ وَلِزَوْحِكَ فَلَا يُغْرِجَنَّكُمَا مِنَ ٱلْجِئَّةِ فَتَشْقَى ١

إِنَّ لَكَ أَلَّا يَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١

وَأَنَّكَ لَا تَظْمَوُا فِيهَا وَلَا تَضْحَىٰ ۞

فَوَسُوسَ إِلَيْهِ ٱلشَّيْطَانُ قَالَ يَتَادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَحَرَةِ ٱلْخُلُدوَمُلُكِ لَا يَتِلَىٰ ١

فَأَكَلَامِنْهَافَئِدَتْ لَهُمَاسَوْءَ ثُهُمَا وَطَفِقًا يَخْصِفَانِ عَلَيْهِمَامِن وَرَقِ ٱلْجِنَّةِ وَعَصَىٓ اَدَمُ رَبَّهُ رِفَعَوَىٰ شَ

ثُمَّ آجْتَكُهُ رَبُّهُ وَفَتَابَ عَلَيْهِ وَهَدَىٰ ١

123. He (Allâh) said:"Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance, from Me, then whoever follows My Guidance, he shall neither go astray, nor shall be distressed.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Our'an nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (Allâh) will say: "Like this: Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'an], and believes not in the Avât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

قَالَ ٱهْبِطَامِنْهَا جَمِيعًا آبَعْضُكُو لِبَعْضِ عَدُقًّا فَإِمَّا يَأْتِينَّكُم مِّنِّي هُدَى فَمَنِ ٱتَّبَعَهُدَاىَ فَ لَا يَضِلُ وَلَا يَشْغَى ١

وَمَنْ أَغْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ و مَعِيشَةً ضَنكًا وَنَعْشُرُهُ وَيُومَ ٱلْقِينَمَةِ أَعْمَىٰ 🚳

قَالَ رَبِّ لِمَ حَشَمْ تَنِيَّ أَعْمَلِ وَقَدْكُنْتُ بَصِيرًا ١

قَالَ كَذَٰلِكَ أَتَتُكَ ءَايَنُنَا فَنَسِيتَكُمَّ وَكَذَٰلِكَ ٱلْيَوْمِ تُنسَمٰ 🕲

وَكَذَالِكَ بَحْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِعَايَنتِ رَبَّهُ-وَلَعَذَاكَ ٱلْكِخَرَةِ أَشَدُواَلَٰقِنَ ۗ

أَفَاةً يَهْدِلَهُمْ كُمُّ أَهْلَكُنَا قَنْلَهُم مِّرَ ۖ ٱلْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمَّ إِنَّ فِي ذَلِكَ لَاَيْكِ لِلْأُولِ

وَلَوْلَا كَاِمَةٌ سَيَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلُ

ملی So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allâh shall give you).

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn (the pious -See V.2:2).

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel), about the coming of the Prophet Muhammad ?[صلى الله عليه وسلم

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad and the Qur'an), they would صلى الله عليه وسلم surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced." [1]

فَأَصْبِرْعَلَىٰ مَا يَقُولُونَ وَسَيِّحْ بِحَمَّدِ رَبِّكَ فَبَّلَ طُلُوعٍ ٱلشَّمْسِ وَقَبْلَغُرُوبِهَ أَوَمِنْ ءَانَآيِ ٱلَّيْلِ فَسَيِّحْ وَأَعْلَافَ ٱلنَّهَارِ لَعَلَّكَ تَرْضَىٰ ١٠٠٠

وَلَاتَمُدَّنَّ عَيْنَيْكَ إِلَى مَامَتَّعْنَابِهِ ءَأَزْوَجًا مِّنْهُمْ زَهْرَةً ٱلْحَيَوٰةِ ٱلدُّنْيَالِنَفْيَنَاهُرْفِيةً وَرِزْقُ رَبِّكَ خَيْرٌوَأَبْقَىٰ ۞

وَأَمْرُ أَهْلَكَ بِٱلصَّلَوةِ وَأَصْطَبْرِعَلَيْهَا لَانسَعُكُ رِزْقًا نَّعَ اللَّهُ وَالْعَاقِهُ لِلتَّقْوَىٰ ١

وَقَالُواْ لَوْ لَا يَأْتِينَا عَايَةِ مِن زَيَّةٍ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَافِي ٱلصُّحُفِ ٱلْأُولَىٰ ١

وَلَوْأَنَّا أَهْلَكُنَّا هُرِبِعَذَابٍ مِّن قَبْلِهِ - لَقَالُواْرَتَنَا لْوَلَآ أَرْسَلْتَ إِلَيْهَ نَا رَسُولًا فَنَتَّبِعَ ءَايَنتِكَ مِن قَبِّل أَن تَّذِلَّ وَنَخَنْزِي ١

أناً (V.20:134) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه 'Alî ibn Abî Tâlib sent a piece of gold,

135. Say (O Muhammad صلى الله عليه وسلم): "Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

وَا كُلُّ مُرْدَكِ فَرَبَهُوا فَسَتَعَلَمُونَ مَنْ أَصْحَلُ ٱلصِّهُ طِٱلسُّويَ وَمَن ٱهْتَدَىٰ ١٠٠٠

Sûrat Al-Anbiyâ' (The Prophets) XXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Draws near for mankind their reckoning, while they turn away in heedlessness.
- 2. Comes not to them an admonition (a chapter of the Qur'an) from their Lord as a recent revelation but they listen to it while they play
- 3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad



أَقْدَرَ لِلنَّاسِ حِسَانُهُمْ وَهُمْ فَي غَفْلَةِ مَايَأْتِهِ مِقِن ذِكْرِمِن زَبْهِ مِ تُحْدَثِ إِلَّا ٱسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٢

لَاهِينَةَ قُلُوبُهُمُ مُ وَأَسَبُ وِا ٱلنَّحِوَى ٱلَّذِينَ ظَلَمُواْ هَمْ إِهَا إِلَّا اللَّهِ مِثْلُكُمْ أَفْتَأْتُونَ

صلى الله عليه وسلم not yet taken out of its ore, in a tanned leather container to Allâh's Messenger Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyainah ibn Badr, Agra' ibn Hâbis, Zaid Al-Khail and the fourth was either 'Algamah or 'Âmir ibn At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلَّى الله عليه وسلم he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allah's Messenger! Be afraid of said, "Woe to you! Am I not of all the people of the earth صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid ibn Al-Walîd said, "O said, "No, may be صلى الله عليه رسلم Allâh's Messenger! Shall I chop his neck off?" The Prophet he offers prayers." Khâlid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allah's Messenger مسلى الله عليه وسلم said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their looked at him (i.e. that man) while the latter was صلى الله عليه وسلم bellies." Then the Prophet going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'an continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 6381.

more than a human being (صلى الله عليه وسلم like you? Will you submit to magic while you see it?"

- 4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."
- 5. Nay, they say: "These (revelations of the Our'an which are revealed to Muhammad are mixed up false dreams! Nay, he has invented them! - Nay, he is a poet! Let him then bring us an Ayâh (sign as a proof) like the ones that the former (Prophets) were sent (with)!"
- 6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?
- 7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.
- 8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.
- **9.** Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed Al-Musrifûn (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).
- 10. Indeed, We have sent down for you (O mankind) a Book (the Our'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?
- 11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!

ٱلسِّحْدَ وَأَنتُهُ تُبْصِهُ ونَ ٣

قَالَ رَبِّي يَعْلَمُ ٱلْقَوْلَ فِي ٱلسَّمَآءِ وَٱلْأَرْضَّ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

بَلْ قَالُوٓاْ أَضْغَتُ أَحْلَىمٍ بَلِ أَفْتَرَيْهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَابِ عَايَةِ كَمَا أَرْسِلَ ٱلْأَوْلُونَ ۞

مَآءَامَنَتَ قَتَلَهُم مِن قَرْيَةِ أَهْلَكُنُكُمُّ أَفَعُمُ يُؤْمِنُونَ ٢

وَمَآأَرْسَلْنَاقَبْلَكَ إِلَّارِجَالَانُوجِي إِلَيْهِمُّ فَسَعَلُواْ أَهْلَ ٱلذِّحْرِ إِن كُنتُمْ لَاتَعْلَمُونَ ٧

وَمَاجَعَلْنَهُمْ جَسَدًا لَّانَأْكُلُونَ ٱلطَّعَامَ وَمَا كَانُواْخَلدِينَ ٨

> ثُمَّ صَدَقَنَهُمُ ٱلْوَعَدَ فَأَيْحَتَنَاهُمْ وَمَن نَشَاءُ وَأَهْلَكُ نَاٱلْمُسْرِفِينَ ٢

> لَقَدْ أَنزَلْنَآ إِلَيْكُوْ كِتَبَافِيهِ ذِكْرُكُوْ أَفَلَا تَعَقَلُونَ ١

وَكَرْقَصَمْنَامِن فَرْيَةِكِكَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَاقَوْمًا ءَاخَرِينَ ١

- 12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
- 13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
- 14. They cried: "Woe to us! Certainly, we have been Zâlimûn (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."
- 15. And that cry of theirs ceased not, till We made them as a field that is reaped. extinct (dead).
- 16. We created not the heavens and the earth and all that is between them for (mere) play.[1]
- 17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).
- 18. Nay, We fling (send down) the truth (this Qur'an) against the falsehood (disbelief). so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allah by uttering that Allah has a wife and a son).
- 19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).
- 20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).
- 21. Or have they taken (for worship) âlihah (gods) from the earth who raise the dead?

فَلَمَّآ أَحَسُواْ مَأْسَنَآ إِذَاهُم مِّنْهَا يَرْكُضُونَ ٢

لَاتَرْكُنُهُواْ وَٱرْجِعُواْ إِلَى مَا أَثَّرْ فَتُمْ فِيهِ وَمَسَكِيكُمْ لَمَلَكُمْ تُسْتَكُونَ ١

قَالُواْيَنُويُلَنَآ إِنَّاكُنَّا ظَلْمِينَ ١

فَمَازَالَت يِلْكَ دَعْوَلْهُ مُحَقَّى جَعَلْنَهُمْ حَصدًا خَامدينَ ١

> وَمَاخِلَقُنَا ٱلسَّمَاءَ وَٱلْأَرْضَ وَمَابِيِّنَهُمَا لُعبينَ ش

لَوْ أَرَدْنَا أَن نَتَخِذَ لَهُوَا لَا تَخَذَنْهُ مِن لَّدُنَّا إِن كُنَّافَعِلِينَ ۞

بَلْنَقْذِفُ بِٱلْحَقّ عَلَى ٱلْبَطِلِ فَيَدْمَعُهُ وَ فَإِذَا هُوَ زَاهِيٌّ وَلَكُوْالْوَيْلُ مِمَّا تَصِفُونَ 🖎

وَلَهُومَن فِي ٱلسَّمَا السَّمَا وَالْأَرْضُ وَمَنْ عِندَهُ لَايَسْتَكْبُرُونَ عَنْعِبَادَتِهِ وَلَايَسْتَحْسِرُونَ 🕲

يُسَتِحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ ٥

أَم التَّخَذُواْءَ الهَدَّ مِنَ ٱلأَرْضِ هُو يُنشِرُونَ ٥

^{[1] (}V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), Lâ ilâha illallâh (none has the right to be worshipped but Allâh), Who has no partners with Him.

- 22. Had there been therein (in the heavens and the earth) âlihah (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High be He) above all that (evil) they associate with Him!
- 23. He cannot be questioned as to what He does, while they will be questioned.
- 24. Or have they taken for worship (other) âlihah (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.
- 25. And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."
- 26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.
- 27. They speak not until He has spoken, and they act on His Command.
- 28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.
- 29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers).
- 30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted

لُوَكَانَ فِيهِمَاءَ الِهَدُّ إِلَّا اللَّهُ لَفَسَدَتَا فَسُنْحَنَ اللَّهِ رَبِّ الْمُرْشِ عَتَايَصِهُونَ ۞

لَايُسْتَلُعَمَايَفْعَلُوَهُمْ يُسْتَلُونَ ۞

آهِرَاتَّخَدُواْ مِن دُونِدِةَ اللَّهَٰ أَقُلُ هَاتُواْ بُرَهَا نَكُمٍّ هَذَاذِكْرُمُن مَّعِيَ وَذِكْرُ مَن قَبْلِي بَلْ أَحْــَــَٰ تُرُهُمُّهُ لَايَعْ لَمُونِ اللَّهِ فَقَالِمُ الْمُثَلِّقُ فَهُمْ مُعْرِضُونَ ۞

وَمَاۤ أَرْسَلْنَا مِن قَبَلِكَ مِن رَّسُولِ إِلَّا نُوِىۤ إِلَيْهِ أَنَّهُ لَاۤ إِلَهَ إِلَّاۤ أَنَاْ فَأَعُبُدُونِ ۞

وَقَالُواْ اَتَّخَذَ ٱلرَّمَّانِ وَلِدَّا اُسْبَحَننَهُ وَ بَـلَ عِبَـادٌ مُّكَّ رَمُونَ ۞

لَايَسَبِقُونَهُ بِٱلْقَوَلِ وَهُم بِأَمْرِوهِ يَعْمَلُونَ ۞

يَعْـَلَوُمَابَيْرَ أَيْدِيهِـمْ وَمَاخَلْفَهُمْ وَلَايَشْفَعُونَ إِلَّالِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِـ مُشْفِقُونَ ۞

﴿ وَمَن يَقُلُ مِنْهُمْ إِنِّت إِلَّهُ مِّن دُونِهِ. فَذَالِكَ جَنْزِيهِ جَهَ مَرَّكَذَالِكَ جَزِي ٱلظَّالِمِينَ ۞

أُوَلَّمْ بِسَرَالَّذِينَ كَفَرُواْ أَنَّ ٱلسَّمَوَتِ وَٱلْأَرْضَ كَانَتَا رَثَقَا لَفَتَقْنَهُمَّا وَجَعَلْنَا مِنَ ٱلْمَآءِكُلُّ them? And We have made from water every living thing. Will they not then believe?

- 31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.
- **32.** And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).
- 33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.
- 34. And We granted not to any human being immortality before you (O Muhammad معليه الله عليه وسلم): then if you die, would they live forever?
- 35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.
- 36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad صلى الله عليه وسلم), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [Tafsîr Al-Qurtubî].
- 37. Man is created of haste. I will show you My Ayât (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).
- **38**. And they say: "When will this promise (come to pass), if you are truthful."
- 39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.
- **40.** Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

شَيْءٍ حَيٍّ أَفَلًا يُؤْمِنُونَ ٢

وَجَعَلْنَا فِي ٱلْأَرْضِ رَوَسِيَ أَن تَبِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّمَلَّهُمْ يَهْتَدُونَ ۞

وَجَعَلْنَا ٱلسَّمَاءَ سَقْفَا مَّحْ فُوظَلَّ وَهُ مْعَنْ ءَائِيَهَا مُعْرِضُونَ ۞

وَهُوَالَّذِى خَلَقَ ٱلَيَّلَ وَٱلنَّهَارَ وَٱلشَّمْسَ وَٱلْفَمَّرُكُلُّ فِي فَلَكِ يَسْبَحُونَ ۞

وَمَاجَعَلْنَالِبَشَرِمِّن قَبَلِكَ ٱلْخُلَّدُّ أَفَإِيْن مِّتَ فَهُمُ ٱلْخَلِدُونَ ۞

ڪُلُنفۡسِدَآبِقَهُ ٱلۡمَوۡتُٰوَنَبُـلُوۡكُر بِٱلشَّـرِ وَٱلۡخَيۡرِ فِتۡمَنَّةُ ۗ وَالۡتِنَا تُرْجَعُونَ ۞

وَإِذَارَةِ الْكَ ٱلَّذِينَ كَفُرُوٓاْ إِن يَتَخِذُونَكَ إِلَّا هُرُوّا أَهَدَذَا ٱلَّذِى يَذْكُرُةَ الِهَ تَكُرُوَهُم بِذِكْرِ ٱلرَّحْمَٰنِ هُمْ كَيْفِرُونَ ۞

خُلِقَ ٱلْإِنسَانُ مِنْ عَجَلِّ سَأُوْرِيكُمْ ءَايَتِيَ فَلَا تَشَـتَمْجِلُونِ ۞

وَيَمُولُونَ مَتَىٰ هَدَا الْوَعَدُ إِن كُنتُمْ صَدِفِينَ ۞ لَوْيَعَا لَا الَّذِينَ كَفَرُواْحِينَ لَا يَكُفُّونَ عَنْ وَجُوهِهِ مُ النَّارَ وَلَا عَنْ طُهُورِهِ رَوَلَا هُمْ يُصَرُونَ ۞ بَلْ تَأْتِيهِ مِ بَغْتَ ةَ فَتَنْهَ مَنُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَاهُمْ يُنظرُونَ ۞ Part 17

- 41. Indeed, (many) Messengers were صلى الله mocked at before you (O Muhammad صلى عليه وسلم), but the scoffers were surrounded by that, whereat they used to mock.
- 42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord.
- 43. Or have they alihah (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).
- 44. Nay. We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?[1]
- 45. Say (O Muhammad صلى الله عليه وسلم : "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned li.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, and the statements of Prophet Muhammad as the companions of the Prophet صلى الله عليه وسلم did) الأ
- 46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been Zâlimûn (polytheists and wrong-doers)."
- 47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We

وَلَقَدِ ٱسْتُهْزِيَّ برُسُل مِن قَبَيكَ فَحَاقَ بِٱلَّذِينَ سَخِرُواْ مِنْهُ مِمَّاكَانُواْ بِهِ مِيَسْتَهْزُءُونَ 🕲

قُلْمَن يَكْلَؤُكُم بِٱلَّيْلِ وَٱلنَّهَارِ مِنَ ٱلرَّحْمَٰنِ بَلْ هُ رْعَن ذِحْر رَبِّهِ ومُعْرضُونَ ١

أَمْ لَكُمْ ءَالِكَةُ تُتَمْنَعُهُم مِّن دُوينَأً لَايَشَتَطِعُونَ نَصْرَ أَنفُسِهِمْ وَلَاهُم مِنَّا يُضِحَبُونَ ٢ بَلْ مَتَّعْنَا هَلَؤُلَاهِ وَءَابَآءَ هُوْحَتَّى طَالَ عَلَيْهِمُ ٱلْعُمُةُ أَفَلَا يَرَوْنَ أَنَّا نَـأَتِي ٱلْأَرْضَ نَنقُصُهَامِنْ أَطْ افِعَأَ أَفَهُ مُ ٱلْغَالِبُوتَ @

قُلْ إِنَّمَآ أُنْذِرُكُم بِٱلْوَحْيَّ وَلَا يَسْمَعُ ٱلصُّمُّ ٱلدُّعَآة إِذَا مَايُنذَرُونَ 🚳

وَلَين مَّسَّتْهُ مْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَوَيْلَنَآ إِنَّاكُنَّا ظَلِيمِينَ ١

وَيَضَعُ الْمَوَازِينَ ٱلْقِسَطَ لِيَوْمِ ٱلْقِيَامَةِ فَلَاتُظْلَمُ نَفْتُ شَيًّا وَإِن كَانَ مِثْقَالَ حَبَّةِ مِّنْ خَرْدَل

⁽V.21:44), "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'an, Verse 13:41] [2] (V.21:45) See the footnote of (V.3:103).

will bring it. And Sufficient are We to take account.

- **48.** And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious See V.2:2).
- 49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.
- **50.** And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?^[1]
- 51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his Belief in the Oneness of Allâh).
- **52.** When he said to his father and his people: "What are these images, to which you are devoted?"
- 53. They said: "We found our fathers worshipping them."
- 54. He said: "Indeed, you and your fathers have been in manifest error."
- 55. They said: "Have you brought us the truth, or are you one of those who play about?"
- 56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.
- 57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."
- 58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.
- 59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrong-doers)."

أَتَيْنَابِهَأَ وَكَفَى بِنَاحَسِيِينَ ٧

وَلَقَدَ ءَاتَيْنَامُوسَىٰ وَهَـٰرُونِتَ ٱلْفُرْفَانَ وَضِيّآ ءُ وَذِكْرًا لِلْمُتَّقِينَ ۞

الَّذِينَ يَغَشَوْنَ رَبَّهُم إِلَّغَيْبِ وَهُرِمِّنَ السَّاعَةِ مُشْفِقُونَ ۞ وَهَذَا ذِكْرُمُّ ارَكُ أَنزَلْنَهُ أَفَأَتُتُمْ لَهُ, مُنكِرُونَ ۞

﴿ وَلَقَذَ ءَاتَيْنَا إِبْرَهِ ِ يَرَرُشُدَهُ وَمِن فَبَـٰلُ وَلَٰنَا بِهِ ِ عَلِمِينَ فَبَـٰلُ وَلَٰنَا بِهِ

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ عَمَاهَاذِهِ ٱلثَّمَاثِيلُ ٱلَّتِيَّ أَنتُمْ لَهَاعَكِهُونَ ۞

قَالُواْ وَجَدْنَا ءَابَآءَنَا لَهَا عَبِدِينَ ٥

قَالَ لَقَدُكُنتُمْ أَنتُمْ وَءَابَ آؤُكُرُ فِي ضَلَالِ مُّبِينِ ۞

قَالُوٓاْ أَجِئْتَنَا بِٱلْحَقِّ أَمْرَأَنتَ مِنَ ٱللَّاعِبِينَ @

قَالَ بَل زَّهُ كُورَبُ ٱلسَّنَوَتِ وَٱلْأَرْضِ ٱلَّذِي فَطَرَهُ نَ وَأَلْأَرْضِ ٱلَّذِي فَطَرَهُ نَ وَأَنْأَ عَلَىٰ ذَالِكُو قِنَ ٱلشَّنِهِ دِينَ ۞

وَتَالَّقِهِ لَأَكِيدَنَّ أَصْنَمَكُمُ بَعْدَأَن تُولُّوا مُدْبِينَ ۞

فَجَعَلَهُمْ جُذَاذًا إِلَّاكَ بِيَلَالُهُمْ لَعَلَّهُمْ الْيَهِ يَرْجِعُونَ ۞

> قَالُواْمَن فَعَلَ هَنَدَابِعَالِهَ يَنَآ إِنَّهُ وَلَمِنَ ٱلظَّالِمِينَ ۞

^{[1] (}V.21:50). a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

- 60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."
- 61. They said: "Then bring him before the eyes of the people, that they may testify."
- 62. They said: "Are you the one who has done this to our gods. O Ibrâhîm (Abraham)?"
- 63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"
- **64.** So they turned to themselves and said: "Verily, you are the Zâlimûn (polytheists and wrong-doers)."
- 65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"
- 66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?
- 67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"
- 68. They said: "Burn him and help your âlihah (gods), if you will be doing."
- 69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"
- 70. And they wanted to harm him, but We made them the worst losers.
- 71. And We rescued him and Lût (Lot) to the land which We have blessed for the 'Alamîn (mankind and jinn).
- 72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya'qûb (Jacob). Each one We made righteous.
- 73. And We made them leaders, guiding (mankind) by Our Command, and We revealed

قَالُواْ سَمِعْنَافَتَى بَذْكُرُهُمْ يُقَالُلَهُ وَ إِبْرَهِيمُرُ 🕏

قَالُواْ فَأَدُواْ بِهِ عَلِيَّ أَغَيْنِ ٱلنَّاسِ لَعَلَّهُ مَ يَشْعَدُونَ 🕲

قَالُةَ أُءَأَنَتَ فَعَلْتَ هَلَا إِعَالِهَيْنَا يَنَا بْرَهِيمُ

قَالَ بَلْ فَعَـلَهُ وَكِبِيرُهُمْ هَـٰذَا فَسَتَلُوهُمْ إن كَانُواْ يَنطِقُونَ ١

فَرَجَعُواْ إِلَىٰ أَنفُسِهِمْ فَقَالُواْ إِنَّكُمْ أَنتُهُ ٱلظَّلِيمُونَ ١

ثُمَّرُنُكِسُواْ عَلَىٰ رُوُوسِهِمْ لَقَدْ عَلِمْتَ مَاهَــَوُلاَّةٍ تنطقُونَ 🔞

> قَالَ أَفَتَعَبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا ينفَعُكُمْ شَيْعًا وَلَا يَضُمُّكُمْ شَيْءًا

أُفِّ لَّكُمْ وَلِمَا تَعَبُدُونَ مِن دُونِ ٱللَّهُ أَفَلَا تَعَقِلُونَ 🕲

> فَالُواْحَرَقُوهُ وَأَنصُرُ وَأَءَالِهَ تَكُورُ إِن كُنْتُمْ فَاعِلَاتَ 🚳

قُلْنَايِكِنَارُكُونِي بَرْدَا وَسَلَمَاعَلَى إِبْرَهِيمَ ١

وَأَرَادُواْ بِهِ عَكِيَّدُافَجَعَلْنَاهُمُ ٱلْأَخْسَرِينَ ۞

وَنَجَيَّنَـُهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِي بَرَكَـَنَافِيهَا لِلْعَالَمِينَ ٧

وَوَهَبْنَا لَهُ وَإِسْحَقَ وَيَعْقُوبَ نَافِلَةٌ وَكُلَّا جَعَلْنَاصَالحِينَ ١٠٠٠

وَجَعَلْنَهُمْ أَيِمَةُ يَهَدُونَ بِأَمْرِنَا وَأَوْحَيْنَا

^{[1] (}V.21:63) See the footnote (C) of (V. 16:121).

to them the doing of good deeds, performing Salât (Iqâmat-as-Salât), and the giving of Zakât and of Us (Alone) they were worshippers.

74. And (remember) Lût (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running

إِلَيْهِمْ فِعْلَ ٱلْخَيْرَاتِ وَإِقَامَ ٱلصَّلَوْةِ وَإِيتَاءَ ٱلرَّكَوْةً وَكَانُواْ لَنَا عَلِيدِينَ ۞

وَلُوطًا ءَاتَيْنَهُ حُصْمًا وَعِلْمًا وَجَنَيْنَهُ مِنَ ٱلْفَرْيَدُوالَّتِيكَانَت نَعْمَلُ الْحَبَيْثُ إِنَّهُ مُكَالُولُ فَوْرَسَوْمِ فَاسِقِينَ ۞

وَأَدْخَلْنَهُ فِي رَحْمَتِنَأَ إِنَّهُ مِنَ ٱلصَّلِحِينَ @

وَنُوحًا إِذْ نَادَىٰ مِن فَبَثُلُ فَأَسْتَجَبْنَا لَهُ رَفَنَجَّيْنَهُ وَأَهْلَهُ رِمِنَ ٱلْكَرْبِ ٱلْعُظِهِ ۞

وَنَصَرَّنَهُ مِنَ الْفَوْمِ الَّذِينَ كَذَّبُواْ بِعَايَتِنَأَ إِنَّهُمْ كَانُواْ فَوَمَسَوْءِ فَأَغَرَقْنَهُمْ أَجْمَعِينَ ۞

> وَدَاوُدِدَوسُلَيْمَنَ إِذَيَحَكُمَانِفِي ٱلْحَرَّثِ إِذْ نَفَشَتْ فِيهِ غَنَـُمُ ٱلْقَوْمِ وَكُنَّالِكُكُمِهِمْ شَهِدِينَ ۞

فَهَهَ مَنَهَا سُلَيْمَنَّ وَكُلَّاءَاتَيْنَا حُكُمُاوَعِلْمَاً وَسَخَّرَامَعَ دَاوُدَ ٱلْجِبَالَ يُسَبِّحْنَ وَٱلطَّلْرُ وَكُنَّافَعِلِينَ ۞

وَعَلَّمْنَهُ صَنَّعَةً لَبُوسِ لَكُمْ لِتُحْصِنَكُمْ مِنَ الْمُحْسِنَكُمْ مِنَ الْمُأْسِلِ اللَّهُ اللَّهُ مَ المَكُونَ ﴿ وَالسَّلَيْمَ الْمُرْوِدَ إِلَى ٱلْأَرْضِ وَلِسُلَيْمَ الْرَائِحَ عَاصِفَةً تَجْرِي بِأَمْرِوة إِلَى ٱلْأَرْضِ

by his command towards the land which We had blessed. And of everything We are All-Knower.

- **82.** And of the *Shayâtîn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.
- 83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."
- 84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them, as a mercy from Ourselves and a Reminder for all those who worship Us.
- **85.** And (remember) Ismå'îl (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among *As-Sâbirûn* (the patient).
- **86.** And We admitted them to Our Mercy. Verily, they were of the righteous.
- 87. And (remember) Dhun-Nûn [Yûnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): Lâ ilâha illâ Anta [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."
- **88.** So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).
- 89. And (remember) Zakariyyâ (Zechariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."
- 90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured

ٱلَّتِي بَدَرُّلْنَافِيهَأُ وَكُنَّابِكُلِّ شَيْءٍ عَلِمِينَ ٨

وَمِنَ ٱلشَّـيَطِينِ مَن يَغُوصُونَ لَهُۥ وَيَعْمَلُونَ عَمَلَادُونَ ذَلِكَ ۗ وَكُنّا لَهُمْ حَفِظِينَ ۞

*وَأَيُّوبَ إِذْ نَادَكَ رَبَّهُ وَأَنِّى مَسَّنِى ٱلضُّـرُّ وَأَنتَ أَرْحَـمُ ٱلرَّحِمِينَ ۞

فَاسْتَجَبِّنَالُهُ وفَكَشَفْنَامَا هِهِ مِن ضُرِّ وَوَانَيْنَهُ أَهْلَهُ وَمِشْلَهُ مِمَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِحْرَىٰ لِلْعَلِيدِينَ ۞

وَإِسْمَعِيلَ وَإِدْرِيسَ وَذَا ٱلْكِفْلِّ كُلُّ مِنَ الصَّابِدِينَ ﴿ وَأَدْخَلْنَهُمْ فِ رَحْمَيناً إِنَّهُ مِيْن الصَّالِعِينَ ﴿ وَذَا النُّوبِ إِذَ ذَهَبَ مُعْضِبَا فَظَنَ أَن لَن نَقْدِرَعَلَيْهِ فَنَادَىٰ فِي ٱلظُّلُمُاتِ أَن لَآلِكَهَ إِلَّا أَنْتَ سُبْحَلَكَ إِنِي كُنتُ مِنَ الظّلِمِينَ ﴿

فَاشْتَجَبْنَالُهُ وَيَجَيِّنَهُ مِنَ ٱلْغَيْرُ وَكَلَاكَ نُعْجِى ٱلْمُؤْمِنِينَ ۞

وَزَكَرِيًّا إِذْ نَادَىٰ رَبَّهُ ورَبِّ لَاتَذَرْ فِي فَرَدُا وَأَنتَ خَيْرًالْوَرِثِينَ ۞

فأنستَجَبْنَالَهُ وَوَهَبْنَالَهُ ويَحْيَنِ

his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

- 91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh — Jibrîl (Gabriel)], [1] and We made her and her son ['Îsâ (Jesus)] a sign for Al-'Âlamîn (mankind and jinn).
- 92. Truly, this, your *Ummah* [Sharî'ah or religion (Islâmic Monotheism)] is one religion. and I am your Lord, therefore worship Me (Alone). [Tafsîr Ibn Kathîr]
- 93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.
- 94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds). [2]
- 95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).
- 96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)^[3] are let loose (from their barrier), and they swoop down from every mound.
- 97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this - nay, but we were Zâlimûn (polytheists and wrong-doers)."

وَأَصْلَحْنَالَهُ وزَوْجَهُ وَإِنَّهُ مُ كَانُواْ يُسَدِعُونَ فِي ٱلْحَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَــ مُثَاوَكَ انُواْ لَنَاخَلِشِعِينَ ٥ وَالَّةِ مِ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِن رُّ وحِنَا وَجَعَلْنَهَا وَٱبْنَهَا ءَايَةُ لِلْعَالَمِينِ ١٠٠٠

> ارس هاذوة أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَارَ يُكُمِّ فَأَعْبُدُونِ ٥

وَتَقَطَّعُواْ أَمْرَهُم بَيْنَهُ مِّ كُلُّ إِلَيْنَا رَىجِعُونَ 🕏

فَمَن يَعْمَا مِرِبَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ، وَإِنَّالَهُ، كَنْبُونَ ٩

وَحَرَاهُ عَلَىٰ قَوْيَةٍ أَهْلَكَ نَاهَا أَنَّهُمْ لَايَرْجِعُونَ 🕲

حَقَّى إِذَا فُيَحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِين كُلِّحَدَبِ يَنسِلُونَ ١

وَٱقْتَرَكَٱلْوَعْدُٱلْحَقُّ فَإِذَاهِي شَيْخِصَةً أَنْصَارُ ٱلَّذِينَ كَفَرُواْ يَنَوَيْلَنَا قَدْكُنَّافِي غَفَلَة مِنْ هَاذَا بَلْ كُنَّا ظَلِمِينَ ١

^{[1] (}V.21:91) It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

⁽V.21:94) See the footnote of (V.9:121).

[[]a] (V.21:96) See the footnote of (V.18:94).

- 98. Certainly, you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.[1]
- 99. Had these (idols) been alihah (gods), they would not have entered there (Hell), and all of them will abide therein forever.
- 100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.
- 101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Îsâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)1.
- 102. They shall not hear the slightest sound of it (Hell), while they abide forever in that which their ownselves desire.
- 103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
- 104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.
- 105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the

إِنَّكُمْ وَمَاتَعَتُ دُونَ مِن دُونِ ٱللَّهِ حَصَكَ حَقَدَّةَ أَنتُهْ لَهَا وَردُونَ ۞

لَوْكَانَ هَنَوُلَآءِ ءَالِهَةً مَّا وَرَدُوهَا وَكُلُّ فِي هَا خَلِادُونَ ١

لَهُ مَّ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَايَسْ مَعُونَ ۞

إِنَّ ٱلَّذِينَ سَبَقَتْ لَهُ مِيِّنَّا ٱلْحُسْنَىٰٓ أُوْلَتِكَ عَنْهَامُنْعَدُونَ ١

لَايَسْمَعُونَ حَسِيسَهَ أَوَهُمْ فِي مَا ٱشْتَهَتَ أَنفُسُهُمْ خَلادُونَ ١

لَايَحُونُهُ وُٱلْفَزَعُ ٱلْأَكْبَرُ وَتَتَلَقَّاهُ مُ ٱلْمَلَتِكَةُ هَلَا الْوَمُكُمُ ٱلَّذِي كُنتُمْ ةُ عَدُونَ ۞ يَوْمَ نَطُوى ٱلسَّمَاءَ كَطَيِّ ٱلسِّجِلِّ للْكُتُبُ

كَمَابَدَ أَنَآ أَوَّلَ خَلْقِ نُعِيدُهُ وَعَدًاعَلَيْمَا أَإِنَّا كُنَّا فَعِلْمِنَ ١

وَلَقَدْ كَتَبْنَافِ ٱلزَّبُورِ مِنْ بَعَيدِ ٱلذِّحْرِ أَنَّ ٱلْأَرْضَ يَرِثُهَا عِبَادِي ٱلصَّالِحُونَ ٢

اناً (V.21:98) When the following Statement of Allâh عز و جل was revealed: "Certainly, you (disbelievers) and that which you are worshipping now besides Allah are (but) fuel for Hell! (Surely), you will enter it," the Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore Isa (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on. So (to clear the misunderstanding) Allah عز و جل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Îsâ (Jesus), the son of Marvam (Mary); 'Uzair (Ezra)]." [The Qur'an, Verse 21:101]

⁽V.21:100) Ibn Mas'ûd رضي الشعنة recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsîr Ibn Kathîr, Tabarî and Qurtubî].

Psalms, the Qur'an, after (We have already written in) Adh-dhikr [Al-Lauh Al-Mahfûz (the Book that is in the heaven with Allâh)], that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'an) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'an and the Sunnah — legal ways of the (صلى الله عليه وسلم Prophet).

107. And We have sent you (O Muhammad not but as mercy for the (صلى الله عليه و سلم 'Alamîn (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your Ilâh (God) is only one Ilâh (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Monotheism) say (to Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far. 111,

(صلى الله عليه وسلم Say O Muhammad) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

الصلى الله عليه وسلم Muhammad المادية الله عليه وسلم said:"My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allâh that He has offspring, and to Muhammad that he is a sorcerer, and to the Our'an that it is poetry)!"

إِنَّ فِي هَاذَا لَتِلَاغًا لِّقَوْمِ عَلَيدِينَ ٥

وَمَا أَرْسَلْنَكَ إِلَّارَجْمَةُ لِلْعَلَمِينَ ٢

قُلْ إِنَّمَا يُوحَىٰ إِلَتَ أَنَّمَاۤ إِلَهُكُمْ إِلَهٌ وَحِيًّا فَعَلْ أَنْتُ مُسْلِمُونَ

فَإِن تَوَلُّواْ فَقُلْءَ اذَنتُكُمْ عَلَىٰ سَوَآءٍ وَإِنْ أَدْرِي أَقَرِيبُ أَم بَعِيدُ مَّا تُوعَدُونَ ۞

> إِنَّهُ رِيَعْ لَكُمْ ٱلْجَهْرَمِينَ ٱلْقَوْلِ وَيَعْ لَمُمَا تَكْتُمُونَ ١ وَإِنْ أَذْرِي لَعَلَّهُ وَفِتْنَةٌ لَّكُمْ وَمَتَكُّ إِلَىٰ حِينِ ١ قَالَ رَبِّ ٱخْكُمْ بِٱلْحَقُّ وَرَبُّنَا ٱلرَّحْمَرُ ۗ ٱلْمُسْتَعَانُ عَلَىٰ مَاتَصِفُونَ ١

^[1] (V. 21:109) See the footnote of (V.2:193).

Sûrat Al-Hajj (The Pilgrimage) XXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.
- 2. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allâh.
- **3.** And among mankind is he who disputes concerning Allâh, without knowledge, and follows every rebellious (disobedient to Allâh) *Shaitân* (devil) (devoid of every kind of good).
- **4.** For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire. [Tafsîr At-Tabarî]
- 5. O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops' of male and female sexual discharge i.e. the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh—some formed and some unformed (as in the case of miscarriage) that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, [1] then (give you growth) that you

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يَتَأَيُّهُا ٱلنَّاسُ ٱتَقُواْ رَبَّكُ وَٰإِنَّ زَلْزَلَةَ ٱلسَّاعَةِ شَيْءٌ عَظِيرٌ ۞

يُوَمَ تَرَوْنَهَا تَذَهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَيَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى ٱلنَّاسَ سُكْرَىٰ وَمَاهُم بِسُكَرَىٰ وَلَكِنَ عَذَابَ ٱللَّهِ شَدِيدٌ ۞

وَمِنَ النَّاسِ مَن يُجَدِلُ فِي النَّهِ بِغَيْرِ عِلْمِ وَيَتَّبِعُ كَنَّ شَيْطَانِ مَرِيدِ ۞

ڪُتِبَ عَلَيْهِ أَنَّهُ مِنَ تَوَلِّهُ فَأَنَّهُ رُيُضِلُهُ وَ وَيَهْدِيهِ إِلَى عَذَابِ ٱلشّعِيرِ ۞

يَتَأَيَّهُا النَّاسُ إِن كُنتُمْ فِي رَيِّبِ مِّنَ ٱلْبَعْثِ

هَإِنَّا حَلَقَنَكُ مِينَ ثُرَّابٍ ثُمَّ مِن نُطَفَةِ

ثُمَّ مِن عَلَقَةً لِنُمَّ مِن مُضْغَةٍ مُحُلَقَةً وَعَيْرِ

مُحَلَقَةً لِنُمَيَّ لَكَمْ مَن مُضْغَةٍ مُحُلَقَةً وَعَيْرِ

مُحَلَقَةً لِنَّمَ يَنَ لَكُمْ وَيُقِرُّ فِي ٱلْأَرْحَامِ

مَانَسَاةً إِلَىٰ أَجَلِ مُستَحَى ثُمَّ غَيْرِ مُكُوطِفًلًا

مُمَّ لِتَبْلُغُواْ أَشُدَكُمُ وَمِن كُمْ مَن مُوفَّقًا

ومِنكُم مَن بُودَ إِلَىٰ أَرْدَلِ ٱلْمُعُمِلِ لِحَيْلًا

هامِدَةً فَإِذَا أَرْزَلْنَا عَلَيْهَا ٱلْمَاءً اهْتَزَنْ وَرَبَتْ

^{[1] (}V. 22:5) Narrated 'Abdullâh رضنى الله عنه Allâh's Messenger صلى الله عليه وسلم, the true and truly inspired said: "(As regards your creation), every one of you is collected in the womb of

may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

- 6. That is because Allâh: He is the Truth. and it is He Who gives life to the dead, and it is He Who is Able to do all things.
- 7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.
- 8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allah),
- 9. Bending his neck in pride^[1] (far astray from the Path of Allah), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

أَنْكَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۞

ذَلِكَ مَأَنَّ ٱللَّهَ هُوَ ٱلْحَتُّ وَأَنَّهُ رَيْحَى ٱلْمَوْتَى وَأَنَّهُ رَعَلَى كُلِّشَىءِ قَدِيرٌ ۞

وَأَنَّ ٱلسَّاعَةَ وَاسَّةٌ لَّارَبُ فِيهَا وَأَنَّ ٱللَّهَ يَبْعَثُ مَن في ٱلْقُنُّهُ رِ ۞

وَمِنَ ٱلنَّاسِ مَن يُجَدِلُ فِي ٱللَّهِ بِغَيْرِ عِلْمِ وَلَاهُدَى وَلَاكِتَابِ مُنِيدٍ ۞

ثَاذَ عَطْفِهِ عِلْمُصَارِّ عَن سَمِيا ٱللَّهُ لَهُ وَفِي ٱلدُّنْمَا خِزِيُّ وَ نُذِيقُهُ مِنَوْمَ ٱلْقِيكَمَةِ عَذَابَ ٱلْحَرِيقِ ٥

his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.549).

صلى الله عليه وسلم Allâh's Messenger رضى الله عنه (V.22:9) Narrated 'Abdullah ibn Mas'ûd رضى الله عنه said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his صلى الله عليه وسلم dress should be beautiful, and his shoes should be beautiful." The Propnet remarked, "Verily, Allah is the Most Beautiful and He loves beauty. (الكبر : بطر الحق وغمط الناس) Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (Sahîh Muslim, Book of Faith, Vol.1, Hadîth No. 91).

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- 10. That is because of what your hands have sent forth, and verily, Allah is not unjust to (His) slaves.
- 11. And among mankind is he who worships Allâh, as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith: but if a trial befalls him, he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.
- 12. He calls besides Allâh to that which can neither harm him, nor profit him. That is a straying far away.
- 13. He calls to him whose harm is nearer than his profit: certainly, an evil Maulâ (patron) and certainly an evil friend!
- 14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.
- 15. Whoever thinks that Allah will not in this (صلى الله عليه وسلم Muhammad) world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!
- 16. Thus have We sent it (this Qur'an) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.
- 17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs (Magians), and those who worship others besides Allâh, truly, Allâh will

ذَالِكَ بِمَاقَدَّمَتْ يَدَاكَ وَأَنَّ ٱللَّهَ لَيْسَ يَظَلَّم لِلْعَبِيدِ ۞

وَمِنَ ٱلنَّاسِ مَن يَعْبُدُ ٱللَّهَ عَلَى حَرْفِ فَإِنْ أَصَابَهُ خَرْ أَطْمَأَنَّ بِيدً وَإِنْ أَصَابَتْهُ فِتْنَةُ أَنقَلَتَ عَلَى وَجْهِهِ مِحْسِرًا لِدُّنْيَا وَٱلْآخِرَةَ ذَٰلِكَ هُوَٱلْخُسْرَانُ ٱلْمُبِينُ ١

يَذْعُواْ مِن دُونِ ٱللَّهِ مَا لَا يَضُرُّوُهُ وَمَا لَا يَنفَعُهُ ذَلِكَ هُوَ الضَّلَالُ ٱلْبَعِيدُ ١

يَدْعُواْ لَمَن ضَرُّهُ وَأَقَرَّبُ مِن نَّفَعِدُّء لَي نَّسَ ٱلْمَوْلَى وَلَبِئْسَ ٱلْعَشِيرُ ١

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ جَنَّاتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَا ۚ إِنَّ ٱللَّهَ يَفْعَلُ مَا يُريدُ ش

مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ فَلْيَمْدُدُ بِسَبَبِ إِلَى ٱلسَّمَآءِ ثُرَّ لْيَقْطَعْ فَلْيَنظُرْهِلْ يُذْهِبَنَّ كَيْدُهُ وَمَايَعَيْظُ ١

وَكَنَاكِ أَنَزَلْنَاهُ ءَايَلِتِ بَيْنَاتٍ وَأَتَّ ٱللَّهَ يَهْدِي مَن يُريدُ 🕤

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلصَّابِعِينَ وَٱلنَّصَارَيٰ وَٱلْمَجُوسَ وَٱلَّذِيرِ اَشْرَكُواْ إِنَّ ٱللَّهَ يَفْصِلُ بَيْنَهُ وَيَوْمَ ٱلْقِيَامَةً إِنَّ ٱللَّهَ عَلَى كُلَّ

judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness. [1]

- 18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawabb [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allah. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.
- 19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them. boiling water will be poured down over their heads
- 20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.
- 21. And for them are hooked rods of iron (to punish them).
- 22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"
- 23. Truly, Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.
- 24. And they are guided (in this world) to goodly speech (i.e. Lâ ilâha illallâh,

شَيْءِ شَهِيدُ ٧

أَلْهَٰ تَرَأَتَ ٱللَّهَ يَسَجُدُلَّهُ مَن فِي ٱلسَّمَاوَتِ وَمَن فِي ٱلْأَرْضِ وَٱلشَّمْسُ وَٱلْقَصَرُ وَٱلنَّجُومُ وَٱلْجِيالُ وَٱلشَّحِرُ وَٱلدَّوَآتُ وَكَثِيرٌ مِنَ ٱلنَّاسِّ وَكَنْ يُحَقُّ عَلَيْهِ ٱلْعَذَاتُ وَمَن يُهِنِ ٱللَّهُ فَمَالَهُ مِن مُكُرِيرً إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ١

* هَندَانِ خَصْمَانِ ٱخْتَصَمُواْ فِي رَبِّهِمِّ فَٱلَّذِينَ كَوَوْ وَالْقُطْعَتْ لَهُمْ رِيْكَ اللهُ مِن نَّادِ يُصَبُّ مِن فَوْقِ زُءُ وسِهِمُ ٱلْحَمِيمُ الْكَمِيمُ اللهُ

يُصْهَرُ بِهِ مَافِي بُطُونِهِ مَوَ كُلُودُ ٥

وَلَهُ مِ مَّقَلِمِعُ مِنْ حَدِيدِ ٥

كُلَّمَآ أَرَادُوٓاْأَن يَخْرُجُواْمِنْهَامِنْ غَيْر أُعِيدُواْ فيهَا وَذُوقُواْ عَذَابَ ٱلْحَرِيقَ ٢

إِنَّ ٱللَّهَ يُدْخِلُ ٱلَّذِينَ ءَامَنُواْ وَعَيمِلُواْ ٱلصَّالِحَاتِ جَنَّتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَا رُيُحَلُّونَ فِيهَامِنْ أَسَاوِرَمِن ذَهَبِ وَلُوْلُوَّا وَلِبَاسُهُمْ في الحريرُ الله

وَهُدُوٓاْ إِلَى ٱلطَّيْبِ مِنَ ٱلْقَوْلِ وَهُدُوٓاْ إِلَىٰ

^[1] (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

Part 17

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from Al-Masjid-al-Harâm (in Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the Ka'bah in Makkah) (saying): "Associate not anything (in worship) with Me, [Lâ ilâha illallâh (none has the right to worshipped but Allâh) ___ Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

- 27. And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj). [1]
- 28. That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from

مناط كلّمده

إِنَّ ٱلَّذِينَ كَفَرُواْ وَيَصُدُّونَ عَنسَبِيلِ ٱللَّهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ ٱلَّذِي جَعَلْنَهُ لِلنَّاسِ سَوَلَةً ٱلْمَاكُ فِهِ وَٱلْبَادُ وَمَن يُرِدُ فِيهِ بِإِلْحَادِ بظُلْم نُذِقْهُ مِنْ عَذَابِ أَلِيمِ ٥

وَإِذْ يُوَأْنَ الْإِبْرَاهِ مِرَمَكَانَ ٱلْبَيْتِ أَن لَاتُشْرِكَ بِي شَيْءَا وَطَهِرْبَيْتِيَ لِلطَّابَفِينَ وَٱلْقَابِمِينَ وَٱلرُّكِّعِٱلسُّجُودِ ۞

وَأَذِّن فِ ٱلنَّاسِ بِٱلْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرِ يَأْتِينَ مِن كُلِّ فَجٍّ عَمِيقِ ۞

لِيِّشْهَدُواْ مَنَافِعَ لَهُمْ وَبَذْكُرُواْ ٱسْمَالَيَّهِ في أَيَّامِر مَّعْ لُومَاتِ عَلَى مَا رَزَقَهُ مِقِنَ

^{[1] (}V.22:27).

a) Narrated Abu Hurairah ضلى الله عليه رسلم Allāh's Messenger صلى الله عليه رسلم said, "Whoever performs Haji to this House (Ka'bah) and does not approach his wife for sexual relations nor commits sins (while performing Hajj), he will come out as sinless as a newly-born child (just delivered by his mother)." (Sahîh Al-Bukhari, Vol.3, Hadîth No. 45).

b) See the footnote of (V.2:196).

trade), and mention the Name of Allâh on appointed days (i.e.10th, 11th, 12th, and 13th days of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (Bismillah, Wallahu-Akbar, Allahumma Minka wa Ilaik).] Then eat thereof and feed therewith the poor having a hard time.

- 29. Then let them complete their prescribed duties (Manâsik of Hajj) and perform their vows, and circumambulate the Ancient House (the Ka'bah in Makkah).[1]
- 30. That (Manâsik prescribed duties of Hajj is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)[2] —
- 31. Hunafâ' Lillâh (i.e. worshiping none but Allâh), not associating partners (in worship) to Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.
- 32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.
- 33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice

بَهِيمَةِ ٱلْأَنْعَامُ فَكُلُواْ مِنْهَا وَأَطْعِمُواْ ٱلْتَآبِسَ ٱلْفَقِرَ ٨

تُدَرِّلْيَقْضُواْتَفَتَهُمْ وَلَهُوفُواْ نُذُورَهُمْ وَ لَيَظَوَ فُواْ بِٱلْبَيْتِ ٱلْعَتِيقِ ١

ذَالِكُ وَمَن يُعَظِّهُ حُرُمَاتِ ٱللَّهِ فَهُوَخَارٌ لَّهُ, عِندَ رَبِّهِ أَءُ وَأُحِلَّتَ لَكُمُ ٱلْأَنْعَكُمُ إِلَّا مَايُتْكَىٰ عَلَيْكُمْ فَأَجْتَيْبُواْ ٱلرِّجْسَرِينَ ٱلْأَوْتَانِ وَٱجْتَنْهُ أَقَوْلَ ٱلزُّورِ ٢

حُنَفَاءً يِلَّهِ غَيْرَ مُشْرِكِينَ بِفِّهُ وَمَن يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرِّمِنَ ٱلسَّمَاءِ فَتَخَطَفُهُ ٱلطَّيْرُأَوْتَهُوي بِهِ ٱلرِّيحُ فِي مَكَانِ سَحِيقِ ١

> ذَالِكَ وَمَن يُعَظِّ مِشَعَا بَرَ ٱللَّهِ فَإِنَّهَا مِن تَقُوَى ٱلْقُلُوبِ ٢

لَكُوْ فِيهَا مَنْفِعُ إِلَىٰٓ أَجَلِمُّسَمِّى ثُوَّعِيلُهَاۤ إِلَى

^{[1] (}V.22:29) See the footnote of (V.2:128).

^{[2] (}V.22:30) See the footnote of (V.5:32).

to the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), so you must submit to Him Alone (in Islâm). And (O Muhammad صلح الشاعلية وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and As-Sâbirûn [who patiently bear whatever may befall them (of calamities)]; and who perform As-Salât (Iqâmat-as-Salât), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the Muhsinûn^[1] (doers of good).

وَلِكُ لِ أُمْةِ جَعَلْنَامَنْسَكَا لِيَنْكُرُواْ أَسْمَالِلَهِ عَلَى مَارَزَقَهُم مِّنَابَهِيمَةُ الْأَنْفَيُّةُ وَإِلَهُكُمْ إِلَهٌ وَحِدٌ فَلَهُ وَ أَسْلِمُوُّاْ وَبَشِيرِ ٱلْمُخْيِدِينَ ۞

ٱلَّذِينَ إِذَا ذُكِرَاللَّهُ وَجِلَتْ قُلُوبُهُمْ وَٱلصَّىٰرِينَ عَلَىٰمَاۤ أَصَابَهُمْ وَٱلْمُقِيمِى ٱلصَّلَوْةِ وَمِمَّا رَزَقْنَهُ مِّهُ يُنِفِقُونَ ۞

وَٱلْبُدُنَ جَعَلْنَهَالَكُمْ مِن شَعَابِرِ اللّهِ لَكُوفِيهَا خَيْرٌ قَاذَكُرُواْ السّمُاللّهِ عَلَيْهَا صَوَافَّ فَإِذَا وَجَبَتْ جُنُونُهَا فَكُولُواْ مِنْهَا وَأَطْعِمُواْ الْقَائِمَ وَٱلْمُعْتَرُّ كَذَلِكَ سَخَرَتَهَا لَكُو لَعَلَّكُمْ يَشْكُرُونَ ۞

لَن يَنَالَ اللّهَ لُحُومُهَا وَلَادِمَا وُهِمَا وَلَكِن يَنَالُهُ التَّقَوَىٰ مِنَالُهُ التَّقَوَىٰ مِنكُورُوا اللّهَ عَلَىٰمَا هَدَائِكُمُ لِنُكَمِّرُوا اللّهَ عَلَىٰمَاهَدَائِكُمُ وَيَشِيرُوا اللّهَ عَلَىٰمَاهَدَائِكُمُ وَيَشِيرُوا اللّهَ عَلَىٰمَاهَدَائِكُمْ وَيَشِيرُوا اللّهَ عَلَىٰمَاهَدَائِكُمْ وَيَشِيرُونَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ الللّهُل

^{[1] (}V.22:37) Al-Muhsinûn: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the Sunnah (legal ways) of Allâh's Messenger Muhammad صلبه وسلم .

- **38.** Truly, Allâh defends those who believe. Verily, Allâh likes not any treacherous ingrate to Allâh [those who disobey Allâh but obey *Shaitân* (Satan)].
- 39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is Able to give them (believers) victory—
- 40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allâh." For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.
- **41.** Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salât*^[1] [i.e. to perform the five

*إِنَّالَّلَةَيُدَفِعُ عَنِ ٱلَّذِينَ ءَامَنُوَّأُ إِنَّ ٱللَّهَ لَا يُحِبُّ كُلِّ خَوَانِكَفُورٍ ۞

أُذِنَ لِلَّذِينَ يُقَنَّ تَلُونَ بِأَنَّهُ مُظُامُوًّا وَإِنَّ ٱللَّهَ عَلَىٰ مُوَّا وَإِنَّ ٱللَّهَ عَلَىٰ مَضَرِهُمُ لَقَدِيرٌ ۞

الَّذِينَ أُخْرِجُواْمِن دِيكِرهِم بِغَنْرِحَةٍ إِلَّا أَن يَعُولُواْ رَبُّنَا اللَّهُ وَلَوَلَادَفْعُ اللَّهِ النَّاسَ بَعْضَهُم يَبَعْضِ لَهُذِمَتْ صَوَيْمُ وَبِيَّهُ وَصَلَوَتُ وَمَسَنْجِدُ يُذْكَرُفِهَا السَّهُ اللَّه كَيْرَأُ وَلَيَنْضُرَنَّ اللَّهُ مَن يَنْصُرُفُّ وَإِنَّ اللَّهَ لَقَوِيُّ عَذِيزٌ ۞ عَذِيزٌ ۞

ٱلَّذِينَ إِن مَّكَنَّهُ مِنِي ٱلْأَرْضِ أَقَامُواْ ٱلصَّلَوةَ وَءَاتُواْ ٱلصَّلَوةَ وَءَاتُواْ ٱلْمَعْرُوفِ وَنَهَوَاْ عَنِ

^{[1] (}V.22:41):

A) Iqâmat-as-Salât: Performing of Salât (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: Order your children to perform Salât (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allâh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the Salât (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he صلى الله has said: "Offer your Salât (prayers) the way you see me offering them (Hadîth No. 352, Vol. 9, Sahîh Al-Bukhârî)." [For the characteristics of the Salât (prayer) of the Prophet صلى see Sahîh Al-Bukhârî, Vol.1, Hadîth Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضى الله عنه said, "No Salât (prayer) is heavier (harder) for the hypocrites than the Fajr and the 'Ishâ prayers, but if they knew the reward for these Salât (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the Mu'adhdhin (call-maker) to pronounce lqâmah and order a man to lead the Salât (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the Salât (prayer) (in the mosques)." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 626)

compulsory congregational Salât (prayers) (the males in mosques)], pay the Zakât and they enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism, and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

- **42.** And if they deny you (O Muhammad صلى الله عليه وسلم), so did deny before them, the people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).
- **43.** And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),
- 44. And the dwellers of Madyan (Midian); and denied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!
- 45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!
- 46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.
- 47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.
- **48.** And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

ٱلْمُنكَرِّ وَيلَّهِ عَلَقِبَةُ ٱلْأُمُورِ ٥

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوجٍ وَعَادُّوْتُمُودُ ۞

وَقَوْمُ إِبْرُهِ بِمَوَقَوْمُ لُوطٍ ۞

وَأَصْحَابُ مَذَيَّنِّ وَكُذِّبَ مُوسَىّٰ فَأَمْلَيْتُ لِلْكَفِيدِينَ ثُمَّ أَخَذْتُهُمُّ مِّ فَكَيْفَكَاتَ نَكِيرٍ ۞

فَكَأَيْن مِّن قَرْيَةٍ أَهْلَكَنْهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةُ عَلَاعُرُوشِهَا وَبِثْرِ مُعَظَّلَةٍ وَقَصْرِ مَشِيدٍ ۞

أَفَلَةَ يَسِيرُواْ فِي ٱلْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَغْفِلُونَ بِهَآ أَوْءَاذَانٌ يَسْمَعُونَ بِهَآ فَإِنَّهَا لَانَعْمَى ٱلْأَبْصَارُ وَلِكِن نَعْمَى الْقُلُوبُ ٱلَّتِي فِى الصَّدُورِ ۞ فِي الصَّدُورِ ۞

وَيَسَتَعْجِلُونَكَ بِالْعَذَابِ وَلَن يُغْلِفَ اللَّهُ وَعْدَهُۥ وَإِنَّ يَوْمًا عِندَرَتِكَ كَأَلْفِ سَنَقِيمَا تَعُدُّونَ ۞

وَكَأَيْنِ فِن فَرْيَةٍ أَمْلَيْتُ لَهَاوَهِيَ ظَالِمَةٌ ثُمَّرً أَخَذْتُهَا وَإِلَىٰٓ ٱلْمَصِيرُ ۞

- 49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."
- 50. So those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and Rizgun Karîm (generous provision, i.e. Paradise).
- 51. But those who strive against Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.
- 52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitân (Satan) threw (some falsehood) in it. But Allâh abolishes that which Shaitan (Satan) throws in. Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:
- 53. That He (Allâh) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimûn (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).
- 54. And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to a Straight Path.
- 55. And those who disbelieved will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the

قُلْ يَتَأَيُّهَا ٱلنَّاسُ إِنَّمَا أَنَالُكُو نَذِيرٌ مُّدِينٌ صُّدِينٌ ٥

فَأَلَّذِينَ ءَامَنُهُ أَوْعَمِلُواْ ٱلصَّالِحَاتِ لَهُم مَّغَيْفِرَةٌ وَرِزْقُكِرِيْنُ

وَٱلَّذِينَ سَعَوْا فِيءَ ايَٰكِيۡنَا مُعَاجِزِينَ أُوْلَـٰبِكَ أَصْحَابُ ٱلْجَحِيمِ ١

وَمَآأَرْسَلْنَامِن فَبَلِكَ مِن رَّسُولِ وَلَا نَبِي إِلَّا إِذَا تَمَنَّ أَلْقَى ٱلشَّيْطُنُ فِيَ أُمْنِيَّتِهِ عَفَيَنسَخُ ٱللَّهُ مَايُلُقِي ٱلشَّيْطَاءُ ثُمَّ يُحُكُدُ ٱللَّهُ عَاسَتَهُ عَوَاللَّهُ عَلَيْ حَكِيرٌ أَنَّ

> لِيَجْعَلَ مَا يُلْقِي ٱلشَّيْطَلُ فِتْ نَةَ لِلَّذِينَ فِي قُلُوبِهِ مِ مَرَضٌ وَٱلْقَاسِيةِ قُلُوبُهُ مُ أَلْقَاسِيةِ قُلُوبُهُمُ مَ وَإِنَّ ٱلظَّالِمِينَ لَغِي شِقَاقِ بَعِيدٍ ١

وَلِمَعْلَمَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّيِّكَ فَيُؤْمِنُواْ بِهِ عَنَّخْبِتَ لَهُ وَقُلُوبُهُمُّ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓ أَإِلَى صِرَطِ مُّسْتَقِيمِ

وَلَارَزَالُ ٱلَّذِينَ كَفَرُواْ فِيزِيَةِ مِنْهُ حَتَّى تَأْسَهُ مُ ٱلسَّاعَةُ بَغَتَةً أَوْ يَأْسَهُمْ عَذَابُ يَوْمِ عَقِيمِ 👶

Day of Resurrection).

- **56.** The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).
- 57. And those who disbelieved and denied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).
- 58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.
- **59.** Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knower, Most Forbearing.
- 60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving.
- 61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.
- 62. That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtil* (falsehood). And verily, Allâh He is the Most High, the Most Great.
- 63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted (with all things).

ٱلْمُلْكُ يَوْمَىا ِذِيلَةِ يَحْكُمُ بَيْنَاهُزَّ فَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ فِ جَنَّنِ ٱلنَّعِيدِ ۞

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَلِتِنَا فَاثُولَتِهِكَ لَهُمْ عَذَاكِ مُهِينٌ ۞

وَٱلَّذِينَ هَاجَرُواْ فِي سَبِيلِ ٱللَّهِ ثُمَّ قُتِـٰلُوَاْ أَوْمَـاثُواْ لَيَرَزُقَنَّهُ مُاللَّهُ رِزْقًا حَسَــنَأْ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ ٱلرَّزِقِينَ ۞

لَكُدْخِلَنَهُم مُّدْخَلَا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَكَيْرُضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمُ فَي

*ذَلِكَ وَمَنْ عَافَبَ بِمِثْلِ مَا عُوقِبَ بِهِ عَ ثُمَّ بُعِرَ عَلَيْهِ لَيَسْضُرَنِّـهُ ٱللَّهُ إِنَّ ٱللَّهَ لَمَ عُوُّكَ عُوْرٌ ۞

ذَلِكَ بِأَتَ ٱللَّهَ يُولِحُ ٱلَّيْلَ فِى ٱلنَّهَارِ وَيُولِحُ ٱلنَّهَارَفِ ٱلَّيْلِ وَأَنَّ ٱللَّهَ سَمِيعٌ بَصِيرٌ ۞

ذَلِكَ بِأَنَّ ٱللَّهَ هُوَالْحَقُ وَأَنَّ مَايَنْعُونَ مِن دُونِهِۦهُوَٱلْبَطِلُ وَأَنَّ ٱللَّهَهُوَٱلْعَـلِيُّ ٱلۡكَـبِيُرُ ۞

أَلْوَتَدَأَنَّ ٱللَّهَ أَنزَلَ مِنَ ٱلسَّمَآءَ مَآءَ فَتُصْبِحُ ٱلْأَرْضُ مُخْضَدَّةً إِنَّ ٱللَّهَ لَطِيفُ خَبِيرٌ ۞

- 64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh - He is Rich (Free of all needs). Worthy of all praise.
- 65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness. Most Merciful.
- 66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection), Verily, man is indeed an ingrate.
- 67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad صلى الله عليه وسلم indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).
- **68.** And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.
- 69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."
- 70. Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh-al-Mahfûz). Verily, that is easy for Allâh.
- 71. And they worship besides Allâh others for which He has sent down no authority, and

لَّهُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَإِنَّ ٱللَّهَ لَهُوَ ٱلْغَنِي الْخَصِدُ ١٠٠٠

أَلَةَ تَ أَنَّ ٱللَّهَ سَخَّةِ لَكُم مَّا فِي ٱلْأَرْضِ وَٱلْفُلْكَ تَجْرِي فِي ٱلْبَحْرِ بِأَمْرِهِ = وَيُمْسِكُ ٱلسَّمَاءَ أَن تَقَعَ عَلَى ٱلأَرْضِ إلَّا بِإِذْنِهُ عَلَى ٱلأَرْضِ بٱلتَّاسِ لَرَءُونُّ رَّحِيهٌ ١

وَهُوَ ٱلَّذِي آَخِيَاكُمْ ثُمَّا يُمِينُكُمْ ثُمَّا يُحْمِيكُمُّ إِنَّ ٱلْاِنسَاءَ لَكُفُورٌ ١

لَكُلِّ أُمَّةِ جَعَلْنَا مَسَكًا هُمْ نَاسِكُوهٌ فَلَا يُنَزِعُنَّكَ فِي ٱلْأَمْنِ وَآدْءُ إِلَىٰ رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ هُدَى مُسْتَقِم ۞

وَإِن جَدَلُوكَ فَقُل ٱللَّهُ أَعْلَوُهِمَا تَعْمَلُونَ ١

ٱللَّهُ يَحْكُمُ مَنْنَكُمْ فَوَمَ ٱلْقَبَامَةِ فِيمَا كُنتُهُ فِيهِ تَخْتَلِفُونَ ١

أَلَهْ تَعْلَةً أَنَّ ٱللَّهَ يَعْلَوُمَا فِ ٱلسَّمَاءِ وٱلأَرْضِ إِنَّ ذَلِكَ فِي حِتَبَّ إِنَّ ذَلِكَ عَلَى اَللَّهُ يَسِارٌ ۞

وَمَعْبُدُونَ مِن دُونِ ٱللَّهِ مَالَمْ يُنَزِّلْ بِهِ -

of which they have no knowledge; and for the (wrong-doers, polytheists and Zâlimûn dishelievers in the Oneness of Allâh) there is no helper.

- 72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved. and worst indeed that destination!"
- 73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.
- 74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.
- 75. Allâh chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.
- 76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).
- 77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.
- 78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His

سُلْطَنُاوَمَالَيْسَ لَهُم بِهِ عِلْمُ وَمَا لِلظَّالِمِينَ مِن نَصِيرٍ ۞

وَإِذَا تُتَمَا عَلَيْهِ مَ الدُّنَّا بَيِّنَتِ تَعْرِفُ فِي وُجُوهِ ٱلَّذِينَ كَفَرُواْ ٱلْمُنكَّةُ يَكَادُونَ يَسْطُونَ بٱلَّذِينَ يَتْلُونَ عَلَيْهِ مْ ءَايَئِيَّنَّأَقُلْ أَفَأُنَبَتُكُمُ بِشَرَمِّن ذَلِكُةُ ٱلنَّارُ وَعَدَهَاٱللَّهُ ٱلَّذِينِ كَفَرُوًّا وَبِثْسَ ٱلْمَصِيرُ ۞

يَنَأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُواْ لَهُ وَإِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُواْ ذُبَابًا وَلَو ٱجْتَمَعُواْ لَهُ أَوَإِن يَسَلْبَهُ مُ ٱلذُّبَابُ شَيْعًا لَّا يَسْتَنِق ذُوهُ مِنْهُ ضَعُفَ ٱلطَّالِثِ وَٱلْمَظْلُوبُ ٢

> مَاقَدَرُواْ ٱللَّهَ حَقَّ قَدْرِؤُ ۚ إِنَّ ٱللَّهَ لَقَويُّ ا عَزِيزُ ۞

ٱللَّهُ يَصْطَفِي مِنَ ٱلْمَلَنَكَةِ وَمُكَا وَمِنَ ٱلتَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ۞

يَعْلَمُ مَا يَرْبَ أَيْدِيهِ مِ وَمَا خَلْفَهُمُّ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ٥

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱرْكَعُواْ وَٱسْجُدُواْ وَٱعْبُدُواْ رَبِّكُمْ وَافْعَلُواْ ٱلْخَيْرَ لَعَلَّكُمْ تَقْلَحُونَ ١

وَجَهِدُواْفِي ٱللَّهِ حَقَّ جِهَادٍ وْءَهُوَ ٱجْتَبَاكُمُ وَمَاجَعَلَ عَلَيْكُمْ فِي ٱلدِّينِ مِنْ حَرَيحٌ مِّلَّةَ أَيكُمْ إِبْرَهِ عِمَّ هُوَ سَمَّن كُو ٱلْمُسَامِينَ مِن

Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship:[1] it is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad ملى may be a witness over you and you (الله عليه وسلم be witnesses over mankind! 121 So perform As-Salât (Igamat-as-Salât), give Zakât and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your Maulâ (Patron, Lord), what an Excellent Maulâ (Patron, Lord) and what an Excellent Helper!

قَتِلُ وَفِي هَٰذَالِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُرُ وَتَكُونُواْ شُهَدَآ عَكِلَ ٱلنَّايِرُ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوْةَ وَٱعْتَصِمُواْ بِٱللَّهِهُوَمَوْلَكُمْ فَيْعَمَّ ٱلْمَوْلَىٰ وَيْغَمَ ٱلنَّصِيرُ ١

Surât Al-Mu'minûn (The Believers) XXIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- Successful indeed are the believers.
- 2. Those who offer their Salât (prayers) with all solemnity and full submissiveness.
- 3. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
 - **4.** And those who pay the Zakât.
- 5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
- 6. Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;



وَٱلَّذِينَ هُوْعَنِ ٱللَّغُو مُعْرِضُونَ ۞

وَٱلَّذِينَ هُمُ لِلزَّكَهِ ةَ فَعَلُونَ ٢

إلَّاعَلَ أَزْوَاجِهِمْ أَوْمَامَلَكُتْ أَيْمَلُنُهُمْ فَإِنَّهُمْ غَيْرُمَلُومِينَ ٦

 $^{[c]}$ (V. 22:78) See the footnote of (V. 2:143).

⁽V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم "The most beloved religion to Allah عز رجل is the tolerant Hanifiyyah [i.e., Islamic Monotheism, i.e., to worship Him (Allah) Alone and not to worship anything else along with Him.]"

Said, "Religion is very easy صلى الله عليه وسلم The Prophet رضى الله عنه said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the Salât (prayers) in the mornings, afternoons and during the last hours of the nights." (See Fath Al-Barî, Vol. 1, Page 102) (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 38)

- 7. But whoever seeks beyond that, then those are the transgressors;
- 8. And those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;
- 9. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
 - 10. These are indeed the inheritors
- 11. Who shall inherit the **Firdaus** (Paradise). They shall dwell therein forever.
- 12. And indeed We created man (Adam) out of an extract of clay (water and earth).
- 13. Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).
- 14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones. then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allah, the Best of creators. [1]
 - 15. After that, surely, you will die.
- 16. Then (again), surely, you will be resurrected on the Day of Resurrection.
- 17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.
- 18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَوَتِهِمْ يُعَافِظُونَ ٥

أُوْلَتَهِكَ هُمُ ٱلْوَرِثُونَ ٢ ٱلَّذِينَ يَرِثُونَ ٱلْفِرْدَوْسَ هُمْ فِيهَا خَلِدُونَ ۞ وَلَقَدْ خَلَقْنَا ٱلْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ ١

ثُمَّ جَعَلْتُهُ نُطْفَةً فِي قَرَارِمَكِينِ ٣

ثُتَخَلَقْنَا ٱلنُّطْفَةَ عَلَقَةَ فَخَلَقْنَاٱلْعَلَقَةَ مُضْغَةً فَخَلَقْنَا ٱلْمُضْغَةَ عِظَمًا فَكَسَةِنَاٱلْعِظَةِ لَحْمًا ثُمَّ أَنشَأْنَهُ خَلْقًا ءَاخَرَفَتَكَبَارِكَ ٱللَّهُ أَحْسَنُ ٱلْخَلِقِينَ ٢

> ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيْتُونَ ٥ ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيدَمَةِ تُبَعِّنُونَ ١

وَلَقَدْ خَلَقُنَا فَوْقَكُمْ سَبْعَطَرَ آبِقَ وَمَاكُنَّا عَنِ ٱلْخَلَة عَلِمُانَ ١

وَأَنْزَلْنَامِنَ ٱلسَّمَاءِ مَاءً بُقَدِرِ فَأَسْكَنَّهُ فِي ٱلْأَرْضَ وَإِنَّا عَلَىٰ ذَهَابِيهِ ۽ لَقَادِرُونَ ١

فَمَن ٱبْتَعَىٰ وَرَآءَ ذَالِكَ فَأُوْلَنَهِكَ هُمُ ٱلْعَادُونَ ۞ وَٱلَّذِينَ هُمْ لِأُمَّنَاتِهِمْ وَعَهْدِهِمْ رَعُونَ ٥

^{[1] (}V.23:14) See the footnote of (V.22:5).

- 19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.
- **20.** And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *sibghin* (relish) for the eaters.
- 21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.
- 22. And on them, and on ships you are carried.
- 23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.
- 25. "He is only a man in whom is madness, so wait for him a while."
- **26.** [Nûh (Noah)] said: "O my Lord! Help me because they deny me."
- 27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word

فَأَنْشَأَنْالَكُم بِهِ حَنَّتِ مِن نَخِيلِ وَأَعَنَبِلَكُو فِيهَا فَوَيَهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿

وَشَجَرَةً تَغَرُجُ مِنطُورِسَيْنَاةً تَنْبُثُ بِٱلدُّهْنِ وَصِنْغِلِلْاَ كِلِيرَتَ ۞

وَإِنَّ لَكُوْفِ ٱلْأَنْعَدِلِعِبْرَةً نَّشَقِيكُمْ مِّمَّا فِي بُطُونِهَا وَلَكُوْفِهَا مَنَفِعُكِيرَةٌ وَمِنْهَا تَأْكُلُونَ ۞

وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ٢

وَلَقَدْ أَرْسَلْنَا نُوْحًا إِلَىٰ قَرِّمِهِ عَفَقَالَ يَـ فَقَرِمِ ٱعْبُـدُواْ ٱللَّهَ مَا لَكُم ِيِّنْ إِلَهٍ غَيْرُهُۥ أَفَلَا تَتَقُونَ ۞

فَقَالَ الْمَلُواْ الَّذِينَ كَفَرُواْ مِن فَوْمِهِ مَاهَ لَا إِلَّا بَشَرُ مِنْ الْمَلُواْ الَّذِينَ كَفَرُواْ مِن فَوْمِهِ مَاهَ لَا اللهُ بَشَرُ مِنْ مُنْكُمُ وَلَوْشَاءَ اللّهُ لَا نَزَلَ مَلَكُمُ كَا مَن مُن اللّهُ الْفَرْزَلَ مَلَكُمُ كَا مَا مَسْمِعْتَ المِهَ ذَا فِي مَا الْمَالِينَا اللّهُ اللّ

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ عِنَةٌ فَرَيَصُواْ بِهِ عَتَى عِينِ ٥ وَالْرَرَ الصُرْفِ بِمَاكَذَبُونِ ٥ وَالْرَرَ الصُرْفِ بِمَاكَذَبُونِ

فَأُوَحَبْنَا إِلَيهِ أَنِ أَصْنَعِ ٱلْفُلُكَ بِأَعْيُنِنَا وَوَحْيِنَا فَإِذَاكِآءَ أَمْرُنَا وَفَارَ ٱلتَّنُورُ فَأَسْلُكَ فِيهَا مِنكِّلِ زَوْجَيْنِ آثَنَيْنِ وَأَهْلَكَ إِلَّامَن سَبَقَ عَلَيْهِ ٱلْقَوْلُ مِنْهُمُّ وَلَا تُخْطِبْنِي فِي ٱلَّذِينَ ظَلَمُواْ إِنَّهُم has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

- 28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allâh's, Who has saved us from the people who are Zâlimûn oppressors, wrong-doers, polytheists, those who join others in worship with Allâh)."
- 29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."
- 30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed Avât (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.
- 31. Then, after them, We created another generation.
- 32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other Ilâh (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"
- 33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.
- 34, "If you were to obey a human being like yourselves, then verily you indeed would he losers.
- 35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?

فَإِذَا ٱسْتَوَيْتَ أَنْتَ وَمَن مَّعَكَ عَلَى ٱلْفُلْكِ فَقُل ٱلْخَمَّدُ لله ٱلَّذِي نَجَلَنَا مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ ٢

وَقُل زَبِ أَزِلْني مُنزَلًا مُبَازَكًا وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ ٢

إِنَّ فِي ذَلِكَ لَآئِكَ وَإِن كُنَّا لَكُمْتَلِينَ ٢

ثُوَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرَبًاءَ اخَينَ

فَأَدْسَلْنَافِهِمْ رَيْسُولَامِّنْهُوٓ أَن ٱعْدُولُ ٱللَّهَ مَالَكُمْ مِنْ إِلَّهِ غَيْرُهُ وَأَفَلَا تَتَغُونَ ١

وَقَالَ ٱلْمَلَأُمِن قَوْمِهِ ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِلِقَاءِ ٱلْكَخِرَةِ وَأَتْرَفِّنَكُمْ فِي ٱلْحَيَوةِ ٱلدُّنْيَا مَاهَدُآ إِلَّا بَشَرْ مَثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ 📆

وَلَيْنَ أَطَعْتُم بَشَرًا مِثْلَكُم إِنَّكُمُ إِذَا لَّحَلِيهِ وِنَ ٦

أَبِعَدُكُوْ أَنَّكُ إِذَا مِنُّهُ وَكُنْتُهِ ثُرَا مَا وَعِظَمًا أَنَّكُم مُّ خُرَجُونَ 📆

- **36.** "Far, very far is that which you are promised!
- 37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!
- 38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."
- **39.** He said: "O my Lord! Help me because they deny me."
- **40.** (Allâh) said: "In a little while, they are sure to be regretful."
- **41.** So As-Saihah (torment awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).
- **42.** Then, after them, We created other generations.
- **43.** No nation can advance their term, nor can they delay it.
- **44.** Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahâdîth* (the true stories for mankind to learn a lesson from them). So away with a people who believe not!
- **45.** Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,
- **46.** To Fir aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their

* هَيْهَاتَ هَيْهَاتَ لِمَاتُوعَدُونَ ٢

إِنْ هِنَ إِلَّاحَيَاثُنَا ٱلدُّنْيَانَمُوثُ وَنَحْيَا وَمَانَحَنُ بِمَبْعُوثِيرِت ۞

إِنْ هُوَ إِلَّا رَجُلُ ٱقْتَرَىٰ عَلَى ٱللَّهِكَذِبًا وَمَاخَنُ لَهُ. بِمُؤْمِنِينَ ۞

قَالَ رَبِ ٱنصُرْنِي بِمَاكَذَّ بُونِ ٢

قَالَ عَمَاقِلِيلِ لَيُصْبِحُنَّ نَدِمِينَ ٢

فَأَخَذَتْهُمُ ٱلصَّيْحَةُ وِٱلْحَقِّ فَجَعَلْنَهُمْ غُثَآءً ۗ فَبُعْ مَا الْلَقَوْمِ ٱلظَّلِمِينَ ۞

ثُمَّ أَنْسَ أَنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخَرِينَ ﴿ ثَالَمُ اللَّهُ الْحَالِينَ اللَّهُ الْحَالِمَةُ الْحَالَةُ الْحَلَاقُ الْحَالَةُ الْحَالَةُ الْحَالَةُ الْحَالَةُ الْحَالَةُ الْحَلْمُ الْحَالَةُ الْحَلْمُ الْحَالَةُ الْحَلِينَ اللَّهُ الْحَلْمُ الْحَلْمُ الْحَلْمُ اللَّهُ الْحَلْمُ الْحَلْمُ اللَّهُ الْعُلِمُ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا

ئُوَّأَوْسَلْنَارُسُلْنَا تَثَرَّأُكُلَّ مَاجَآءَاُمُّةً رَّسُولُهَاكَذَبُوُهً فَأَتَبَعَنَا بَعْضَهُم بَعْضَا وَجَعَلْنَهُمْ أَحَادِيثُ فَهُكَالِلْقَوْمِ لَايُؤْمِنُونَ ۞

ئُةِ أَرْسَلْنَامُوسَىٰ وَأَخَاهُ هَارُونَ بِعَايَلِيْنَا وَسُلْطَانِ مُبِينِ ۞

إِلَى فِرْعَوْنَ وَمَلَإِيْهِ، فَأَسْتَكَبْرُواْ وَكَاثُواْ قَوْمًا عَالِينَ اللهِ عَالِينَ اللهِ عَالِينَ

Lord, and exalting themselves over and above the Messenger of Allâh).

- 47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."
- **48.** So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)], and became of those who were destroyed.
- **49.** And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.
- **50.** And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.
- 51. O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily, I am All Knower of what you do.
- 52. And verily, this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.
- 53. But they (men) have broken their religion among them into sects, [1] each group rejoicing in what is with it (as its beliefs).
 - 54. So leave them in their error for a time.
- 55. Do they think that in wealth and children with which We enlarge them
- **56.** We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things

فَقَالُوّاْ أَنْوَعِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُ مَا لَنَاعَلِدُونَ ۞

فَكَذَّ بُوهُمَا فَكَانُواْمِنَ ٱلْمُهْلَكِينَ ١

وَلَقَدْءَ اتَّيْنَامُوسَى ٱلْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ٥

وَجَعَلْنَا ٱنْنَمَرْيَمَوَلُمَّهُ وَعَالِيَةً وَعَالَيْنَهُمَاۤ إِلَىٰ رَبُوةِ ذَاتِ قَرَارِ وَمَعِينِ ۞

يَتَأَيُّهُا ٱلرُّسُ كُلُواْمِنَ الطَّيِّبَتِ وَآغَ مَلُواْ صَلِيحًّا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ۞

> ۄٙٳڹؘۿڬڍۄ؞ٙٲؙڡۜؾؙۘٛٛٛڝؙؙۄ۫ٲؙڡۜٙةؘۅؘڽڝۮڎؘۅٙٲڹٵ۫ڗڹۘڰؙۄ ڡؘٲؿٙڡؙؙۅڹ۞

فَتَقَطَّعُوٓ الْمَرَهُ مِبَيْنَهُ مِّرُنُكُّ كُلُّ حِزْبٍ بِمَالَدَيْهِ مَ فَرَحُونَ ۞

> فَذَرُهُمْ فِي غَمْرَتِهِمْ حَقَّى حِينٍ ۞ أَيَحْسَبُونَ أَنَّنَا نِمُتُهُمْ بِهِ عِينَ مَالِ وَيَنيِينَ۞

نُسَارِعُ لَهُ مِنْ لِلْكَيْرَتِ بَل لَا يَشْعُرُونَ ٢

^{[1] (}V.23:53) See the footnote of (V.3:103)

in the Hereafter] but they perceive not. [Tafsîr Al-Qurtubî].

- **57.** Verily, those who live in awe for fear of their Lord;
- **58.** And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;
- **59.** And those who join not anyone (in worship) as partners with their Lord;
- **60.** And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not), [11] because they are sure to return to their Lord (for reckoning).
- **61.** It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early) stated, fixed times and so on].
- **62.** And We tax not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.
- **63.** Nay, but their hearts are covered from (understanding) this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.
- **64.** Until when We seize those of them who lead a luxurious life with punishment: behold, they make humble invocation with a loud voice.

إِنَّ ٱلَّذِينَ هُرِمِّنْ خَشْيَةِ رَبِّهِ م مُّشْفِقُونَ ٥

وَٱلَّذِينَ هُم يِعَايَنتِ رَبِّهِمْ يُؤْمِنُونَ 🚳

وَٱلَّذِينَ هُم بِرَبِهِ مَ لَا يُشْرِكُونَ ۞

وَٱلَّذِينَ يُوْثُونَ مَاءَاتُواْ وَقُلُوبُهُمْ وَجِلَةً أَنَهُمْ إِلَىٰ رَفِهِمْ رَجِعُونَ ۞

أُوْلَنَيِكَ يُسَرِعُونَ فِي ٱلْخَيْرَاتِ وَهُمْ لَهَا سَنِيغُونَ ١

وَلَانُكُلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَنْكِينَطِقُ بِٱلْحَقِّ وَهُمْ لَايُظْلَمُونَ ۞

بَلْ قُلُوبُهُمْ قِ عَمْرَ قِ مِنْ هَذَا وَلَهُمْ أَعْمَلُ مِّن دُونِ ذَلِكَ هُمْرِلَهَا عَنِيلُونَ ۞

> حَتَّىٰۤإِذَاۤأَخَذُنَامُثَرَفِيهِم بِٱلْعَذَابِإِذَاهُر يَجَنُرُونَ ۞

^{[1] (}V.23:60) Narrated 'Âishah رصلی الله عنه (the wife of the Prophet صلی الله علیه وسلم), I asked Allâh's Messenger صلی الله علیه وسلم about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

She added: "Are these who drink alcoholic drinks and steal?" Allâh's Messenger وسلم replied: "No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allâh) from them. 'It is these who hasten in good deeds.' " (Sunan At-Tirmidhî, Hadîth No. 3225), (Tafsîr Al-Qurtubî).

65. Invoke not loudly this day! Certainly, you shall not be helped by Us.

- 66. Indeed, My Verses used to be recited to you, but you used to turn back on your heels (denying them, and refusing with hatred to listen to them).
- 67. In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary *Haram*), talking evil about it (the Qur'ân) by night.
- 68. Have they not pondered over the Word (of Allâh, i.e. what is sent down to the Prophet صلى الله عليه وسلم), or has there come to them what had not come to their fathers of old?
- 69. Or is it that they did not recognize their Messenger (Muhammad صلى الله عليه وسلم) so they deny him?
- 70. Or say they: "There is madness in him?" Nay, but he brought them the truth [i.e. Tauhîd: Worshipping Allâh Alone in all aspects, the Qur'ân and the religion of Islâm], but most of them (the disbelievers) are averse to the truth.
- 71. And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted! Nay, We have brought them their reminder (the Qur'an), but they turn away from their reminder.
- 72. Or is it that you (O Muhammad صلی ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.
- 73. And certainly, you (O Muhammad صلى الله عليه وسلم call them to a Straight Path (true religion Islâmic Monotheism).

لَا يَجْءَرُواْ ٱلْيَوْمِ إِنَّكُمْ مِنَّا لَا نُنصَرُونَ ۞

قَدْكَانَتْ ءَايْتِي نُتْلَاعَلَيْكُوْ فَكُنْتُمْ عَلَنَّ أَعْقَلْمِكُوْ تَنكِصُونِ ۞

مُسْتَكْبِرِينَ بِهِ عَسَمِرَاتَهْجُرُونَ ١

ٱفَلَرَيَتَتَرُواْ ٱلْقَوَلَ أَمْرِ جَآهَ هُمِمَّا لَتَرِيَأْتِ ءَابَآهَ هُمُر ٱلأَوْلِينَ۞

أَمْلَرْ يَعْرِفُواْرَسُولَهُمْ فَهُمْلَهُ مُنكِرُونَ ١

أَمْ يَقُولُونَ بِهِ، حِتَّ ةُأْبَلَ جَآءَهُم بِٱلْخَقِّ وَأَحَّ ثَرُهُرُ لِلْحَقِّ كَرِهُونَ ۞

وَلَوِائَتِنَعَالُخُقُ أَهْوَآءَهُمْ لَفَسَدَتِ السَّمَوَتُ وَالْأَرْضُوَمَن فِيهِنَّ بَلَ أَنَيْنَكُمُر بِذِكْرِهِمْ فَهُمْر عَن ذِكْرِهِمْ مُعْرِضُونَ ۞

> ٱ۫ۯؾٙۺۼؙۿؙؠٞرخٙڗؘڃؘافَخَرَاجُرَنِكَ خَيْرٌۗ وَهُوَخَيْرُ ٱلرَّزِقِينَ ۞

> > وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَطِ مُسْتَقِيمِ

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed, We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?

83. "Verily, this we have been promised—we and our fathers before (us)! This is nothing but tales of the ancients!"

84. Say: "Whose is the earth and whosoever is therein? If you know!"

وَانَّ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱلْآخِرَةِ عَنِ ٱلصِّرَطِ لَنَكِبُونَ ۞

* وَلَوْرَحِمْنَهُمْ وَكَشَفْنَامَابِهِ مِينَ ضُرِ لَّلَجُواْ فِي الْمُعْوِلِيَ الْمُجُواْ فِي الْمُعْدَدِهِمْ يَعْمَهُونَ الْ

وَلَقَدْ أَخَذْنَهُم بِالْغَذَابِ فَمَا ٱسْتَكَانُواْ لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ۞

حَقَّ إِذَافَتَحْنَاعَلَيْهِ مِبَابًاذَاعَذَاكِ شَدِيدٍ إِذَاهُمْ فِيهِ مُبْلِسُونَ ۞

وَهُوَالَّذِي َأَنْشَأَلَكُوالسَّمْعَ وَلَلْأَبْصَـٰرَ وَٱلْأَفِدَةُ قَلْلَامَّاتَشْكُرُونَ۞

وَهُوَالَّذِي ذَرَاكُوْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ 🕲

وَهُوَٱلَّذِى يُغِيء وَيُمِيتُ وَلَهُ ٱخْتِلَفُ ٱلَّيْلِ وَٱلنَّهَازِ أَفَلَا تَعْقِلُوتَ ۞

بَلْقَ الُواْمِثْلَ مَاقَالَ ٱلْأَوَّلُونَ ٥

قَالُوٓالَّا وَذَامِتْنَا وَكُنَّاتُرَابًا وَعَظَمًا أَوِنَا لَمَبْعُونُونَ

لَقَدْرُعِدْنَاغَنُ وَءَابَ آؤُنَاهَذَا مِن قَبِّلُ إِنْ هَلَذَا إِلَّا أَسَطِيرُ ٱلْأَوَلِينَ ۞

> قُللِمَنِٱلْأَرْضُ وَمَن فِيهَآ إِن كُنتُمْ تَعْلَمُونَ ۞

- **85.** They will say: "It is Allâh's!" Say: "Will you not then remember?"
- **86.** Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
- 87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"
- 88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsîr Al-Qurtubî]
- **89.** They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"
- **90.** Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.
- 91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!
- **92.** All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!
- 93. Say (O Muhammad صلیه وسلم): "My Lord! If You would show me that with which they are threatened (torment),
- 94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zâlimûn* (polytheists and wrong-doers)."

سَيَقُولُونَ بِنَّةِ قُلْ أَفَلَا تَذَكَّرُونَ ۞

قُلْ مَن زَبُ السَّمَوَتِ السَّيْعِ وَرَبُ الْعَرْشِ الْعَظِيمِ ۞

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّ قُونَ ٥

قُلْمَنْ بِيَدِهِءَمَلَكُونُكُلِ شَيْءٍ وَهُوَيُجِيرُ وَلاَيُجَارُعَلَيْهِ إِن كُنتُمْ تَعْلَمُونَ ۞

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّىٰ تُسْحَرُونَ ۞

بَلَ أَتَيْنَاهُم بِٱلْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ٥

مَا ٱتَّخَذَاللَّهُ مِن وَلَدِ وَمَاكَانَ مَعَهُ. مِنْ إِلَّهُ إِذَا لَذَهَبَ كُلُّ إِلَيْهِ بِمَاخَلَقَ وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضِ سُبْحَنَ اللَّهِ عِمَّا يَصِعُونِ ٥

عَلِمِ ٱلْغَيْبِ وَٱلشَّهَادَةِ فَتَعَلَىٰعَمَّا يُشْرِكُونَ ٥

قُل زَبِّ إِمَّا تُرِيِّي مَايُوعَدُونَ ١

رَبِّ فَلَا تَجْعَلْنِي فِي ٱلْقَوْمِ ٱلظَّالِمِينَ ٥

95. And indeed We are Able to show you (O Muhammad صلى الله عليه وسلم) that with which We have threatened them.

96. Repel evil with that which is better. We are Best-Knower of the things they utter.

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayâtîn (devils).

98. "And I seek refuge with You, My Lord! lest they should come near me."

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

102. Then, those whose scales (of good deeds) are heavy, these! they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose their ownselves, in Hell will they abide forever.

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall

وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَانَعِدُهُمْ لَقَدِرُونَ ٥

اَدْفَة بِالَّتِي هِىَ أَحْسَنُ السَّيِّنَةُ ثَخَنُ أَعْلَمُ بِمَا يَصِعُونَ ۞ وَقُل زَّتِ أَعُدُدُكِ مِنْ هَمَزَتِ الشَّسَطِينِ ۞

وَأَعُوذُ بِكَ رَبِّ أَن يَعْضُرُونِ ۞

حَقَّةِ إِذَاجَاءَ أَحَدَهُمُ ٱلْمَوْتُ قَالَ رَبِّ ٱنْجِعُونِ ۞

لَعَلِيَّ أَعْمَلُ صَلِحًا فِيمَا تَرَكَتُ كَلَّا إِنْهَا كَلِمَةُ هُوَ قَابِلُهُ أَوْن وَرَابِهِم بَرْزَحُ إِلَى بَوْم سُعِمُونَ ٥

فَإِذَانُونَخَ فِي ٱلصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَبٍذِ وَلَايَنَسَآةَ لُونَ ۞

فَمَن ثَقُلَتْ مَوَازِينُهُ وَفَأُولَنِّ إِكَ هُمُ ٱلْمُفْلِحُونَ ٢

وَمَنْ خَفَّتْ مَوَزِينُهُ, فَأُولَتِهِكَ ٱلَّذِينَ خَيبُرُوٓاْ أَنْفُسَهُ رِفِجَهَ لَمَّرَ خَلِيدُونَ ۞

تَلْفَحُ وُجُوهَهُ مُ النَّارُ وَهُمْ فِيهَا كَلِحُونَ ٢

ٱلَوْتَكُنَّةَ الِّتِي تُتَلَّى عَلَيْكُمْ فَكُمُتُمْهِ الْمُثَنِّهِ الْمُكَنِّمُ فَكُمُتُمْهِ الْمُكَنِّدُ فَكُ تُكَذِيُونَ فَكَانَا عَلَيْتَ عَلَيْنَا شِقُوتُنَا وَكُنَّا قَالُواْ رَبَّنَا غَلَبَتَ عَلَيْنَا شِقُوتُنَا وَكُنَّا قَوْمَاضَا لِلْبِينَ ۞

رَبِّنَا أَخْرِجْنَامِنْهَافَإِنْ عُدْنَافَإِنَّا ظَلِلُمُونَ ۞

be Zâlimûn (polytheists, oppressors, unjust, and wrong-doers)."

- 108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"
- 109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"
- 110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!
- 111. Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.
- 112. He (Allâh) will say: "What number of years did you stay on earth?"
- 113. They will say: "We stayed a day or part of a day. Ask of those who keep account."
- 114. He (Allâh) will say: "You stayed not but a little, if you had only known!
- 115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
- 116. So Exalted is Allâh, the True King: Lâ ilâhaâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.
- مسلى الله عليه 118. And say (O Muhammad صلى الله عليه "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

قَالَٱخۡسَءُواْفِيهَا وَلَاتُكَلِّمُونِ ۞

إِنَّهُ رَكَانَ فَرِيقُ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَا ءَامَنَا فَاغْفِرُ لَنَا وَأَرْحَمْنَا وَأَنتَ خَيْرُ الرَّحِيدِ عَنَّ

فَأَغَّذَتُنُوهُمْ سِخْرِيًّاحَقَّ أَسَوْهُ ذِكْرِي وَكُسُم مِّنْهُمْ تَضْحَكُونَ ۞

إِنِّ جَزَيْنُهُ مُ الْيُوَمَ بِمَاصَبَرُوَّا أَنْهُمْ مُ

قَالَ كَرَلِهِ ثَنْمُ فِي ٱلْأَرْضِ عَدَدَ سِنِينَ ١

قَالُواْلَيِثْنَا يَوْمًا أَوْبَعْضَ يَوْمِ فَسَئِلِ ٱلْعَادِينَ ٢

قَالَ إِن لَيَشْتُمْ إِلَّا قَلِيكُةٌ لَّوَ أَنَّكُمْ كُنتُمْ تَعْمَلُمُونَ ﴿ أَنْحَسِبْنُمُ أَنَّمَا خَلَقَنَكُوعَبَئَا وَأَنْكُمُ إِلَيْنَا لَانُوجِمُونَ ﴿

فَتَعَلَىٰ اللَّهُ الْمَيْكُ الْحَقُّ لَآإِلَهَ إِلَّا هُوَرَبُّ الْمَرْشِ ٱلْكَرِيمِ ۞

وَمَن يَدْعُ مَعَ اللّهِ إِلْهًا ءَاخَرَ لَابُرْهَانَ لُهُ رِيهِ ع فَإِنَّمَا حِسَابُهُ رِعِندَ رَبِّهُ ۚ إِنَّهُ وَلَائِفْلِحُ ٱلْكَفِرُونَ ۞

وَقُل زَبِّ أَغْفِرْ وَأَرْحَمْ وَأَنتَ خَيْرُ ٱلرَّحِينَ ١

Sûrat An-Nûr(The Light) XXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. (This is) a Sûrah (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations— lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.
- 2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law). [1]
- 3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Muskrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik*



بِنْ ______ِٱللَّهِ ٱلرَّحْزِ ٱلرَّحِيدِ

سُورَةُ أَنْزَلْنَهَا وَفَرَضْنَهَا وَأَنْزَلْنَافِيهَا ٓ الِّنْجِ بَيِنَٰتِ لَمَلَكُوۡ تَذَكُرُونَ ۞

ٱلزَّانِيَةُ وَالزَّانِي فَأَجْلِدُواُكُلَّ وَحِيدِمِنْهُمَا مِأْنَةَ جَلْدَّةً وَلاَتَأْخُذُكُم بِهِمَارَأَفَةٌ فِيدِنِ آللَّه إِن كُنتُونُوْمِنُونَ بِاللَّهِ وَٱلْيُوْمِ ٱلْآخِرِ وَلَيْشَهَدْ عَذَابَهُمَاطَآبِهَةٌ مِّنَ ٱلْمُؤْمِنِينَ ۞

ٱلزَّانِ لَا يَنكِحُ إِلَّازَايِتُهُ أَوْمُشْرِكَةً وَالزَّانِيَّةُ لَا يَنكِحُهُمَّا إِلَّازَانِ أَوْمُشْرِكُ وَحُرِّمَ ذَلِكَ عَلَى ٱلْمُؤْمِنِينَ ۞

أن (V.24:2): a) Narrated Abu Hurairah رضى الله عليه وسلم Allâh's Messenger رضلى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 819)

b) Narrated Jâbir ibn 'Abdullâh Al-Ansâri رضى الله عنهم: A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى الله ordered him to be stoned to death as he was a married person. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 805)

c) See (V.4:25).

(polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

- **4.** And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).
- 5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- 6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.
- 7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).
- 8. But she shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.
- 9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.
- 10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.
- 11. Verily, those who brought forth the slander (against 'Âishah رضى الله عنها the wife of the Prophet (صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for

وَالَّذِينَ يَرُّمُونَ ٱلْمُحْصَنَّتِ ثُوَّلَزِيَا أَثُواْ بِالْرَعَتِ قِ شُهَدَةَ وَلَجَدِدُوهُوَ ثَمَنِينَ جَلَدَةَ وَلَا تَقْبَلُواْلَهُمْ شَهَدَةً أَبَدًا وَأُولَتِهِكَ هُوُالْفَاسِيقُونَ ۞

إِلَّا ٱلَّذِينَ تَابُواْمِنُ بَعْدِ ذَلِكَ وَأَصْلَحُواْ فَإِنَّ ٱللَّهَ عَفُورٌ تَحِيرٌ ۞

وَاَلَّذِينَ يَرْمُونَ أَنْوَجَهُمْ وَلَوْيَحُنِّ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَهُ أَحَدِهِمْ أَرْبَعُ شَهَادَنِ بِإِلَّهَ إِنَّهُ لِمِنَ الصّليفِينَ ۞

وَٱلْخَيْسَةُ أَنَّ لَعْنَتَ ٱللَّهِ عَلَيْهِ إِن كَانَ مِنَ ٱلْكَنْدِبِينَ ۞

وَيَدْرَؤُاْ عَنْهَا ٱلْعَذَابَ أَن مَشْهَدَ أَرْبَعَ شَهَدَرِجٍ بِاللَّهِ إِنَّهُ, لَيِنَ ٱلْكَذِينِ ۞

> وَٱلْخَيْمِسَةَ أَنَّغَضَبَ اللَّهِ عَلَيْهَآ إِن كَانَ مِنَ ٱلصَّادِقِينَ ۞

وَلَوْلَافَضْلُٱللَّهِ عَلَيْكُوْوَرَحْمَتُهُ، وَأَنَّٱللَّهَ تَوَابُ حَكِيمُ ۞

إِنَّ ٱلَّذِينَ جَانُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُو لَا تَحْسَبُوهُ شَرَّا لَكُوْبَرُ هُوَخَيْرٌ لَكُوْ لِكُلِّ ٱمْرِي مِنْهُ مِمَّا ٱكْتَسَبَ you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

- 12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie^[11]?"
- 13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.
- 14. Had it not been for the Grace of Allâh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
- 15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.
- 16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allâh)! This is a great lie."
- 17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.
- 18. And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knower, All-Wise.
- 19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they

مِنَ ٱلْإِثْدِ وَٱلَّذِي قَوَلَى كِبَرَهُ مِنْهُمْلَهُ عَذَابُ عَظِيرٌ ۞

لَوْلَاإِذْسَيِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَّتُ بِأَنفُسِهِرْ خَيْرًا وَقَالُواْهَا ذَاۤ إِفْكُ مُبِينٌ ۞

لَوْلَا جَآءُوعَلَيْه وِإِلَّا يَعَة شُهَدَآءً فَإِذْلَرْ يَـأْتُواْ بِالشُّهَدَآءِ فَأُوْلَتِهِكَ عِندَالسَّهِ هُمُواُلْكَوْبُونَ ۞

وَلَوْلَافَضْلُ ٱللَّهِ عَلَيْكُوْوَرَحْمَنُهُ، فِى ٱلدُّنْيَا وَٱلْآخِرَةِ لَمَسَّكُرُ فِي مَاۤ أَفَضْتُر فِيهِ عَذَابُ عَظِيرٌ ۞

إِذْتَلَقَّوْنَهُ رِبِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَقُولِهِكُمْ مَّالَيْسَ لَكُمْ بِهِ،عِلْهٌ وَتَحْسَبُونَهُ, هَيِّنَا وَهُوَعِندَ اللَّهِ عَظِيمٌ ۞

وَلَوْلَآإِذْ سَمِعْتُمُوهُ قُلْتُم مَّايَكُونُ لَنَا أَن تَتَكَلَّمَ بِهَلَا اللهِ عَلَى اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى الل

يَعِظُكُواْللَّهُ أَن تَعُودُواْلِمِثْلِهِ ۗ أَبَدًا إِن كُنْـ تُمُر مُؤْمِنِينَ ۞

> وَيُنَيِّنُ اللَّهُ لَكُمُ ٱلْآيَنَةِ وَاللَّهُ عَلِيدٌ حَكِنُهُ ۞

إِنَّ ٱلَّذِينَ يُحِبُونَ أَن تَشِيعَ ٱلْفَاحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْلُهُمْ عَذَاكُ أَلِيمٌ فِي ٱلدُّنْيَا وَٱلْآخِرَةُ وَٱللَّهُ

^{[1] (}V.24:12) See *Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.274 The story of the slander against 'Âishah رضني الله عنها , the wife of Prophet رسني الله عنه عنه الله عنه عنه الله عنه عنه

will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

- 20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of Kindness, Most Merciful.
- 21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ'* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.
- 22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the needy), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.
- 23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers are cursed in this life and in the Hereafter, and for them will be a great torment —
- 24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.
- 25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

يَعْلَمُ وَأَنتُمْ لَاتَعْلَمُونَ ١

وَلْوَلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ. وَأَنَّ ٱللَّهَ رَوُقٌ مَتُهُ. وَأَنَّ ٱللَّهَ

* يَنَأَيُّهَا اَلَّذِينَ ءَامَنُواْ لَا تَنَّيِعُواْخُطُوَتِ اَلشَّيَطَانِ وَمَن يَنَّيَعْ خُطُوَتِ اَلشَّيْطَانِ فَإِنَّهُ رِيَاْمُرُ بِالْفَحْسَاءِ وَالْمُنكَّرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُوْ وَرَحْمَتُهُ رِمَازَكَى مِنكُم مِنْ أَحَدِ أَبَدًا وَلَاكِنَّ اللّهَ يُرْكِي مَن يَشَاءً وَاللّهُ سَمِيعٌ عَلِيمٌ ۞

وَلَا يَأْتَنِ أُولُواْ الْفَضْلِ مِنكُرُ وَالسَّعَةِ أَن يُؤْتُواْ أَوْلِى اَلْقُرْنَىٰ وَالْمَسَكِينَ وَالْمُهَجِيِنَ فِي سَبِيلِ اللَّهِ وَلَيْعْفُواْ وَلْيَصْفَحُوًّ أَلَا يُجِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُوْ وَاللَّهُ عَنْهُ وُلِّ لَحِيهُ

إِنَّ ٱلَّذِينَ يَرَّمُونَ ٱلْمُحْصَنَتِ ٱلْغَيْفِلَتِ ٱلْمُؤْمِنَتِ لَيُنُولِفِ ٱلدُّنْيَا وَٱلْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيرٌ ۞

يَوَمَنَشْهَدُعَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُم بِمَا كَانُولُيْهِمْ وَأَرْجُلُهُم بِمَا كَانُولُيْهُمُ أَنِي

يَوَمَبِذِيُومِ فِي مِنْ اللَّهُ دِينَهُ مُ الْمُقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَالْمَقُّ ٱلْمُبِينُ ۞

- **26.** Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karîm (generous provision i.e. Paradise).
- 27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.
- 28. And if you find no one therein, still, enter not until permission has been given to you. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.
- 29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.
- 30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is Well-Acquainted with what they do.
- 31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks and bosoms) and

ٱلْخَسِتَكُ لِلْخَسِيْنَ وَٱلْخَبِيثُونَ لِلْخَبِيثَاتُ وَٱلطَّتِيَتُ لِلطَّلِيْدِينَ وَٱلطَّيْبُونَ لِلطَّيِّبَاتِ أُوْلَنَكَ مُبَرَّءُونَ مِمَّايَقُولُونَ لَهُ مِمَّغَفِرَةٌ وَرِزْقٌ

يَتَأَتُّهَا ٱلَّذِينَ ءَامَنُواْ لَاتَدْخُلُواْ بُيُوتًا غَيْرَ بُنُونِكُمْ حَتَّىٰ تَشْتَأْنِسُواْ وَتُسَلِّمُواْ عَلَىٰٓأَهْلِهَأَذَالِكُوْخَيْرٌ لَكُ لَعَلَّكُ مِنَدَّكُونَ ١

فَانِ لَيْ تَحَدُواْ فِيهَا أَحَدُافَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمُّ وَإِن قِيلَ لَكُمُ ٱرْجِعُواْ فَٱرْجِعُواْ هُوَ أَذَكِيْ لَكُمْ وَٱللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۞

لَّيْسَ عَلَيْكُو جُنَاحُ أَن تَدْخُلُواْ بُيُوتًا غَيْرَ مَسْكُونَةِ فِيهَامَتَعُلَّكُمُّ وَٱللَّهُ يَعْلَمُمَا تُبُدُونَ وَمَا 0 5245

قُل لِّلْمُوِّ مِندِتَ يَغُضُّهُو أَمِنَّ أَبْصَارِهِمْ وَيَحْفَظُواْ فُ وجَهُمَّ ذَاكَ أَزْكِي لَهُمَّ إِنَّ ٱللَّهَ خَبِيرٌ بِمَا يَصِّنَعُونَ ٢

وَقُل لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنَ أَبْصَارِهِنَّ وَيَحْفَظُنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّامَاظَهَرَمِنْهَأَ وَلْيَضْرِيْنَ بِخُمُرِهِنَّ عَلَىجُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْءَابَآمِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْأَتَنَآبِهِنَّ أَوْأَبِّنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَيْهِنَّ أَوْبَىنِيٓ إِخْوَيْهِنَّ أَوْبَنِيٓ أَخَوَتِهِنَّ أَوْ يْسَابِهِنَّ أَوْمَامَلَكَتْ أَيْمَانُهُنَّ أُواُلتَّبِعِينَ

not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons. or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.[1]

- 32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Sâlihûn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is creatures' All-Sufficent for His needs. All-Knower (about the state of the people).
- 33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to

غَيْرِأُوْلِي ٱلْإِرْبَةِ مِنَ ٱلِبَّحِيَالِ أُواَلْظِفْلِ ٱلَّذِيرِبَ لَا يَظْلَهُ والْ عَلَى عَوْرَاتِ ٱلنِّسَاءَ وَلَا يَضْرِبْنَ ىأَتْحُلُمَ ۚ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُواْ إِلَى اللَّهِ جَمِيعًا أَيُّهُ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ

وَأَنكِحُواْ ٱلْأَيْنَمَ مِنكُو وَالصَّالِحِينَ مِن عَسَادُهُ وَإِمَا يَكُونُواْ فُقَرَاءَ يُغْنِهِمُ ٱللَّهُ مِن فَضَيلَةً وَأَللَّهُ وَاسِعٌ عَلِيمٌ ١

وَلْسَتَغَفْفُ ٱلَّذِينَ لَايَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُ مُؤَلَّلَهُ مِن فَضَالَةُ وَٱلَّذِينَ يَبْتَعُونَ ٱلْكَتَكِ مِمَّامَلَكَتْ أَيِّمَنُكُمُ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَبِّراً وَءَاتُوهُمْ مِّن مَّالِ ٱللَّهِ ٱلَّذِي ءَاتَنكُمُ ۗ وَلَائكُمْهُوا فَتَكَتِكُمْ عَلَى ٱلْمِغَآءِ إِنْ أَرَدُنَ تَحَصُّنَا لَّتَنْتَغُهُ أَعَرَضَ ٱلْحَمَاةِ ٱلدُّنْيَا ۚ وَمَن يُكُرِهِ هُنَّ فَإِنَّ ٱللَّهَ مِنْ بَعْدِ إِكْرَاهِهِيَ

^{[1] (}V.24:31) "And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

May Allāh bestow His Mercy on the early emigrant women. رضي الله عنها Narrated 'Âishah رضي الله عنها When Allâh revealed:

[&]quot;And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms)" they tore their Murût (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn Murût.'

Narrated Safiyyah bint Shaibah: 'Aishah used to say: 'When the Verse:

[&]quot;And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (Sahîh Al-Bukhârî, Vol.6, Hadîth No.282).

prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqûn (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, [11]

غَـُفُورٌ رَّحِيةٌ ۞

وَلَقَدْأَنْزَلْنَآ إِلَيْكُرُءَ ايَنتِ ثُبَيِّنَتِ وَمَثَلَا مِنَ ٱلَّذِينَ خَلَوْا مِن ةَبَلِكُمْ وَمَوْعِظَةً لِلْمُتَّقِينَ ۞

اللّهُ فُولُ السّمَونِ وَالْمَرْضُ مَشَلُ فُورِو،
 كَمِشْكُووْ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي رُجَاجَةً
 الزُّجَاجَهُ كَانْهَا كُوكَ دُرِّيٌ يُوقَدُ مِن شَجَرَةٍ مُّبَرَكَةٍ
 رَبُّوْنَةٍ لَا شَرْفَيْتَةٍ وَلَا عَرْبِيَةٍ مِكَادُ زَيِّنْهَا مُعْنِى هُورَ وَهُورَ مَهُ لَكُورِهِ وَلَوْعَلَى فُورِ يَهْدِى اللَّهُ لِنُورِهِ مَن يَشَاؤُ وَيَضْرِبُ اللَّهُ الْأَمْشَلَ لِلنَّا يَنْ وَاللّهُ بِكُلِّ صَن يَشَاؤُ وَيَصْرِبُ اللَّهُ الْأَمْشَلَ لِلنَّا يَنْ وَاللّهُ بِكُلِّ صَن يَشَاؤُ وَيَصْرِبُ اللَّهُ الْأَمْشَلَ لِلنَّا يَنْ وَاللّهُ بِكُلِّ صَن يَشَاؤُ وَيَصْرِبُ اللَّهُ الْأَمْشَلَ لِلنَّا يَنْ وَاللّهُ بِكُلِّ صَنْ عَلِيمٌ \$

فِي يُونِ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا السَّمُهُ وَيُسَرِّحُ لِمُوفِهَا إِلَّهُ لُدُوقِ وَٱلْآصَالِ ۞

^{[1] (}V.24:36). a) Narrated Abu Qatâdah درضى الله عليه وسلم : Allâh's Messenger صلى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two Rak'at (Tahiyyat-al-Masjid) before sitting." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.435).

b) Narrated Abu Hurairah رضى الله عنه said: "The reward of the Salât (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the Salât (prayer) offered in one's house or in the market (alone). And this

- 37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).
- 38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills. [1]
- 39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allah is Swift in taking account. [2]
- 40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.
- that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight)? Of each one He (Allah) knows indeed

رِجَالٌ لَاتُلْهِيهِمْ يَجَرَةٌ وَلَابَيْعُ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكُوٰةِ يَخَافُونَ تَوْمَاتَتَقَلَّتُ فِهِ ٱلْقُلُولُ وَٱلْأَنْصَادُ

لَتَجْنِيَهُ وُاللَّهُ أَحْسَنَ مَاعَمِلُواْ وَيَزِيدَهُم مِّن فَضَمَا أُمُّهُ وَاللَّهُ يَرَّزُقُ مَن يَشَاءُ بِغَيْرِحِسَابٍ

وَٱلَّذِينَكَفَرُ وَلْأَعْمَالُهُ مَكَسَرَابِ بِقِيعَةِ يَحْسَبُهُ ٱلظَّمْعَانُ مَآءً حَتَّى إِذَا جَآءَهُ ولَمْ يَجِدْهُ شَيْعًا وَوَجَدَ ٱللَّهَ عِندَهُ و فَوَقَّلْهُ حِسَابَةٌ وَٱللَّهُ سَرِيعُ لَلْمَسَادِ 🕲

أُوْكُظُالُمَكِ فِي بَحَرِلِّجِيّ يَغْشَىلُهُ مَوْجٌ مِّن فَوْقِهِ عِمَوْجٌ مِّ ۚ فَةَ قِهِ عَسَجَاتٌ ظُلُمَتُ مُ بَعْضُهَا فَوَقَ بَعْضِ إِذَا أَخْرَجَ يَدَهُ و لَوْيَكُذْ يَوَلِهَا أُومَن لَّوْ يَجْعَل ٱللَّهُ لَهُ وَنُورًا فَمَالَهُ وِمِن نُورٍ ٢

أَلْمَرَنَزَأَنَ ٱللَّهَ يُسَيِّحُ لَهُ مَن فِي ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَٱلطَّيْرُصَ ٓفَاتَٰكُلُّ قَدْعَلِمَ صَلَاتَهُ ووَتَسْبِيحَةً وَٱللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ١

is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his Salât (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his Musallâ (place of prayer). They say: 'O Allah! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in Salât (prayer) as long as one is waiting for the Salât (prayer)." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.620).

^{[1] (}V.24:38) See the footnote of (V.9:121).

^{[2] (}V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

his Salât (prayer) and his glorification, [or everyone knows his Salât (prayer) and his glorification]; and Allâh is All-Knower of what they do.

- **42.** And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).
- 43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsîr At-Tabarî].
- 44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.
- **45.** Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things.
- **46.** We have indeed sent down (in this Qur'ân) manifest *Ayât* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear (showing the Right Path of Allâh)]. And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).
- 47. They (hypocrites) say: "We have believed in Allâh and in the Messenger

وَلِلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۖ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ۞

أَلْوَتَرَأَنَّ اللَّهَ يُنْزِى سَحَابًا لَٰمُ يُوَلِفُ بَيْنَهُ وَثُرَيَّعَكُهُ. رُكَامَافَزَى الْوَدْفَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءَ مِنجِنَالِ فِهَامِنْ بَرِوْفِيصِبُهِ مِنَ نِشَاءٌ وَيَصْرِفُهُ وَعَنَّمَن يَشَاءً يَكَادُ سَنَابَرْ فِهِ عَيْدَهَبُ بِالْأَبْصَارِ ۞

يُقِيّبُ ٱللّهُ ٱلَّيْلَ وَالنَّهَازَٰ إِنَّ فِى ذَلِكَ لَعِبْرَةً لِأَوْلِى ٱلأَبْصَرِ ۞

وَاللَّهُ خَلَقَ كُلَّ دَاتَةِ قِسَ مَا أَةِ فِمَنْهُ مُثَن يَمْشِى عَلَى بَطْنِهِ عَ وَمِنْهُ وَثَن يَمْشِى عَلَى رِجَلَانِ وَمِنْهُ وَثَن يَمْشِى عَلَى أَرْبَعَ يَخُلُقُ اللَّهُ مَايَشَا أُهُ إِنَّ اللَّهَ عَلَى كُلِ شَيْءِ قَدِيرٌ ۞

لَقَدۡأَنزَلۡنَآءَایَنتِمُّبَیۡنَتُ وَٱللَّهُ یَهۡدِی مَنیَشَآءُ إِلَیۡصِرَطِ مُسۡتَقِیمِ ۞

وَيَقُولُونَ ءَامَنَّا بِٱللَّهِ وَبِٱلرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ

(Muhammad صلى الله عليه وسلم), and we obey," then a party of them turn away thereafter, such are not believers.

- 48. And when they are called to Allâh (i.e. His Words, the Qur'an) and His Messenger (معلى الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.
- 49. But if the truth is on their side, they come to him willingly with submission.
- 50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His should wrong (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers).
- 51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).
- 52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.
- 53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh is Well-Acquainted with what you do."
- 54. Say: "Obey Allah and obey the Messenger (صلى الله عليه وسلم), but if you turn away, he (Messenger Muhammad صلى الله عليه is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the

فَرِيقٌ مِنْهُم مِنْ بَعْدِ ذَلِكَ وَمَا أَوْلَنكَ بِٱلْمُؤْمِنِينَ ٧

وَإِذَا نُعُواْ إِلَى ٱللَّهِ وَرَسُولِهِ عَلَيْحُكُمْ بَيْنَهُمْ إِذَا فَيِقُ مِّنْهُ مِمُّعْرِضُونَ ۞

وَإِن يَكُن لَّهُ مُ ٱلْحَقُّ يَأْتُواْ إِلَيْهِ مُذْعِنِينَ ٥

أَفِي قُلُوبِهِ مِرْمَضُ أَمِّ ارْتَيَابُوا أَمَّ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ مِنْ أَوْلَتِكَ هُوُ الظَّالِمُونَ ٥

إِنَّمَا كَانَ قَوْلَ ٱلْمُؤْمِنِينَ إِذَادُعُوۤ أَإِلَى ٱللَّهِ وَرَسُولِهِ لِيَحْكُمُ بَيْنَهُمُ أَن يَقُولُواْ سَمِعْنَا وَأَطَعْنَا وَأُولَتِيكَ هُمُ ٱلْمُفَلِحُونِ ٥

وَمَن يُطِعِ ٱللَّهَ وَرَسُولُهُ وَيَغْشَ ٱللَّهَ وَيَتَّقَّهِ فَأُوْلَبَكَ هُمُ ٱلْفَآيِزُونَ ٢

*وَأَقْسَمُواْ بِٱللَّهِ جَهْدَأَيْمَنِ هِرْلَيْنَ أَمَرْتَهُمْ لَيَخْرُجُنِّ قُل لَاتُقْسِمُ أَطَاعَةٌ مَّعْرُوفَةٌ إِنَّ ٱللَّهَ خَيارٌ بِمَا تَعْمَلُونَ ٥

قُلْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولِّ قَإِن تَوَلُّواْ فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمُّ وَإِن تُطْعُهُ هُ تَهْ تَدُوًّا وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَاءُ ٱلْمُدِينُ ٥ message) in a clear way (i.e. to preach in a plain way)."

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).

- **56.** And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).
- **57**. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire and worst indeed is that destination.
- 58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salât (prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) Salât (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knower, All-Wise.
- 59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

وَعَدَاللَّهُ الَّذِينَ الْمُواْمِنكُوْ وَعَمُواْ الصَّلِحَتِ
لَيَسْتَخْلِفَنَهُمْ فِ الْأَرْضِ كَمَا الْسَتَخْلَفَ
الْذِينَ مِن قَبْلِهِمْ وَلَيْمَكِنَ نَنْ لَهُمْ دِينَهُمُ الَّذِي
الَّذِينَ مِن قَبْلِهِمْ وَلَيْمَكِنَ نَنْ لَهُمْ دِينَهُمُ الَّذِي
الْزَيْنَ مِن قَبْلِهِمْ وَلَيْمَدِ لَنَهُمْ مِينَ بَعْدِ حَوْفِهِمْ
الْمَنْ اللَّهُ وَلَيْمَدِ لَنَهُمُ مِينَ بَعْدِ حَوْفِهِمْ
الْمَنْ اللَّهُ مُواللَّهُ الْمَنْ اللَّهُ مِنْ اللَّهُ الْمَنْ اللَّهُ مِنْ اللَّهُ الْمُنْ اللَّهُ اللْهُ اللَّهُ الْهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْمِنِ اللْهُ الْمُؤْمِنِ اللْهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللْهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ اللْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِهُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْ

وَأَقِيمُوا الصَّلَاةَ وَءَاتُواْ الرَّكَوْةَ وَأَطِيعُواْ الرَّسُولَ لَعَلَّكُوْ تُرْحَمُونَ ۞

> لَاغَسَبَنَّ ٱلَّذِينَ كَفَرُواْمُعْجِزِينَ فِي ٱلْأَرْضَ وَمَأْوَنِهُ وُٱلنَّالُ وَلَيِشْ ٱلْمَصِيرُ ۞

وَإِذَا بَلَغَ ٱلْأَطْفَالُ مِنكُمُ ٱلْكُلُّمَ فَلَيْسَتَغَذِفُواْ كَمَا ٱسۡتَغَذَنَ ٱلَّذِينَ مِن قَبْلِهِ مُّكَذَلِكَ

His Avât Thus Allâh makes clear (Commandments and legal obligations) for vou. And Allâh is All-Knower, All-Wise.

- 60. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.
- 61. There is no restriction on the blind. nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم As-Salâmu 'Alaikum — peace be on you), [1] blessed and good. Thus Allâh makes clear the Avât (these Verses or your religious symbols and signs) to you that you may understand.
- 62. The true believers are only those who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So, if they ask your permission for some affairs of

يُبَيِّنُ ٱللَّهُ لَكُمْ ءَايَنَيَّةٌ عَوَّاللَّهُ عَلِيكُمْ حَكِيرٌ ٥٠

وَٱلْقَوَ عِدُمِنَ ٱلنِّسَاءِ ٱلَّتِي لَا يَرْجُونَ نِكَاحَا فَلَيْسَ عَلَيْهِنَّ جُنَاحُ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتِ بِزِينَةً وَأَن يَسْتَعْفِفُنَ خَيْلٌ لَّهُنَّ فَاللَّهُ سَحِيعٌ عَلِيثٌ ٥

لَيْسَ عَلَى ٱلْأَغْمَىٰ حَرَجٌ وَلَا عَلَى ٱلْأَغْرَجِ حَرَجٌ وَلَاعَلَى ٱلْمَرِيضِ حَرَجٌ وَلَاعَلَىٓ أَنفُسِكُو أَن تَأْكُلُواْ مِنْ بُيُوتِكُمْ أَوْبُيُوتِ ءَابَآبِكُمْ أَوْبُيُوتِ أُمُّهَا تِكُمْ أَوْبُيُوتِ إِخْوَا يِكُمْ أَوْبُهُوتِ أَخَوَاتِكُمْ أَوْبُيُوتِ أَعْمَلِمِكُمْ أَوْبُيُوتِ عَمَّيِكُمْ أَوْبُيُوتِ أَخْوَلِكُمْ أَوْيُهُ وَخَالَتِكُمْ أَوْمَا مَلَكُتُر مَّفَا يَحَهُ وَ أَوْصَدِيقَكُمُّ لَيْسَ عَلَيْكُمْ جُنَاحُ أَن تَأْكُلُواْجَمِيعًا أَوْأَشْتَاتَأْفَإِذَا دَخَلْتُم بُيُوتِيَا فَسَالِمُواْ عَلَىٓ أَنفُسِكُم يَحِيَّةً مِّنْ عِندِ ٱللَّهِ مُبَدَرَّكَةً طَيْبَةً كَذَلِكَ يُبَيِّثُ ٱللَّهُ لَكُمُ الْآيَات لَعَلَّكُمْ تَعْقَالُونَ ١

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِ ءَوَإِذَا كَانُواْمَعَهُۥ عَلَىٓ أَمْرِجَامِعِ لَرَ يَذْهَبُواْحَتَّىٰ يَشَتَدْنُوُهُۥ إِنَّ ٱلَّذِينَ يَسْتَنْذِنُونَكَ أَوْلَتِيكَ ٱلَّذِينَ يُؤْمِنُونَ بأتله ورَسُولِهِ عَاذَا ٱسْتَغَذَنُوكَ لِبَعْضِ شَأْنِهِ مَ فَأَذَن لَّمَن شِئْتَ مِنْهُ ۗ وَٱسۡتَغْفَ لَهُمُ ٱللَّهَ ۚ ارِيَ ٱللَّهَ غَفُورٌ رَّحِيمٌ ١

^{[1] (}V.24:61) If there is nobody in the house say: peace be upon us and on the righteous " السلام علينا وعلى عباد الله الصالحين" slaves of Allah

theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

- 63. Make not the calling of the Messenger (Muhammad صلی الله علیه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger مصلی الله علیه وسلم And let those who oppose the Messenger's (Muhammad صلیه وسلم) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.
- **64.** Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

لَّا تَجَعَلُواْ دُعَلَةَ الرَّسُولِ بَيْنَكُو كَدُعَلَةِ بَعْضِكُمْ بَعْضَاْ قَدْيَعْلَمُ اللّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذَا قَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ قَانَتُصِيبَهُمْ وَتِنَّةُ أَوْيُصِيبَهُمْ عَذَابُ الْيِمُ ۞ الْيِمُ ۞

أَلآإِنَّ يَلَوَمَافِى ٱلسَّمَوَّتِ وَٱلْأَرْضُّ قَدْيَعَـٰلَهُمَّا أَنتُهْ عَلَيْهِ وَفَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَيِّنُهُمُ بِسَا عَمِلُوُّا وَٱللَّهُ بِكُلِ آتَىْءَ عَلِيثُمْ ۞

Sûrat Al-Furqân (The Criterion) XXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صليه الله عليه وسلم that he may be a warner to the 'Alamîn (mankind and jinn).
- 2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.



مِنْ ﴿ وَالنَّهِ الرَّاعَةُ وَالرَّهِ مِنْ اللَّهِ الرَّهِ وَالرَّهِ مِنْ الرَّاعِيدِ

تَبَارَكَ ٱلَّذِى نَزَلَ ٱلْفُرْقَانَ عَلَى عَبْدِهِ - لِيَكُونَ لِلْعَنامِينَ نَذِيرًا ۞

ٱلَّذِى لَهُۥمُلْكُ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَلَوْ يَتَخِذُ وَلَدَّا وَلَوْيَكُنْ لَهُۥشَرِيكُ فِى ٱلْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُۥ تَقْدِيرًا ۞

- 3. Yet they have taken besides Him other alîhâh (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.
- 4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلی الله علیه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."
- 5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."
- 6. Say: "It (this Qur'an) has been sent down by Him (Allah) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."
- 7. And they say: "Why does this Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we do)? Why is not an angel sent down to him to be a warner with him?
- **8.** "Or (why) has not a treasure been granted to him? or why has he not a garden whereof he may eat?" And the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a man bewitched."
- 9. See how they strike similitudes for you, so they have gone astray, and they cannot find a (Right) Path.
- 10. Blessed is He Who, if He wills, will assign you better than (all) that Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

وَاتَّخَذُواْ مِن دُونِهِ ٓ اَلهَةً لَا يَخْلُقُونَ شَيْعًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِ مِّضَرَّا وَلَانْفُعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَاحَيَوْةً وَلَانْشُورًا ۞

وَقَالَ الَّذِيرِتَ كَفَرُوٓاْ إِنْ هَنَذَآ إِلَّا إِفْكُ اَفْتَرَيْهُ وَأَعَىانَهُ مِعَلَيْهِ فَوَمُّ ءَاخَرُونَّ فَقَدْجَاهُ وَظُلْمَا وَزُورَا ۞

وَقَالُوٓا أَسَطِيرُ الْأَوَّلِيتَ ٱكْتَنَبَهَا فَهِيَ ثُمْلَى عَلَيْهِ مُكَالِّمًا فَهِيَ ثُمْلَى عَلَيْهِ مُكَالِّ

قُلْ أَنْزَلُهُ ٱلَّذِي يَعْمُ لُوُ الْيَتِّرِ فِي ٱلسَّمَوَتِ وَٱلْأَرْضُ إِنَّهُ رُكَانَ غَغُورًا تَجِيمًا ۞

وَقَالُواْ مَالِهَٰذَا ٱلرَّسُولِ يَأْكُلُ ٱلطَّعَامَ وَيَمْشِى فِي ٱلْأَسْوَاقِ لَوْلَاۤ أُنزِلَ إِلَيْهِ مَلَكُ فَيَكُونِ مَعَهُ لِنَذِيلًا ۞

أَوْيُلُفَنَ إِلَيْهِ كَنُرُ أَوْتَكُونُ لَهُۥ جَنَّهُ يَأْكُلُ مِنْهَا وَقَالَ الظّلاِمُوتَ إِن تَنَّيِّعُونَ إِلَارَجُلَا مَسْحُورًا ۞

ٱنظْرْ كَيْفَ صَرَبُواْ لَكَ ٱلْأَمَّشَلَ فَصَلُواْ فَلَا يَشَتَطِيعُونَ سَبِيلًا ۞

تَبَارَكَ ٱلَّذِى إِن شَآءَ جَعَلَ لَكَ خَيْرًا مِنذَلِكَ جَنَّتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ وَيَجَعَل لَكَ قُصُورًا ۞

- 11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).
- 12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.
- 13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.
- 14. Exclaim not today for one destruction. but exclaim for much destruction.
- 15. Say: (O Muhammad صلى الله عليه وسلم) "Is that (torment) better or the Paradise of Eternity which is promised to the Muttagûn (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.
- 16. For them there will be therein all that they desire, and they will abide (there) forever. It is a promise binding upon your Lord that must be fulfilled.
- 17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints]^[1]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"
- 18. They will say: "Glorified are You! It was not for us to take any Auliva' (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)."

مَلْ كَذَّوُا مَالسَّاعَةُ وَأَعْتَدْنَا لِمَن كَذَّبَ بِٱلسَّاعَةِ سَعارًا ١

إذَارَأَتُهُ مِين مَّكَانِ بَعِيدِ سَحِعُواْ لَهَاتَغَيُّظًا وَزَفِيرًا ١

وَإِذَآ أَلْقُواْ مِنْهَا مَكَانَاضَيْقًامُّقَرَّنِينَ دَعَوْا هُ نَالِكَ ثُورًا ١

لَاتَدْعُواْ ٱلْيَوْمَرْثُبُورًا وَحِدَا وَٱدْعُواْ ثُهُورًا كَثْرًا ١ قُلْ أَذَاكَ حَنْ أُمْ حَنَّهُ أَلْحُلُداً لَتَى وُعِدَ ٱلْمُتَّقُّونُ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا @

لَّهُمْ فِيهَامَايَشَاءُونَ خَلِدِينَ كَانَعَلَا، رَ تِكَ وَعُدُا مِنْسُؤُلًا ١

وَيَوْمَرِ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِن دُونِ ٱللَّهِ فَتَقُولُ ءَأَنتُمْ أَضَلَلْتُمْ عِبَادِي هَنَوُلآءٍ أَمْهُمْ ضَلُواْ السَّسلَ ١

قَالُواْ سُتْحَنَنَكَ مَاكَانَ يَسْبَغَى لَنَآ أَن نَتَّخِذَ مِن دُو نِكَ مِنْ أَوْلِيَا ٓ وَلَكِن مَّنَّعْنَهُمْ وَ اَبَآ اَهُمْ حَمَّىٰ نَسُوا ٱلذَّحْرَ وَكَانُواْ قَوْمَا ابُورًا ١

said, "O رضى الله عليه وسلم The Prophet رضى الله عنه said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said. "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?"! replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 470).

- 19. Thus they (false gods all deities other than Allâh) will deny you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.
- 20. And We never sent before you (O Muhammad صلی الله علیه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).
- 21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves, and are scornful with great pride. [1]
- 22. On the Day they will see the angels—no glad tidings will there be for the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lâ ilâha illallâh*, (none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193)].
- 23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.
- **24.** The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic

فَقَدْ كَذَّبُوكُم بِمَاتَغُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَانَضَرًا وَمَن يَظْلِم مِنْكُمْ نُذِفْهُ عَذَابًا كَبِرًا ۞

وَمَا أَرْسَلْنَاقَبْكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنْهُرْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَشُواقِّ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضِ فِتْنَةً انْصَّيرُونِ وَكَانَ رَبُّكَ بَصِيرًا ۞

* وَقَالَ الَّذِينَ لَا يَرْجُونِ لِقَاآةً نَا لَوْلَا أُوْلِ عَلَيْنَا الْمَلْيَهِكُ أُوْنَرَىٰ رَبَّنًا لَقَدِ السَّتَكُبُرُولُوْ أَنْفُسِهِمْ وَعَتَوْعُنُولَ كَبِيرًا ۞

يَوْمَيَرُوْنَ ٱلْمَلَنِيكَةَ لَابُشْرَىٰ يَوْمَهِذِ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْزًا مُحَجُوزًا ۞

وَقَدِمْنَ إِلَى مَاعَمِلُوا مِنْ عَمَلِ فَعَكَلْنَهُ هَبَاءً مَنْ مُورًا ١

أَصْحَبُ ٱلْجَنَّةِ يَوْمَبٍ ذِحَيْرٌ مُسْتَقَلَّ وَأَحْسَنُ مَقِيلًا ۞

^{[1] (}V.25:21) See the footnote of (V.22:9).

Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

- 25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.
- 26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh — Islâmic Monotheism).
- 27. And (remember) the Day when the Zâlim (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم). [1]
- 28. "Ah! Woe to me! Would that I had never taken so-and-so as a Khalîl (an intimate friend)!
- 29. "He indeed led me astray from the Reminder (this Our'an) after it had come to me. And Shaitan (Satan) is to man ever a deserter in the hour of need." [Tafsîr Al-Qurtubi)
- صلى Muhammad (Muhammad) will say: "O my Lord! Verily, my people deserted this Our'an (neither listened to it, nor acted on its laws and teachings).
- 31. Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.
- 32. And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (it is sent down in parts), that

وَيَوْمِ تَشَقَّقُ السَّمَاءُ بِٱلْفَيْدِ وَيُزِلِ ٱلْمَلْتِكَةُ تَنزيلًا ٥

ٱلْمُلْكُ يُوْمَدِ ٱلْمُقُ لِلرَّمْنَ وَكَاتَ يَومًاعَلَى ٱلْكُفِينَ عَسِيرًا ٥

وَيَوْمَ يَعَضُّ ٱلظَّالِ عَلَىٰ يَدَيْهِ يَقُولُ يَلَيْتَنِي ٱلْغَذَتُ مَعَ ٱلرَّسُولِ سَبِيلًا ۞

نَهُ يَلَةً رَلَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا ١

لَقَدْ أَضَلَّنِي عَنِ ٱلذِّكْرِيَعْدَإِذْ جَآءَنِّي وَكَاتَ ٱلشَّيْطَنُ لِلْإِنسَانِ خَذُولًا ١

وَقَالَ ٱلرَّسُولُ يَدَرَبُ إِنَّ قَوْمِي ٱتَّخَذُواْ هَاذَا ٱلْقُدْءَانَ مَفْجُوزًا ٢

وَكَذَالِكَ جَعَلْنَا لِكُلِّنِي عَدُوًّا مِنَ ٱلْمُجْرِمِينُّ وَكَفَىٰ بِرَبِكَ هَادِيًا وَيَصِيرًا ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَوَلَا نُنزِّلَ عَلَيْهِ ٱلْقُرْءَ انُجُمْلَةً وَحِدَةً كَذَالِكَ لِنُثَبِّتَ بِهِ عُوَادَكَ وَرَتَّلْنَكُ

^{[1] (}V.25:27) See the footnote of (V.3:85).

We may strengthen your heart thereby. And We have revealed it to you gradually, in ملى الله stages. (It was revealed to the Prophet ملى in 23 years).

- 33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
- 34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.[1]
- 35. And indeed, We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper.
- 36. And We said: "Go you both to the people who have denied Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.
- 37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zâlimûn (polytheists and wrong-doers).
- 38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.
- 39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).
- 40. And indeed, they have passed by the town [of Prophet Lût (Lot)] on which was

وَلَا يَأْتُونَكَ بِمَثَلِ إِلَّاحِنْنَكَ بِٱلْحَقِّ وَأَحْسَنَ تَفْسِيرًا ٣

ٱلَّذِينَ يُحْشَرُونِ عَلَىٰ وُجُوهِ هِ مِرْ إِلَىٰ جَهَنَّمَ أُوْلَتِكَ شَوِّ مِّكَانَاوَأَضَا بُسِيلًا ١

وَلَقَدْةَ اتَّنْنَا مُوسَى ٱلْكِتَابَ وَجَعَلْنَا مَعَهُ رَ أَخَاهُ هَلُوُونَ وَزِيرًا 🕝

فَقُلْنَا أَذْهَبَ إِلَى الْقَوْمِ اللَّاسِ كَلَّاوُا عَاكِتَنَا فَدَمَّ وَنَهُ مُ تَدْمِيرًا ١

وَقَوْمَ نُوجٍ لَّمَّا كَذَّبُواْ ٱلرُّسُلَ أَغْرَقْنَهُمْ وَحَعَلْنَاهُوۡ لِلنَّاسِ ءَائِـةً ۚ وَأَعْتَدۡنَا لِلظَّلِمِينَ عَذَانًا أَلِمًا ٢

وَعَادَا وَيُمُودَا وَأَصْحَبَ الرَّيِسَ وَقُدُونَا بَيْنَ ذَلِكَ كَتْ رَا 🖾

وَكُلَّا ضَمَ نَمَا لَهُ ٱلْأَمْثَالَ وَكُلَّا مَتَرَبَّا تَشِيرًا 🕲

وَلَقَذَ أَقَوْاعَلَى ٱلْقَرْيَةِ ٱلَّتِي أَمْطِ رَتْ مَطَرَ ٱلسَّوْءُ أَفَلَةً يَكُونُواْ رَوْنَهَا مِنْ إِكَانُواْ

^{[1] (}V.25:34) See the footnote of (V.17:97).

rained the evil rain. Did they (disbelievers) not then see it (with their own eves)? Nay ! But they used not to expect any resurrection.

- 41. And when thev see you (0 Muhammad صلى الله عليه وسلم), they treat you only in mockery (saying):"Is this the one whom Allah has sent as a Messenger?
- 42. "He would have nearly misled us from our âlihah (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!
- صلى الله عليه 43. Have you (O Muhammad seen him who has taken as his ilâh (god) his own vain desire? Would you then be a Wakîl (a disposer of his affairs or a watcher) over him?
- 44. Or do you think that most of them hear or understand? They are only like cattle - nay, they are even farther astray from the Path (i.e. even worse than cattle).
- 45. Have you not seen how your Lord spread the shadow, If He had willed, He could have made it still-But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).
- 46. Then We withdraw it to Us a gradual concealed withdrawal
- 47. And it is He Who makes the night a covering for you, and the sleep (as) repose, and makes the day Nushûr (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

هَٰذَارَأَةُ لِهَانِ مَتَّحٰذُونَكَ الْآهُرُ وَا أَهَا ذَا ٱلَّذِي بَعَثَ ٱللَّهُ رَسُولًا ١

ان كَادَ لَيُضلُّنَا عَنْءَ الْهَدِّنَا لَهُ لَآأَن صَدِّنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ ٱلْعَذَابَ مَنْ أَضَالُ سَيسلًا @

أَزَءَيْتَ مَنِ ٱلتَّخَذَ إِلَهَهُ وهَوَكُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ١

أَمْ تَحْسَبُ أَنَّ أَكُثَّرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْفَاءِ بَلْ هُمْ أَضَلُّ سَبِيلًا ١

أَلَةَ تَزَ إِلَى رَبِّكَ كَيْفَ مَدَّ ٱلظِّلَّ وَلَوْشَآةَ لَجَعَلَهُ سَاكَاثُةُ حَعَلْنَا ٱلشَّمْسَ عَلَيْهِ دَلِيلًا @

ثُمَّ قَصَّنَهُ إِلَيْنَا قَبَضَايَسِيرًا ۞

وَهُوَ ٱلَّذِي جَعَلَ لَكُو ٱلَّيْلَ لِبَاسًا وَٱلنَّوْمَ سُبَاتًا وَجَعَلَ ٱلنَّهَارَ نُشُورًا ١

- **48.** And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.
- **49.** That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.
- 50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.
- 51. And had We willed, We would have raised a warner in every town.
- **52.** So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).
- 53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.
- **54.** And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful (to do what He wills).
- 55. And they (disbelievers, polytheists) worship besides Allâh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.
- **56.** And We have sent you (O Muhammad معليه وسلم) only as a bearer of glad tidings and a warner.
- 57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills may take a Path to his Lord.

وَهُوَ الَّذِى أَرْسَلَ الرِّيَعَ اِشْرُايَيْنَ يَدَىْ رَحْمَتِيهُ وَأَنزَلْنَا مِنَ السَّمَآءِ مَآءَ طَهُورًا ۞

لِنُحْيَىٰ بِهِ ء بَلْدَةَ مَيْمَا وَنُسْقِيَهُ، مِمَّا خَلَفْنَا أَفَكَا وَأَنَاسِيَّ كَثِيرًا ۞

وَلَقَدَّصَرَفَنَهُ بَيْنَهُمُّ لِيَدُّكُرُواْ فَأَيْنَ أَحْتُرُالنَّاسِ إِلَّاكُهُوكِا ۞

وَلَوْشِنْنَا لَبَعَثْنَافِي كُلِّ قَرْيَةِ نَّذِيرًا ۞

فَلانُطِعِ ٱلْكَيْفِرِينَ وَجَهِدْهُم بِهِ عِجهَادًا حَبِيرًا ٥

* وَهُوَالَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذَبٌ فُرَاتُ وَهَلْذَامِلُحُ أُجَاجٌ وَجَعَلَ بَيْنَهُ مَابَرْزَخَا وَحِجْرًا مَحْجُولًا ۞

وَهُوَالَذِي خَلَقَ مِنَ الْمَلَهِ بَشَرًا فَعَمَلُهُ مِ نَسَبًا وَصِهْ رُّا وَكَانَ رَبُّكَ فَدِيرًا ۞

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُهُمْ وَلَا يَضُرُّهُرُّ وَكَانَ الْكَافِرُعَلَىٰ رَيِّهِ خَلِهِ يَزًا ۞

وَمَآأَرْسَلُنَاكَ إِلَّامُبَشِّرًا وَنَذِيرًا ۞

قُلْ مَآ أَسْنَكُ كُرْعَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَخِذَ إِلَىٰ رَبِهِ ، سَبِيلًا ۞

- **58.** And put your trust (O Muhammad مسلى الله عليه وسلم) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves.
- **59.** Who created the heavens and the earth and all that is between them in six Days. Then He (Istawâ) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad معلى الله عليه وسلم, concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Khabîr (Well-Acquainted with everything i.e. Allâh).
- 60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad صلى الله عليه وسلم command us?" And it increases in them only aversion.
- 61. Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.
- **62.** And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.
- 63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.
- **64.** And those who spend the night in worship of their Lord, prostrate and standing.^[1]

وَتَوَكَّلْ عَلَى ٱلْحَوِّ ٱلَّذِى لَا يَـمُوتُ وَسَـيِّحْ بِحَـمْدِدَّـ وَكَـعَىٰ بِهِ · بِذُهُوبِ عِبَـادِهِ · خَبِرًا ۞

ٱلَّذِي حَلَقَ ٱلسَّمَوَّتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِي سِنَّةِ أَيَّامِرُثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرْثِقُ ٱلرَّحْمَٰنُ فَسَعَلَ بِهِ؞ حَبِيرًا ۞

وَإِذَا قِيلَ لَهُمُ ٱسْجُدُواْ لِلرَّحْمَٰنِ قَالُواْ وَمَاٱلرَّحْمَٰنُ الْمُوَالِقِمْنُ الْمُوَالِقِمْنُ الْمُؤَالِوَذَادَهُمْ نُفُوِّزًا ﴿ ٢

تَبَارُكُ ٱلَّذِى جَعَلَ فِي ٱلسَّمَآءِ بُرُوجَا وَجَعَلَ فِيهَا سِرَجَا وَقَمَرًا تُنِيزًا ۞

وَهُوَالَّذِي جَعَلَ الَّيْلَ وَالنَّهَارَخِلْفَةً لِمَنْ أَرَادَ أَن يَذَكَّرَأُوَأَرَادَ شُكُورًا ۞

وَعِبَادُ ٱلرَّحْمَٰنِ ٱلَّذِينَ يَمْشُونَ عَلَى ٱلْأَرْضِ هَوْنَا وَإِذَا خَاطَبَهُمُ ٱلْجَنِهِ لُوتَ قَالُواْ سَلَمَا ۞

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيْمًا ١

^{[1] (}V.25:64) Ibn 'Abbâs رضى الله عنها said: "Whosoever prayed two *Rak'at* or more after the 'Isha (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two *Rak'at* after the *Maghrib* (evening) prayer, and four *Rak'at* after the 'Ishâ (night) prayer will be considered like those mentioned in this Verse." (Tafsîr Al-Qurtubî).

- **65.** And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."
- **66.** Evil indeed it (Hell) is as an abode and as a place to rest in.
- 67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).
- 68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse— and whoever does this shall receive the punishment. [1]
- 69. The torment will be doubled to him on the Day of Resurrection, and he will abide forever therein in disgrace;
- 70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Ever Oft-Forgiving, Most Merciful. [2]
- 71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.

وَٱلَّذِينَ يَقُولُونَ رَبَّنَا ٱصْرِفْعَنَا عَذَابَ جَهَنِّيَّانَ عَذَابَهَا كَانَ غَرَامًا ۞

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ١

وَٱلَّذِينَ إِذَآ أَنفَقُواْ لَرِيُسْرِفُواْ وَلَمَّ يَقْتُرُواْ وَكَانَبَيْنَ ذَلِكَ قَوَامًا ۞

وَاَلَّذِينَ لَايَدْعُونَ مَعَ اللَّهِ إِلَّهَاءَاخَرَ وَلَايَقْـتُلُوتَ النَّفَسَ الَّتِيحَـرِّمَاللَّهُ إِلَّا بِالْحَقِّ وَلَايَزْفُوتَ وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَنَامًا ۞

يُصَنعَفْ لَهُ ٱلْعَذَابُ يَوْمَ ٱلْقِيَسَمَةِ وَيَعَلَّدُ فِيهِ عَمُهَانًا ۞ مُعَانًا ۞

> إِلَّامَنَ تَابَ وَءَامَنَ وَعَيمِلَ عَمَلَا صَلِحًا فَأُوْلِيَهِكَ يُبَدِّلُ اللَّهُ سَيِّعَانِهِ مُحَسَنَاتٍّ وَكَانَ اللَّهُ غَفُولًا رَّحِيمًا ۞

وَمَن تَابَ وَعَـمِلَ صَلِيَحَافَإِنَّهُ وُيَتُوبُ إِلَى ٱللَّهِ مَتَـابًا ۞

And there was also revealed: "Say: O My slaves who have transgressed against their ownselves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.334).

^{[1] (}V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

^{[2] (}V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' Wal-Marjan, Vol. 1, Chapter 52, Page 205] Narrated Ibn 'Abbâs ارضى الله عليه وسلم : Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

- 72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
- 73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations; etc.) of their Lord, fall not deaf and blind thereat.
- 74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious. See V.2:2)."
- 75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
- 76. Abiding therein forever excellent it is as an abode, and as a place to rest in.
- 77. Say (O Muhammad صلى الله عليه وسلم to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment)."

Sûrat Ash-Shu'arâ' (The Poets) XXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur'ân), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

وَٱلَّذِينَ لَايَشْهَدُونَ ٱلزُّورَ وَإِذَا مَرُواْ بِٱللَّغْوِ مَرُّواْ كِرَامًا ۞

وَٱلَّذِينَ إِذَا دُكِّرُواْ بِعَايَتِ رَبِّهِمْ لَرْيَخِتُواْ عَلَيْهَا صُمَّا وَعُمْيَانَا ۞

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَامِنْ أَزْوَجِنَا وَذُرِيَّنَيْنَا فُرَّةَ أَعْبُنِ وَلَجْعَلْنَا لِلْمُتَّقِيرِتَ إِمَامًا ۞

أُوْلَيَهِكَ يُجْزَوْنَ ٱلْمُؤْوَةَ بِمَاصَبَرُواْ وَيُلَقَّونَ فِهَاتَحَتَةً وَسَلَمًا ۞

خَلِدِينَ فِيهَاْ حَسُنَتَ مُسْتَقَلَّا وَمُقَامًا ۞ قُلْمَايَعْ مَوُّا بِكُمْرَفِ لَوْلَا دُعَاۤؤُكُمٌّ فَقَدْ كَذَبْتُ مِنْمَوْنَ يَكُونُ لِزَامًا ۞



بِنْ ______ إَللَّهِ ٱلرَّحْزُ الرَّحِيمِ

لمستم ٢

يِلْكَ ءَايَتُ ٱلْكِتَابِ ٱلْمُبِينِ

- 3. It may be that you (O Muhammad صلی) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islâmic Monotheism].
- 4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.
- **5.** And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.
- 6. So they have indeed denied (the truth this Qur'ân), then the news of what they mocked at will come to them.
- 7. Do they not observe the earth how much of every good kind We cause to grow therein?
- **8.** Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.
- 9. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are Zâlimûn (polytheists and wrong-doers)—
- 11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"
- 12. He said: "My Lord! Verily, I fear that they will deny me,
- 13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

لَعَلَكَ بَدَخِمٌ نَفْسَكَ أَلَا يَكُونُواْ مُؤْمِنِينَ ٢

إِن نَشَأَنْنَزِلْ عَلَيْهِ مِينَ ٱلسَّمَآءِ ءَايَةً فَظَلَّتُ أَعَنَقُهُمْ لَهُ الْخَضِعِينَ ٢

وَمَايَأْتِيهِ مِنْ ذِكْرِيِّنَ ٱلرَّغَنِ مُحْدَثٍ إِلَا كَانُواْعَنْهُ مُعْرِضِينَ ۞

> فَقَدَّكَنَّبُواْفَسَيَأْتِيهِمُ أَنْبَتُوُاْمَاكَافُواْ يِهِۦ يَشْتَهْزُءُونَ ۞

أُوَلَهُ يَرَوّاْ إِلَى ٱلْأَرْضِ كَوَأَنْبَتَنَا فِيهَا مِن كُلِّ زَفْجٍ كَرِيمٍ ۞

إِنَّ فِي ذَٰلِكَ لَآئِيةً وَمَاكَانَ أَكَثَرُهُم مُّؤْمِنِينَ ۞

وَإِنَّ رَبِّكَ لَهُوَٱلْعَنِيزُٱلرِّحِيهُ

وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ٱنْتِ ٱلْقَوْمَ ٱلظَّلِمِينَ ۞

قَوْمَ فِرْعَوْنَ أَلَا يَتَّقُونَ ٥

قَالَ رَبِّ إِنِّ أَخَافُ أَن يُكَذِّبُونِ ۞

وَيَضِينُ صَدْرِى وَلَا يَنَطَلِقُ لِسَسَانِى فَأَرْسِلْ إِلَىٰ هَدُونَ ۞

^[1] (V.26:3) See the footnote of (V.3:85).

- 14. "And they have a charge of crime against me, and I fear they will kill me."
- 15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening.
- 16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- 17. "So allow the Children of Israel to go with us."
- 18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.
- 19. "And you did your deed, which you did (i.e. the crime of killing a man)while you were one of the ingrates."
- **20.** Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).
- 21. "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.
- 22. "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."
- 23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Âlamîn (mankind, jinn and all that exists)?"
- 24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

وَلَهُ مْ عَلَىٰ ذَنْكُ فَأَخَافُ أَن يَقْ تُلُوبِ ٥

قَالَ كَلَّا قَٱذْهَبَابِعَايَتِنَاًّ إِنَّامَعَكُمْ مُّسْتَمِعُونَ ٥

فَأْتِيَا فِرْعَوْنَ فَقُولًا إِنَّا رَسُولُ رَبِّ ٱلْعَلَمِينَ ١

أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَاءِيلَ ١

قَالَ أَلْوَنُرَتِكَ فِينَا وَلِيدًا وَلَيِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ۞

وَفَعَلْتَ فَعَلَتَكَ الَّتِي فَعَلْتَ وَأَنتَ مِنَ اللَّهِ فَعَلْتَ وَأَنتَ مِنَ اللَّهِ مَا لَكُ مِنَ اللَّ

قَالَ فَعَلْتُهَآ إِذَا وَأَنَا مِنَ ٱلضَّالِينَ ٥

فَفَرَرْتُ مِنكُولَمَا خِفْتُكُو فَوَهَبَ لِي رَقِي حُكْمًا وَجَعَلَنِي مِنَ ٱلْمُرْسَلِينَ ۞

وَتِلْكَ يِغْمَةُ تَمُنُّهَا عَلَىٰٓ أَنْ عَبَدَتَ بَيْ

قَالَ فِرْعَوْنُ وَمَارَبُ ٱلْعَالَمِينَ ١

قَالَ رَبُّ ٱلسَّمَوَٰتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَا ۖ إِن كُنتُم

- **25.** [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?"
- 26. [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"
- 27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"
- 28. [Mûsâ (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"
- 29. [Fir'aun (Pharaoh)] said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."
- **30.** [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"
- 31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"
- 32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.
- **33.** And he drew out his hand, and behold, it was white to all beholders!
- 34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.
- 35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"
- 36. They said: "Put him off and his brother (for a while), and send callers to the cities:
- 37. "To bring up to you every well-versed sorcerer."
- **38.** So the sorcerers were assembled at a fixed time on a day appointed.
- **39.** And it was said to the people: "Are you (too) going to assemble?

قَالَ لِمَنْ حَوْلَهُ وَأَلَا تَشْتَمِعُونَ ۞

قَالَ رَبُّكُمُ وَرَبُّ ءَاجَآبِكُو ٱلْأَوَّلِينَ ۞

قَالَ إِنَّ رَسُولَكُمُ ٱلَّذِيَّ أُرْسِلَ إِلَيْكُمُ لَمَجْنُونٌ ٥

قَالَ رَبُّ ٱلْمَشْرِقِ وَٱلْمَغْرِبِ وَمَابَيْنَهُمَّ أَ إِن كُشُمُّ تَعَقِلُونَ ۞

قَالَ لَهِنِ ٱتَخَذْتَ إِلَهَا غَيْرِي لَأَجْعَلَنَّكَ مِنَ ٱلْمَسْجُونِينَ ۞

قَالَ أُوَلُوْجِئْتُكَ بِشَيْءِ مُّبِينِ ٢

قَالَ فَأْتِ بِهِ وَإِن كُنتَ مِنَ ٱلصَّادِ قِينَ 💮

فَأَلْقَىٰعَصَاهُ فَإِذَاهِيَ ثُعَبَانٌ مُّيِينٌ ٢٠٠٠

وَنَزَعَ يَدَهُ وَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ١

قَالَ لِلْمَلَإِحَوْلَهُ وَ إِنَّ هَلْذَا لَسَلْحِرُّعَلِيمٌ ۞

يُرِيدُ أَن يُغَرِحَكُمْ مِّنَ أَرْضِكُم بِسِحْرِهِ عَفَاذَا تَأْمُرُونَ ۞

قَالُوٓأَ أَرْجِيهُ وَأَخَاهُ وَآفَتُ فِي ٱلْمَدَآبِينِ كَيْشِرِينَ ١

يَأْتُوكَ بِكُلِّ سَخَارِ عَلِيمِ

فَجُمِعَ ٱلسَّحَرَةُ لِمِيقَاتِ يَوْمِ مَعْلُومِ ٥

وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ٢

- **40.** "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."
- 41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"
- **42.** He said: "Yes, and you shall then verily be of those brought near (to myself)."
- **43**. Mûsâ (Moses) said to them: "Throw what you are going to throw!"
- 44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"
- **45.** Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!
 - 46. And the sorcerers fell down prostrate.
- 47. Saying: "We believe in the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- **48.** "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."
- **49.** [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."
- **50.** They said: "No harm! Surely, to our Lord (Allâh) we are to return.
- **51.** "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."
- **52.** And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued."

لَعَلَّنَانَتَّبِعُ ٱلسَّحَرَةَ إِنكَانُواْهُمُ ٱلْغَلِيينَ ٥

فَلَمَّا جَاةَ السَّحَوَّةُ قَالُولِ لِفِرْعَوْنَ أَبِنَ لَنَا لَأَجَّرًا إِن كُنَّا خَنُ ٱلْغَلِينَ ۞

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَّمِنَ ٱلْمُقَرِّبِينَ ٢

قَالَ لَهُ مِمُّوسَيَّ أَلْقُواْمَآ أَنُّهُمُّلْقُونَ ٢

فَٱلْقُوْاْحِبَالَهُمْ وَعِصِيَّهُمْرُوَقَالُواْبِعِزَةِ فِرْعَوْرِكَ إِنَّا لَنَحْنُ ٱلْقَالِبُونَ ۞

فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَاهِيَ تَلْقَفُ مَايَأْفِكُونَ ٥

فَأُلْقِى ٱلسَّحَرَةُ سَجِدِينَ ۞ قَالُوّاءُ المَنَابِرَتِ ٱلْعَلَمِينَ ۞

رَبِّ مُوسَىٰ وَهَارُونَ ١

قَالَ ءَامَنتُمْلُهُ, قَتَلَ أَنْءَاذَنَ لَكُمْ إِنَّهُ, لَكِيمُؤُلُ الَّذِى عَلَمَكُوْ الْسِيْحَرَفَلَسَوْقَ تَعَلَمُونَّ لاُقْطِعَنَ أَيْدِيَكُو وَأَرْئِهَاكُوْ مِنْ خِلْفِ وَلاَصْلِيْنَكُوْ أَجْمِعِينَ ۞

قَالُواْلَاضَيْرِ إِنَّا إِلَى رَبِّنَا مُنقَلِبُونَ ٥

إِنَّاطَهُمُّ أَن يَغْفِرَلْنَارَثُنَاخَطَلِيَنَآ أَن كُنَّآ أَوَّلَ ٱلْمُؤْمِنِينَ ۞

*وَأَوْحَيْنَآ إِلَى مُوسَىٰ أَنْ أَسْرِيعِيادِيّ إِنَّكُو مُتَّبَعُونَ ۞

- 53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.
- **54.** (Saying): "Verily, these indeed are but a small band.
- 55. "And verily, they have done what has enraged us.
- **56.** "But we are a host all assembled, amply fore-warned."
- 57. So, We expelled them from gardens and springs,
- **58.** Treasures, and every kind of honourable place.
- **59.** Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
 - 60. So they pursued them at sunrise.
- 61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."
- 62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me."
- 63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.
- **64.** Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.
- 65. And We saved Mûsâ (Moses) and all those with him.
 - 66. Then We drowned the others.
- 67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.
- **68.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

فَأَرْسَلَ فِرْعَوْنُ فِي ٱلْمَدَآيِنِ حَشِرِينَ ٥

إِنَّ هَـٰؤُلَّاءِ لَشِرْذِمَةٌ قَلِيلُونَ ٥

وَإِنَّهُ مُرَلَنَالَغَآبِظُونَ ٥

وَإِنَّا لَجَمِيعُ حَذِرُونَ ٥

فَأَخْرَجْنَاهُم ِمِنجَنَّاتٍ وَعُيُونِ ٧

وَكُنُوزٍ وَمَقَامِكَ يِيمِ ۞

كَذَالِكُ وَأَوْرَثُنَهَا بَنِيَ إِسْرَاءِ يلَ ٥

فَأَتْبَعُوهُ مِثُشْرِقِينَ ۞ فَلَمَّاتَتِوَءًا لَلِمُعَانِ قَالَ أَصْحَبُ مُوسَىٰٓ إِنَّا لَمُدۡرَكُونَ ۞

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ٢

فَأَوْحَيْمَنَآ إِلَى مُوسَى أَنِ ٱضْرِب يِعْصَاكَ ٱلْبَحْرِّ فَٱنفَاقَ فَكَانَكُمُّ فِرْقِ كَالطَّوْدِٱلْعَطِيدِ ۞

وَأَزْلَفَنَاثَمَا أَلَاحَرِينَ ١

وَأَنْجَيْنَامُوسَيٰ وَمَن مَّعَهُ وَأَجْمَعِينَ ٥

ئُمَّ أَغْرَفْنَا ٱلْآخَرِينَ ۞ إِنَّ فِى ذَلِكَ لَآئِمَةً وَمَاكَانَ أَكْثَرُهُم مُؤْمِنِينَ ۞ وَانَّ رَبَّكَ لَهُوَ ٱلْمَرِينُ ٱلرَّحِيمُ ۞

- 69. And recite to them the story of Ibrâhîm (Abraham).
- 70. When he said to his father and his people: "What do you worship?"
- 71. They said: "We worship idols, and to them we are ever devoted."
- 72. He said: "Do they hear you, when you call on (them)?
- 73. "Or do they benefit you or do they harm (you)?"
- 74. They said: "(Nay) but we found our fathers doing so."
- 75. He said: "Do you observe that which you have been worshipping —
 - 76. "You and your ancient fathers?
- 77. "Verily, they are enemies to me, except the Lord of the 'Alamîn (mankind, jinn and all that exists),
- 78. "Who has created me, and it is He Who guides me.
- 79. "And it is He Who feeds me and gives me to drink.
- 80. "And when I am ill, it is He who cures me.
- 81. "And Who will cause me to die, and then will bring me to life (again).
- 82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).
- 83. My Lord! Bestow Hukm (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.
- 84. And grant me an honourable mention in later generations.

وَأَتْلُ عَلَيْهِ مِنْ لِلَّا إِبْرَاهِ بِمَ ١

إِذْ فَالَ لِأَبِيهِ وَقَوْمِهِ عَمَا تَعَبُدُونَ ٢

قَالُواْنَعَـُدُأَصِينَامَافَنَظَأُ لَهَا عَكِفِينَ ۞

قَالَ هَلْ يَسْمَعُونَكُو إِذْ تَدْعُونَ ٧

أَوْ يَنفَعُونَكُو أَوْ يَضُمُّ ونَ ٣

قَالُواْ بَلْ وَحَدُنَاءَ ابَاءَ نَا كَنَالِكَ يَفْعَلُونَ ٢

قَالَ أَفَرَءَتُهُ مَّاكُنتُهُ تَعْمُدُونَ ۞

أَنتُهُ وَءَارَاؤُكُهُ ٱلْأَقَدَمُونَ ٢

فَانَّهُمْ عَدُوُّلِيِّ إِلَّارَبَّ ٱلْعَلَمِينَ ٧

ٱلَّذِي خَلَقَنِي فَهُويَهُدِينِ ۞

وَٱلَّذِي هُوَ يُطْعِمُني وَيَسْقِينِ ۞

وَإِذَا مَرضِتُ فَهُوَيَشْفِينِ ٨

وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ١

وَٱلَّذِيَّ أَطْمَعُ أَن يَغْفِرَ لِي خَطِيَّتِي يَوْمَ ٱلدِّينِ ٥

رَبِّ هَبِّلِي حُكْمًا وَأَلْحِقْنِي بِٱلصَّالِحِينَ ٢

وَٱجْعَلِ لِي لِسَانَ صِدْقِ فِي ٱلْآخِرِينَ ١

- 85. And make me one of the inheritors of the Paradise of Delight.
- 86. And forgive my father, verily, he is of the erring.
- 87. And disgrace me not on the Day when (all the creatures) will be resurrected.
- 88. The Day whereon neither wealth nor sons will avail.
- 89. Except him who comes to Allâh with a clean heart [clean from Shirk (polytheism) and Nifâa (hypocrisy)]."
- 90. And Paradise will be brought near to the Muttagûn (the pious — See V.2:2).
- 91. And the (Hell) Fire will be placed in full view of the erring.
- 92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.
- 93. "Instead of Allâh? Can they help you or (even) help themselves?"
- 94. Then they will be thrown on their faces into the (Fire), they and the Ghâwûn (devils, and those who were in error).
- 95. And the whole hosts of *Iblîs* (Satan) together.
 - 96. They will say while contending therein,
- 97. By Allâh, we were truly in a manifest error,
- 98. When We held you (false gods) as equals (in worship) with the Lord of the 'Âlamîn (mankind, jinn and all that exists);
- 99. And none has brought us into error except the Mujrimûn [Iblîs (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَأَجْعَلْنِي مِن وَرَثَة جَنَّة ٱلنَّعِيمِ ٥

وَٱغْفِرُ لِأَبِي إِنَّهُ وَكَانَ مِنَ ٱلضَّالِّينَ ٢

وَلَا تُخْذِنِي يَوْمَ يُبْعَثُونَ ٨

يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ٥

اللامَنْ أَتَى اللَّهَ بِقَلْبِ سَلِيمِ

وَأُزْلِفَتِ ٱلْجُنَّةُ لِلْمُتَّقِينَ ٥

وَبُرِّزَتِ ٱلْجَيَحِيرُ لِلْغَاوِينَ ١

وَقِيلَ لَهُمْ أَنْ مَاكُنتُهُ تَعَدُدُونَ ٢

مِن دُونِ ٱللَّهِ هَمْ يَنصُرُ ونَكُمُ أَوَّ يَنتَصرُ ونَ 🕏

فَكُتِكُمُ أَفِيهَاهُمْ وَٱلْفَاوُرِنَ ٢

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ٥

قَالُواْ وَهُمْ فِيهَا يَخْتَصِمُونَ ١ تَٱللَّهِ إِنكُنَّا لَفِي ضَلَالِ مُّبِينٍ ١

إِذْ نُسَوِيكُمْ بِرَبُ ٱلْعَالَمِينَ ١

وَمَآ أَضَلَّنَآ إِلَّا ٱلْمُجْرِمُونَ ١

100. Now we have no intercessors.

101. Nor a close friend (to help us).

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

- 103. Verily, in this is indeed a sign, yet most of them are not believers.
- **104.** And verily, your Lord, He is truly the All-Mighty, the Most Merciful.
- 105. The people of Nûh (Noah) denied the Messengers.
- 106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?
- 107. "I am a trustworthy Messenger to you.
- 108. "So fear Allâh, keep your duty to Him, and obey me.
- 109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 110. "So keep your duty to Allâh, fear Him and obey me."
- 111. They said: "Shall we believe in you. when the meanest (of the people) follow vou?"
- 112. He said: "And what knowledge have I of what they used to do?
- 113. "Their account is only with my Lord, if you could (but) know.
- 114. "And I am not going to drive away the believers
 - 115. I am only a plain warner."

فَرَّالْنَامِن شَيْفِعِينَ ٢ وَلَاصَدِيقَ حَمِيمِ ١ فَلَوْ أَنَّ لَنَاكُمْ وَفَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

انَ فِي ذَالِكَ لَآئِةً وَمَاكَاتِ أَكْثَرُهُم مُّؤْمِنِينَ ٢

وَإِنَّ رَبِّكَ لَهُوَالْعَزِيزُ ٱلرَّحِيمُ ٥

كَذَّبَتْ قَوْمُ نُوجِ ٱلْمُرْسَلِينَ ٥

إِذْقَالَ لَهُمْ أَخُوهُمْ نُوْحُ أَلَا تَتَقُونَ ٥

اني لَكُورَسُولُ أَمِينٌ ١

فَأَتَّقُوا ٱللَّهَ وَأَطِيعُونِ ٢

وَمَآأَسْنَكُو عَلَيْهِ مِنْ أَجْرُ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبّ ٱلْعَلَمِينَ 🕲

فَأَتَّقُواْ أَلَّهَ وَأَطْعُونِ ٥

«قَالُواْ أَنْوُمِنُ لَكِ وَالتَّعَلَّ ٱلْأَرْدَلُونَ اللهِ عَلَيْهِ الْأَرْدَلُونَ اللهِ اللهِ عَلَى الْأَرْدَلُونَ اللهِ عَلَيْهِ الْمُؤْمِنُ لَكِ وَالتَّعَلَّ ٱلْأَرْدَلُونَ اللهِ عَلَيْهِ عَلَيْهِ اللهِ عَلَيْهِ عَلَ

قَالَ وَمَاعِلْمِي بِمَاكَانُواْ يَعْمَلُونَ ١

انْ حِسَائِعُهُ إِلَّاعَلَىٰ رَبِّي لَةَ تَشْعُرُونَ ١

وَمَآأَنَا بُطَارِدِ ٱلْمُؤْمِنِينَ ١

إِنْ أَنَا إِلَّا نَدَرٌ مُّسِنَّ ٥

116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."

- 117. He said: "My Lord! Verily, my people have denied me.
- 118. Therefore judge You between me and them, and save me and those of the believers who are with me."
- 119. And We saved him and those with him in the laden ship.
- **120.** Then We drowned the rest (disbelievers) thereafter.
- 121. Verily, in this is indeed a sign, yet most of them are not believers.
- 122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
 - 123. 'Âd (people) denied the Messengers.
- **124.** When their brother Hûd said to them: "Will you not fear Allâh and obey Him?
- 125. "Verily, I am a trustworthy Messenger to you.
- 126. "So fear Allâh, keep your duty to Him, and obey me.
- 127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).
- **128.** "Do you build high palaces on every high place, while you do not live in them?
- 129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever? [1]
- 130. "And when you seize (somebody), seize you (him) as tyrants?

قَالُوْالَبِن لَرْتَنتَهِ يَنفُحُ لَتَكُوْنَنَ مِنَ ٱلْمَرْجُومِينَ ۞

قَالَ رَبِّ إِنَّ قَوْمِيكَلَّنَبُونِ ١

فَٱفْتَحْ بَيْنِي وَيَيْنَكُمُ وَفَتَّحًا وَنَجِّنِي وَمَن مَّعِيَمِنَ ٱلْمُؤْمِنِينَ ۞

فَأَنْجَيَّنَاهُ وَمَن مَّعَهُ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ١

ثُرَّأَغْرَقْنَابَغْدُ ٱلْبَاقِينَ ٥

إِنَّ فِي ذَلِكَ لَآئِيَّةً وَمَاكَانَ أَحْثَرُهُمْ تُؤْمِنِينَ ۞

وَإِذَ رَبِّكَ لَهُوَٱلْعَزِيزُٱلزِّحِيمُ ۞

كَذَبَتْ عَادُالْمُرْسَلِينَ ۞ إِذْقَالَ لَهُمْرَأُخُوهُمْ هُودُ أَلاَتَنَقُونَ ۞

إِنِّي لَكُورُ رَسُولُ أَمِينٌ ٥

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ٢

وَمَا أَسْنَكُ كُوْعَلَيْهِ مِنْ أَجَّرٍ إِنْ أَجْدِيَ إِلَاعَلَىٰ رَبِّ ٱلْعَالَمِينَ ۞

أَتَبْنُونَ بِكُلِّ رِبِعِ ءَايَةً تَعْبَثُونَ ١

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخَلُدُونَ 🕲

وَإِذَا بَطَشْتُم بَطَشْتُر بَطَشْتُر جَبَّ الِينَ

^[1] (V.26:129) See the footnote (C) of (V.9:111).

- 131. "So fear Allâh, keep your duty to Him, and obey me.
- 132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.
- 133. "He has aided you with cattle and children.
 - 134. "And gardens and springs.
- 135, "Verily, I fear for you the torment of a Great Day."
- 136. They said: "It is the same to us whether you preach or be not of those who preach.
- 137. "This is no other than the false tales and religion of the ancients, [Tafsîr At-Tabarî]
- 138. "And we are not going to be punished."
- 139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.
- 140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
- 141. Thamûd (people) denied the Messengers.
- 142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?
- 143. "I am a trustworthy Messenger to you.
- 144. "So fear Allâh, keep your duty to Him, and obey me.
- 145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

فَأَتَّقُواْ أَلِيَّهُ وَأَطِيعُونَ ١

وَأَتَّقُوا ٱلَّذِي أَمَدَّكُم بِمَا تَعْلَمُونَ ١

أَمَدَّكُمْ بِأَنْعَلِمِ وَيَنِينَ ٢

وَجَنَّات وَعُبُون ١ إِنَّ أَخَافُ عَلَيْكُ عَذَابَ يَوْمِ عَظِيمِ ١

قَالُواْ سَوَآءُ عَلَيْنَآ أَوَعَظٰتَ أَمْلَرْتَكُنُ مِرِ - ٱلْوَاعِظِينَ ١

ان هَذَا الْاعْلَةُ ٱلْأَوْلِينَ ٢

وَمَاخَونُ بِمُعَذَّبِينَ ٢

فَكَذَّبُوهُ فَأَهْلَكُنَاهُمَّ إِنَّ فِي ذَلِكَ لَآيَةً وَمَاكَانَ أَكِيْرُ هُمْ مُؤْمِنِينَ ١

وَإِنَّ رَتَّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١

كَذَّبَتْ ثَمُودُ ٱلْمُرْسَلِينَ ١

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَقُونَ ١

إِنِّي لَكُوْرَسُولُ أَمِينٌ ٢

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١

وَمَآأَشْنَكُ مُ عَلَيْهِ مِنْ أَجْرً إِنْ أَجْرِيَ إِلَّاعَلَىٰ رَبّ ٱلْعَلَمِينَ 🕮 146. "Will you be left secure in that which you have here?

147. "In gardens and springs.

148. And green crops (fields) and date-palms with soft spadix.

149. "And you hew out in the mountains, houses with great skill.

150. "So fear Allâh, keep your duty to Him, and obey me.

151. "And follow not the command of *Al-Musrifûn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],

152. "Who make mischief in the land, and reform not."

153. They said: "You are only of those bewitched!

154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

156. "And touch her not with harm, lest the torment of a Great Day should seize you."

157. But they killed her, and then they became regretful.

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

160. The people of Lût (Lot) (who dwelt in the town of Sodom in Palestine) denied the Messengers.

أَتُتْرَكُونَ فِي مَاهَاهُنَآءَ امِنِينَ ١

في حَنَّنتِ وَعُمُونِ ۞ وَزُرُوعٍ وَنَخْ لِي طَلْعُهَا هَضِيرٌ ۞

وَتَنْحِتُونَ مِنَ ٱلْجِبَالِ بُيُوتَا فَارِهِينَ ١

فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ۞

وَلَا تُطِيعُواْ أَمْرَالُمُسْرِفِينَ ١

ٱلَّذِينَ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ۞

قَالُواْ إِنَّمَا أَنتَ مِنَ ٱلْمُسَحِّدِينَ ٥

مَّأَنَّتَ إِلَّاشَرُّيُّمَّلُنَافَأْتِ بِثَايَةٍ إِن كُنتَ مِنَ ٱلصَّلِيقِينَ ۞

> قَالَ هَاذِهِ عَنَاقَةٌ لَّهَا الشِرْبُّ وَلَكُو لِشِرْبُ يَوْمِ مَعْ لُومِ ۞

وَلَاتَمَسُّوهَا بِسُوءِ فَيَأْخُذَكُمْ عَذَابُ يُوْمِ عَظِيرٍ ٥

فَعَقَرُوهَا فَأَصْبَحُواْ نَدِمِينَ ١

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِى ذَاكَ لَآيَةٌ وَمَاكَانَ أَكْثُرُهُمُ مُّؤْمِنِينَ ۞

وَإِنَّ رَبَّكَ لَهُوَٱلْعَزِيزُٱلرَّحِيهُ ١

كَذَّبَتْ قَوْمُ لُوطٍ ٱلْمُرْسَلِينَ ۞

- 161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?
- 162, "Verily. I am a trustworthy Messenger to you.
- 163. "So fear Allâh, keep your duty to Him, and obey me.
- 164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 165. "Go you in to the males of the 'Alamîn (mankind),
- 166. "And leave those whom Allah has created for you to be your wives? Nav. you are a trespassing people!"
- 167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"
- 168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).
- 169. "My Lord! Save me and my family from what they do."
 - 170. So We saved him and his family, all.
- 171. Except an old woman (his wife) among those who remained behind.
- 172. Then afterward We destroyed the others.
- 173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!
- 174. Verily, in this is indeed a sign, yet most of them are not believers.
- 175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

إِذْ قَالَ لَهُمْ أَخُوهُمْ أُولُوا أَلَا تَنَقُونَ ١

إِنَّى لَكُمْ رَسُولٌ أَمِنُّ ١

فَأَتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١

وَمَا آسَنَكُ كُمْ عَلَيْهِ مِنْ أَجْرًانْ أَجْرِي إلَّا عَلَى رَتُ ٱلْعَالِمِينَ ١

أَتَأْتُونَ ٱلذُّكُرَانَ مِنَ ٱلْعَالَمِينَ ٥

وَتَذَرُونَ مَاخَلَقَ لَكُمْرَيُّكُمْ يَنْ أَزْ وَاحِكُمْ بَلْ أَنتُمْ قَوْمُ عَادُونَ ١

قَالُهُ اللِّن لَّمْ تَنتَهِ يَنكُولُ لَتَكُونَنَّ مِنَ ٱلْمُخْرَجِينَ ١

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ ٱلْقَبَالِينَ ١

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ 🕮

فَنَحَتَنَهُ وَأَهْلَهُ وَأَجْمَعِينَ ١ الَّاعَهُ زَافِي ٱلْفَايِرِينَ ١

اللهُ وَمَوْ زَاا أَلْاَخَرِينَ ١

وَأَمْطَةُ نَاعَلَيْهِم مَّطَأً فَسَاءً مَطَاءُ ٱلْمُنذَرِينَ ا

إِنَّ فِي ذَلِكَ لَآئِمَةً وَمَاكَانَ أَكْثَرُهُ مُّؤْمِينَ ٢

وَإِنَّ رَبَّكَ لَهُ وَٱلْعَدِيزُ الرَّحِيمُ ١

176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.

177. When Shu'aib said to them: "Will you not fear Allâh and obey Him?

178. "I am a trustworthy Messenger to you.

179. "So fear Allâh, keep your duty to Him, and obey me.

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alamîn (mankind, jinn and all that exists).

181, "Give full measure, and cause no loss (to others).

182. "And weigh with the true and straight balance.

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

184. "And fear Him Who created you and the generations of the men of old."

185. They said: "You are only one of those hewitched!

186. "You are but a human being like us and verily, we think that you are one of the liars!

187. "So cause pieces of the heaven to fall on us, if you are of the truthful!"

188. He said: "My Lord is the Best Knower of what you do."

189. But they denied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed, that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

كَذَّبَ أَصْحَابُ لَيْتِكُةِ ٱلْمُرْسَلِينَ ٢

إِذْقَالَ لَهُ مِشْعَتُكُ أَلَاتَتَقُونَ ١

إِنِّ لَكُو رَسُولُ أَمِينٌ ١ فَأَتَّقُواْ اللَّهَ وَأَطِيعُونِ ١

وَمَاۤ أَسۡعَلُكُمُ عَلَيْهِ مِنۡ أَجۡرِإِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلْعَاكِمِينَ 🕲

*أَوْفُواْ ٱلْكَيْلَ وَلَا تَكُونُواْ مِنَ ٱلْمُخْسِرِينَ ١

وَزِنُواْ بِٱلْقِسَطَاسِ ٱلْمُسْتَقِيمِ

وَلَا تَبْخَسُواْ ٱلنَّاسَ أَشْيَاءَهُمُّ وَلَا تَغْثُواْ فِي ٱلْأَرْضِ مُفْسِدِينَ ٢

وَٱتَّقُواْ ٱلَّذِي خَلَقَكُو وَٱلْجِيلَّةَ ٱلْأَوَّلِينَ ١

قَالُوٓا النَّمَا أَنتَ مِنَ ٱلْمُسَحَّرِينَ ١

وَمَآأَنَتَ إِلَّا بِشَـ رُعِثُكُنَا وَإِن نَّظُنُّكَ لَمِنَ ٱلْكَيْدِبِينَ 🔊

فَأَسْقِطَ عَلَيْنَ الكِسَفَاقِنَ السَّمَاءِ إِن كُنتَ مِنَ الصّندقينَ 🖾 قَالَ رَبِي أَعْلَمُ بِمَا تَعْمَلُونَ 🚇

فَكَذَّنُوهُ فَأَخَذَهُ عَذَابُ يَوْمِ ٱلظُّلَّةَ ۚ إِنَّهُ رَكَانَ عَذَاتَ يَوْمِ عَظِيمِ 🚳

انَّ في ذَلِكَ لَاَئَةً وَمَا كَانَ أَعْتُرُهُمْ مُؤْمِنِينَ ۞

- 191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.
- **192.** And truly, this (the Qur'ân) is a revelation from the Lord of the 'Âlamîn (mankind, jinn and all that exists),
- 193. Which the trustworthy *Rûh* [Jibrîl (Gabriel)] has brought down
- ملى 194. Upon your heart (O Muhammad صلى that you may be (one) of the warners,
 - 195. In the plain Arabic language.
- 196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad صلى الله عليه) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.
- 197. Is it not a sign to them that the learned scholars (like 'Abdullâh ibn Salâm سفعة who embraced Islâm)¹¹¹ of the Children of Israel knew it (as true)?
- 198. And if We had revealed it (this Qur'ân) to any of the non-Arabs,
- 199. And he had recited it to them, they would not have believed in it.
- **200.** Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the *Mûjrimûn* (criminals, polytheists, sinners).
- **201.** They will not believe in it until they see the painful torment.
- **202.** It shall come to them of a sudden, while they perceive it not.
- 203. Then they will say: "Can we be respited?"
- **204.** Would they then wish for Our Torment to be hastened on?

وَإِنَّ رَبُّكَ لَهُوَ ٱلْعَزِيزُ ٱلرَّحِيمُ ١

وَإِنَّهُ وَلَتَنزِيلُ رَبِّ ٱلْعَالَمِينَ اللهُ

نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ۞

عَلَىٰ قَلْيِكَ لِتَكُونَ مِنَ ٱلْمُنذِيِينَ ١

بِلِسَانٍ عَرَبِيِّ مُّبِينِ ۞ وَإِنَّهُ وَلَغِي زُيُرًا لِأَوَّلِينَ ۞

أَوَلَوْ يَكُنْ لَهُمْ ءَايَةً أَن يَعْلَمَهُ مُعْلَمَتُوا اَبْنِي إِسْرَاءِ يلَ ١

وَلُوْنَزَّلْنَهُ عَلَى بَعْضِ ٱلْأَعْجَمِينَ ٢

فَقَرَأَهُ مُعَلِيهِم مَّا كَانُواْ بِهِء مُؤْمِنِينَ ١

كَذَالِكَ سَلَكُنَاهُ فِي قُلُوبِ ٱلْمُجْرِمِينَ ۞

لَا يُؤْمِنُونَ بِهِ ، حَتَّى يَرَوُا ٱلْعَذَابَ ٱلْأَلِيمَ ۞

فَيَاأْتِيَهُم بَغْنَةَ وَهُوْلَا يَشْعُرُونَ اللَّهُ

فَيَــُ قُولُواْ هَلَ نَحَنُ مُنظَرُونَ ٥

أَفَيِعَذَابِنَا يَسْتَعْجِلُونَ ١

[[]رضي الله عنه V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh ibn Salâm إرضي الله عنه

205. Think! (even) if We do let them enjoy for years,

- 206. And afterwards comes to them that (punishment) which they had been promised,
- 207. All that with which they used to enjoy shall not avail them.
- **208.** And never did We destroy a township but it had its warners
- 209. By way of reminder, and We have never been unjust.
- **210.** And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.
- 211. Neither would it suit them, nor they can (produce it).
- **212.** Verily, they have been removed far from hearing it.
- 213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment.
- **214.** And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred. [1]
- 215. And be kind and humble to the believers who follow you.
- 216. Then if they disobey you, say: "I am innocent of what you do."
- 217. And put your trust in the All-Mighty, the Most Merciful.

أَفَرَءَيْتَ إِن مَّتَّعْنَهُ مُسِنِينَ ٥

ثُمَّرَجَاءً هُم مَّاكَانُواْ يُوعَدُونَ ٥

مَآ أَغْنَىٰ عَنْهُ مِمَّاكَانُواْيُمَتَّعُونَ ۞

وَمَآ أَهۡلَكُمٰۤامِن قَرَيَةِ إِلَّا لَهَامُنذِرُونَ ۞

ذِكْرَىٰ وَمَاكُنَّاظَالِمِينَ ۞

وَمَاتَنَزَّكَ بِهِ ٱلشَّيَطِينُ ۞

وَمَايَنْبَغِي لَهُمْ وَمَايِشَتَطِيعُونَ ٥

إِنَّهُ مْعَنِ ٱلسَّمْعِ لَمَعْزُولُونَ ۞

فَلَا تَنْغُ مَعَ أَللَهِ إِلَهًا الْخَرَ فَتَكُونَ مِنَ ٱلْمُعَذِّبِينَ ۞

وَأَنذِرْعَشِيرَتَكَ ٱلْأَقْرَبِينَ ٥

وَٱخْفِضْ جَنَاحَكَ لِمَنِ ٱتَّبَعَكَ مِنَ ٱلْمُؤْمِنِينَ ١

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيَّ ، مِّمَّا تَعْمَلُونَ ١

وَتَوَكَّلْ عَلَى ٱلْعَزِيزِ ٱلرَّحِيدِ

الله (V.26:214) Narrated Ibn 'Abbâs رضى الله عنهم: When the Verse: "And warn your tribe (O Muhammad صلى الله عنهه of near kindred" was revealed, Allah's Messenger وسلم الله عليه وسلم went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâhâh!" The people said, "Who is that?" "Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So Sûrat Al-Masad "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.495).

^{* &}quot;Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

الجزء ١٩

- صلى الله Who sees you (O Muhammad صلى الله عليه الله عليه الله عليه الله عليه الله عليه عليه الله على الله عليه عليه الله عليه الله عليه عليه الله عليه الله عليه الله عليه الله عليه الله عليه على الله عليه الله عليه على الله عليه على الله عليه على الله عليه على الله عل when you stand up (alone at night) when you stand up for Tahajjud prayers).
- 219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).
- 220. Verily, He, only He, is the All-Hearer, the All-Knower.
- 221. Shall I inform you (O people!) upon whom the Shayatîn (devils) descend?
- 222. They descend on every lying, sinful person.
- 223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.
- 224. As for the poets, the erring ones follow them.
- 225. See you not that they speak about every subject (praising people - right or wrong) in their poetry?
- 226. And that they say what they do not do.
- 227. Except those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

ٱلَّذِي يَرَيْكَ حِينَ تَقُومُ ١

وَتَقَلُّكُ فِي السَّاجِدِينَ ١

إِنَّهُ وَهُوَ السَّمِيعُ ٱلْعَلِيمُ ۞

هَلْ أُنْبِتُكُو عَلَى مَن تَنَزَّلُ ٱلشَّيَطِينُ ١

تَنَزَّلُ عَلَىٰ كُلِّ أَفَاكِ أَثِيرِ ١

يُلْقُونَ ٱلسَّمْعَ وَأَحْتَرُ هُمْ كَلْذِبُونَ ١

وَٱلشُّعَرَآءُ يَتَّبِعُهُ مُٱلْفَاوُونَ 🕲

أَلَةٍ تَرَأَنَّهُ مِن كُلِّ وَادٍ يَهِيمُونَ ١

وَأَنَّهُ مُ يَقُولُونَ مَا لَا يَفْعَلُونَ 🚳

إِلَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ وَذَكَّرُواْ اللَّهَ كَثِيرًا وَٱنتَصَرُوا مِنْ بَعْدِ مَاظُلِمُوا وَسَبَعْكُ ٱلَّذِينَ ظَلَمُوٓا أَيَّ مُنقَلَب يَنقَلِبُونَ ١

Sûrat An-Naml (The Ants) XXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear:

- 2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].
- **3.** Those who perform As-Salât (Iqâmat-as-Salât) and give Zakât and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).
- **4.** Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.
- 5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.
- 6. And verily, you (O Muhammad مسلى الله الله وسلم عليه وسلم are being taught the Qur'ân from One, All-Wise, All-Knower.
- 7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."
- 8. But when he came to it, he was called: "Blessed is Whosoever is in the fire, and whosoever is round about it! And glorified is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

ين والنفال

مِنْ ﴿ وَاللَّهِ ٱلرَّحْزَ الرَّحِيمِ

طسَّ يَلْكَ ءَايَنتُ ٱلْقُرُةِ انِ وَكِتَابٍ مُّبِينٍ

هُدَى وَإِشْرَىٰ لِلْمُؤْمِنِينَ ۞

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَاةَ وَيُؤْتُونَ ٱلنَّكَاةَ وَهُر بَٱلْآخِرَةِ هُرُيُوقِنُونَ ۞

إِنَّ ٱلَّذِينَ لَايُؤْمِنُونَ بِٱلْآخِرَةِ زَيَّنَا لَهُمْ أَعْمَلَهُ مِّفَهُمْ يَعْمَهُونَ ۞

أُوْلَتَهِكَ ٱلَّذِينَ لَهُمُوسُوَّهُ ٱلْعَذَابِ وَهُمْرِ فِى ٱلْآخِرَةِ هُمُ ٱلْأَخْسَرُونَ ۞

وَإِنَّكَ لَتُلَقَّى ٱلْقُرْءَانَ مِن لَّدُنْ حَكِيمٍ مِعَلِيمٍ ٥

ٳ۪ۮ۫ڡۜٲڶٷڝۜٷڵۣٲۿڸڡؚۼٳڣٙٵۺٙٮؙٛٵڒؙڛؾٵؾؠۘڴؙۄڝٚؠٞٳۼؠؘڔ ٲٞۊٵؾؠڴڔؙۣۺۿٳٮؚڡؘۘڹڛڵٙڡٙڵڴڗڞڟڶۅؙڶ۞

فَلَمَّاجَآءَهَا فُودِيَ أَنْهُورِكَ مَن فِي ٱلنَّارِ وَمَنْحَوْلَهَا وَسُنْحَنَ ٱللَهِ رَبِّ ٱلْعَالِمِينَ ۞

- 9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise.
- 10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.
- 11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.
- 12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are Fâsiqûn (rebellious, disobedient to Allâh).
- 13. But when Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is manifest magic."
- 14. And they denied them (those Ayât) wrongfully and arrogantly, though their ownselves were convinced thereof [i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the Mufsidûn (disbelievers, disobedient to Allâh, evil-doers and liars.).
- 15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All praise and thanks are Allâh's, Who has preferred us to many of His believing slaves!"
- 16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is evident grace (from Allâh)."

يَمُوسَىٰ إِنَّهُۥ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ٢

وَأَلْيَ عَصَاكُ فَلَمَا رَءَاهَا نَهْ تَزُكُأَ فَهَا جَأَنُّ وَلَى مُدْيِرًا وَلَوْمُقِبَّ بَسُوسَىٰ لَاتَحَفَ إِنِي لَا يَخَافُ لَدَىَّ اَلْمُرْسَلُونَ ۞

إِلَّا مَن ظَلَمَ ثُرَّبَدَّلَ حُسْنًا بَعْدَسُوَّءِ فَإِنِّي غَفُورٌ رَّحِيرٌ ١

ۊؘڷؘڎڂؚڷۑۮڮٷڿێۑڬۼۧۯؙڿ۫ؠۜڝٛڶٙۊؽۨٚۼٚؠۣ۫ڛؗۊٷۣڣڽۺۼ ٵؽٮؘؾٟٳڬۏۯٷڒٷۊؖؠڡؚڎؚٛٳڷؠؙٞڰڴٵٷ۠ٷۜڡؘػٵڬڛڣڽڒؘ۞

> فَلَمَّاجَآءَ ثُهُوْءَ النَّنُنَامُ بَصِرَةً قَالُولُ هَاذَا سِحَرِّمُ بِينٌ ﴿

وَجَحَدُواْبِهَا وَٱسْتَيْقَنَتُهَاۤ أَنفُسُهُ رَظُلْمَا وَعُلُوّاً فَأَنظُرْكَيْفَ كَانَعَقِبَةُ ٱلْمُفْسِدِينَ ۞

وَلَقَدْءَ اتَيْنَا دَاوُدَ وَسُلَيْمَنَ عِلْمَا وَقَالَا ٱلْحُمْدُيلَةِ ٱلَّذِى فَضَّلَنَا عَلَ كَيْبِرِينِّ عِبَادِهِ ٱلْمُؤْمِنِينَ ۞

وَوَرِثَ سُلَيْمَنُ دَاوُدَّ وَقَالَ يَنَأَيُّهَا النَّاسُ عُلِمْنَا مَنطِقَ الظَّيْرِ وَلُوتِينَا مِن كُلِ شَيْءٍ إِنَّ هَلذَا لَهُوَ الْفَصْلُ الْمُبِينُ ۞

- 17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).
- 18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."
- 19. So he [Sulaimân (Solomon)] smiled, amused at her speech^[1] and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."
- **20.** He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?
- 21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."
- 22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.
- 23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.
- 24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."

وَحُشِرَ لِسُلَتَمَنَ جُنُودُهُ مِنَ ٱلْجِنِّ وَٱلْإِشِ وَٱلْطَايْرِفَهُمْ يُوزَعُونَ ۞

حَقَّ إِذَا أَتُواْعَلَى وَادِ النَّمْلِ فَالَّتَ مَمْلَةٌ يَتَأَيُّهُمَّ النَّمْلُ وَخُولُهُ وَهُولُولًا يَصْلُمُونَ ۞ وَخُودُهُ وَهُولًا لَايَشْمُ وُونَ ۞

فَتَبَسَّمَ صَاحِكَا مِن قَوْلِهَا وَقَالَ رَبِّ أَوْغِيَ أَنْ أَشْكُرُ فِعْمَتَكَ الْتِيَّ أَنْعَمْتَ عَلَىًّ وَعَلَى وَلِدَى وَأَنْ أَعْمَلَ صَالِحَا تَرْضَلهُ وَأَدْخِلْنِ يرَجْمَتِكَ فِي عِبَادِكُ ٱلصَّالِحِينَ ۞

وَتَفَقَّدَ الطَّلْرَ فَقَالَ مَا لِيَ لَا أَرَى ٱلْهُدْهُدَ أَمَّى الْهُدْهُدَ أَمَّى الْفُلْهُدُ

ڵٲؙۼڋؘۺۜٙۿؙؙؗۄۼٙۮؘٳؼٲۺٙڿۑڋٲٲۊٙڵۣٲٲڎٚؠٛٙۼؾۜٙۿؗۄٲۊٙڸؾٲ۫ؾؾ۪ٙ ؠؚڛؙڵڟڹۣڡؙٞؠؚڡڹؚ۞

فَمَكَ عَبْرَ بَعِيدِ فَقَالَ أَحَطَتُ بِمَالَمْ تُحِطُ بِهِ، وَعِنْتُكَ مِن سَبَإِ بِنَبَإِيقِينٍ ۞

إِنِّ وَجَدتُ ٱمۡرَأَةَ تَمۡلِكُهُۥ ٓ وَأُوتِيَتۡ مِنكُلِ شَىۡءِ وَلَهَا عَرْشُ عَظِيرٌ ۞

وَجَدَقُهُا وَقُوْمَهَا يَسَجُدُونَ لِلشَّـمَسِينِ دُونِ ٱللَّهِ وَزَيْنَ لَهُمُ ٱلشَّيْطَنُ أَعَىلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَايَهَ تَدُونَ ۞

^{[1] (}V.27:19) See the footnote of (V.6:143).

- 25. [As Shaitân (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [Tafsîr At-Tabarî]
- **26.** Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!
- 27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.
- 28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."
- **29.** She said: "O chiefs! Verily, here is delivered to me a noble letter,
- **30.** "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:
- 31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."
- **32.** She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."
- 33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."
- **34.** She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.
- 35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

. أَلْاَشَجُدُواْ لِلَّهَ ٱلَّذِي يُخْرِجُ ٱلْخَبْءَ فِى ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَبَعْ لَمُمَانِّخُهُ فُوتَ وَمَاثُمُ لِيُونَ ۞

ٱللَّهُ لَا إِلَاهُ إِلَّاهُورَبُ ٱلْعَرْشِ ٱلْعَظِيمِ ١ ١

*قَالَ سَنَظُرُ أَصَدَقْتَ أَمْكُنتَ مِنَ ٱلْكَنْدِينَ ۞

ٱۮ۫ۿٙٮؚؾۣڮػؘؠۣۿۮؘٳڡؘؙڷڦۣڡۛ؋ٳڷؽۿؚڗٝٷؖڗؘڡۜٙڵٙۼٮ۫ۿۄ۫ڡؘٲڶڟؙڒ ڡٲۮٙٳؿؘڗڿڡؙۅڹٙ۞

قَالَتْ يَتَأَيُّهُا ٱلْمَلَوُّا إِنِّ أَلْقِيَ إِلَّى كِتَبُّكُرِيمٌ ۞

إِنَّهُ مِين سُلَيْمَنَ وَإِنَّهُ ويسْمِ اللَّهِ ٱلرَّحَمَٰزُ الرَّحِيمِ ٥

أَلَاتَقَلُواْعَلَىٰٓ وَأَتُونِهُ مُسْلِمِينَ ٢

قَالَتَ يَتَأَيُّهُٱلْمَلُؤُا أَفْتُونِ فِىٓ أَمْرِي مَا كُنْتُ فَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ ۞

قَالُواْنَحَنُ أُولُواْ فَوَوَوَأُولُواْ بَأْسِ شَدِيدِ وَٱلْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ ۞

قَالَتَ إِنَّ الْمُلُوكَ إِذَا دَخُلُواْ قَرَيَـةً أَفْسَدُوهَا وَجَعَلُواْ أَعَزَةَ أَهْلِهَاۤ أَذِلَةً ۗ وَكَذَٰلِكَ يَفْعَلُونَ ۞

> وَانِيَ مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةِ فَنَاظِرَةٌ بِمَيَرْجِعُ ٱلْمُرْسَلُونَ ۞

- 36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"
- 37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."
- **38.** He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"
- **39.** A '*Ifrît* (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."
- 40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly, my Lord is Rich (Free of all needs), Bountiful."
- 41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."
- **42.** So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."

فَلَمَّاجَآة سُلَيْمَنَ قَالَ أَتُمِدُّونَنِ بِمَالِ فَمَآة اتَّنِءَالَّلَهُ خَيْرٌفِمَّآ ءَاتَنكُمْ ۚ بَلْ أَنتُه بِهَدِيَّنِكُوْتَقْرَحُونَ ۞

> ٱنجِعْ إِلَيْهِ مِّ فَلَنَأْنِيَنَهُم بِجُنُودِلَاقِلَ لَهُم بِهَا وَلَنُخْرِجَنَهُ مِيْنَهَآ أَذِلَةً وَهُرْصَانِوُرُونَ ۞

قَالَ يَتَأَيُّهُٱللَّمَلُوُّا أَيُّكُرُ يَأْتِنِي بِعَرْشِهَا قَبَلَ أَن يَأْتُونِ مُسْلِمِينَ ٢

قَالَعِفْرِيتُ مِّنَ ٱلْحِنِّ أَنَاءُ اليّكَ بِهِءَقَبَلَ أَن تَقُومَ مِن مَقَامِكً وَانِي عَلَيْهِ لَقَوِيُّ أَمِينٌ ۞

قَالَ ٱلَّذِى عِندَهُ وعِلْمُثِينَ ٱلْكِتَنْبِ أَنَّا عَاتِيكَ بِهِ عَقَبَلَ أَن يَرْتَنَّ إِلَيْكَ طَرْفُكُّ فَلَمَّارَةَ اهُ مُسْتَقِرًّ اِعِندَهُ, قَالَ هَذَا مِن فَضَّلِ رَبِّى لِبَنْلُونَةَ أَشَّكُواْ مَا أَكُفُرُّ وَمَن شَكَرَ فَإِنَّمَا يَشْكُولِنَفْسِيَّةٍ وَمَن كَفَرَ فَإِنَّ رَبِّى غَيْنٌ كُرِيدٌ ۞

قَالَنَكِوُواْلَهَاعَرْشَهَانَظُرْ أَتَهْتَدِى أَمْتَكُونُ مِنَ ٱلذِينَ لَايَهْتَدُونَ ۞

فَلَمَّا جَآءَتْ قِيلَ أَهَنَكَذَاعَرْشُكِّ قَالَتْ كَأَنَّهُ, هُوَّوَأُوبَينَا ٱلْعِلْمُونَ قَيْلِهَا وَكُنَّامُسْلِمِينَ ۞

- **43.** And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.
- 44. It was said to her: "Enter As-Sarh" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a Sarh (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islâm, together with Sulaimân (Solomon) to Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."
- **45.** And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."
- **46.** He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"
- 47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."
- **48.** And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
- 49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth."
- **50.** So they plotted a plot, and We plotted a plot, while they perceived not.

وَصَدَّهَامَاكَانَتَ تَعْبُدُمِن دُونِ ٱللَّهِ إِنَّهَاكَانَتَ مِن وَصَدَّهَا مَاكَانَتَ مِن وَقِيمَ لَيْنَ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الله

قِيلَ لَهَا ٱدْخُيلِ ٱلصَّرَحِ ۗ فَلَمَّا رَأَتُهُ حَسِبَتَهُ لُجَّهُ وَكَشَفَتْ عَن سَافَيَهَ أَقَالَ إِنَّهُ وَصَرِّحٌ مُّ مَرَّدٌ مِّن فَوَارِيرُّ قَالَتْ رَبِ إِنِي ظَلَمْتُ نَفْسِي وَأَسْلَمَتُ مَعَ سُلَيْمَنَ يِنَّهِ رَبِّ ٱلْعَلَمِينَ ۞

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ ٱعْبُدُواْ ٱللَّهَ فَإِذَاهُمْ فَرِيقَانِ يَخْتَصِمُونَ ۞

قَالَ يَعَوْمِ لِرَتَسْتَعْجِ لُونَ بِالسَّيِئَةِ قَبَلَ الْمُسَنَّةُ فَوَلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ اللَّهِ لَعَلَّكُمْ تُرْحَمُونَ اللَّهِ لَعَلَّكُمْ اللَّهِ لَعَلَّكُمْ اللَّهُ لَعَلَّكُمْ اللَّهُ اللْمُنْ اللْمُعِلَّةُ اللْمُنْ اللَّهُ اللْمُنْ اللْمُنْ اللْمُنْ اللْمُنْ اللَّهُ الْمُ

قَالُواْ اَطَّيْزَنَا بِكَ وَبِمَن مَعَكَّ قَالَ طَلَّيْرُكُو عِندَاللَّهِ بَنْ أَنتُهُ وَقَرُّ ثُفْتَنُونَ ۞

وَكَانَ فِي ٱلْمَدِينَةِ يَسْعَةُ رَهْطٍ يُفْسِدُونَ فِي ٱلْأَرْضِ وَلَا يُصْلِحُونَ ۞

قَالُواْ تَقَاسَمُواْ بِاللَّهِ لَنُهَيِّتَنَّهُ وَوَأَهْ لَهُ دِثُمَّ لَنَقُولَنَّ لِوَلِيْهِ مَاشَهِ ذَنَامَهُ لِكَ أَهْ لِهِ ء وَإِنَّا لَصَدَدُّهُ دَى ۞

- **51.** Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.
- **52.** These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an $Ay\hat{a}h$ (a lesson or a sign) for a people who know.
- 53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him
- **54.** And (remember) Lût (Lot)! When he said to his people. Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"
- 55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."
- **56.** There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"
- 57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.
- **58.** And We rained down on them rain (of stones). So evil was the rain of those who were warned.
- 59. Say (O Muhammad الصلى الله عليه وسلم الله عليه وسلم): "All Praise and thanks are Allâh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?" (Of

فَانظُرْ كَيْفَ كَانَ عَنِقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ۞

فَتِلْكَ يُنُوثُهُ مِّخَاوِيَةً بِمَاظَلَمُوًّا إِنَّ فِي ذَلِكَ لَاَيَةً لِقَوْمِ يَعْلَمُونَ ۞

وَأَنِحَيْنَا ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ ٥

وَلُوطًا إِذْفَ الَ لِقَوْمِهِ ءَ أَتَأْتُونَ ٱلْفَحِشَةَ وَأَنتُوْبَتُصِرُونَ ۞

أَيِنَكُولَتَأْتُونَ ٱلرَّيَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَاءً بَلْ أَشُهُ فَوَرُّ جَنِّهَ كُونَ ۞

> * فَمَاكَانَجَوَابَ فَوْمِهِ ۚ إِلَّا أَنْ قَالُواْ أَخْرِجُوَاْ ءَالَ لُوطِ مِن فَرْيَتِكُمْ ۚ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ

فَأَنْجَيْنَـٰهُ وَأَهْلَهُ مِ إِلَّا ٱمۡرَأَتَـٰهُۥ فَدَّنْنَهَا مِنَ ٱلْفَنْهِرِينَ ۞

وَأَمْطَرْنَا عَلَيْهِ مِمَّطَرًا فَسَاءً مَطَرُالْمُنذَرِينَ @

قُلِ ٱلْحَـمْدُيلَةِ وَسَلَمُ عَلَى عِبَادِهِ ٱلَّذِينَ ٱصْطَعَيُّ ا ءَاللَّهُ حَيْرًا أَمَا يُشْرِكُونَ ۞

^{[1] (}V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by *lbn Kathîr* 'The Stories of the Prophets'). (کتاب التاریخ لابن کثیر)

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course. Allâh is Better).[1]

- 60. Is not He (better than your gods) Who has created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!
- 61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!
- 62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember!

أَمَّنْ خَلَقَ السَّمَوَّتِ وَالْأَرْضَ وَالْنَزَلَ لَكُوفِيَ السَّمَاءِ مَلَةَ فَأَنْبَتْنَا بِهِ عَدَابِقَ ذَاتَ بَهْجَدِهِ مَّا كَانَ لَكُمْ أَنْ تُنْبِيتُواْ شَجَرَهَ أَ أَلَهُ مَّعَ اللَّهُ بُلَّ هُمْ فَوَمَّرُيَعْ دِلُونَ ۞

أَمَّنَ جَعَلَ ٱلْأَرْضَ قَـرَارًا وَجَعَلَ خِلَالَهَا أَنْهُلَرًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ ٱلْبَحْرَيْنِ حَاحِثًا أَ إِلَهُ مَعَ ٱللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۞

أَمِّن يُجِيبُ ٱلْمُضْطَلَّ إِذَا دَعَاهُ وَيَكَثِيفُ السُّوَءَ وَيَجْعَلُكُمْ خُلُفَ آءَ ٱلأَرْضُ أَولَهُ مَّعَ اللَّهِ قَلِيلًا مَانَذَكَرُون ۞

⁽V. 27:59) A) Narrated Anas صلى الله عليه وسلم The Prophet صلى الله said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

¹⁾ The one to whom Allâh غز و جل and His Messenger (Muhammad صطلى الله عليه وسلم become dearer than anything else.

²⁾ Who loves a person and he loves him only for Allâh's sake.

³⁾ Who hates to revert to *kufr* (disbelief) as he hates to be thrown into the fire." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 15)

B) Narrated Abû Hurairah صلى الله عنه (سلم was asked, "What is the best deed?" He replied, "To believe in Allâh's Messenger عن و جل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihâd (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (pilgrimage to Makkah) Mabrûr (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 25)

C) Narrated 'Abdullâh رضي الله عنه : When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e., by worshipping others besides Allâh.)..." (V.6:82), the Companions of Allâh's Messenger صلى الله عليه رسلم said, "Who is amongst us who had not done Zulm (wrong)?" Then Allâh تتالى revealed: "Verily, joining others in worship with Allâh is a great Zulm (wrong) indeed." (V.31:13) (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 31)

- 63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any ilâh (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!
- 64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilâh (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."
- 65. Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh, nor can they perceive when they shall be resurrected."
- 66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.
- 67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?
- 68. "Indeed we were promised this we and our forefathers before (us), verily, these are nothing but tales of ancients."
- صلى الله 69. Say to them (O Muhammad Travel in the land and see how has " (عليه وسلم been the end of the Muirimûn (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."
- 70. And grieve you not over them, nor be straitened (in distress) because of what they plot.
- 71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"
- 72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

أُمَّن يَهْدِيكُمْ فِي ظُلُمَت ٱلْبَرِّ وَٱلْبَحْرِ وَمَن يُرْسِلُ ٱلرِّيَاحَ بُشْرًا بَيْنَ يَدَى رَحْمَتِهِ ۖ أَءِ لَنُهُ مَّعَ ٱللَّهُ تَعَلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ١

أَمَّن يَبْدَوُا أَخْلُقَ ثُمُّ يُعِيدُهُ وَمَن نَرْزُوْكُمُ مِنَ ٱلسَّمَآي وَٱلْأَرْضُ أَءَلَهُ مَعَ ٱللَّهِ قُلْ هَانُواْ بُرْهَا مَكُوْ إِن كُنتُر صَدَقِينَ 🕮

قُل لَا يَعْلَمُ مَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ ٱلْفَيْبَ إِلَّا ٱللَّهُ وَمَايَشْعُرُونَ أَيَّانَ يُبْعَثُونَ فَيَ

بَلُ ٱذَرَكَ عِلْمُهُمْ فِي ٱلْآخِرَةَ بَلْ هُمْ فِي شَكِّ مِنْهَأً بَلْ هُ مِينَهَاعَ مُونَ ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ أَءِذَا كُنَّا ثُواَ بَاوَءَاكِ أَوْنَا أَمِنَّا لَمُخْرَجُونَ 🕲

لَقَدَوُعِدْنَاهَلَا نَحْنُ وَءَابَآؤُنَامِن قَيْلُ إِنْ هَلَا ٱلْآ أَسَطِهُ ٱلْأَوْلِينَ ١

قُلِّ سِيرُ وأَفِي ٱلْأَدِّضِ فَٱنظُرُ وأَكْنُفَ كَانَ عَلَقَةُ ٱلْمُجّرمِينَ ١

> وَلَاتَحَزَنُ عَلَيْهِمْ وَلَاتَكُنُ فِيضَيْق مِّمَا ىمچۇرۇن 🕲

وَيَقُولُونَ مَتَىٰ هَلِذَا ٱلْوَعَدُ إِن كُنتُمْ صَدِفَينَ ١

قُلْعَسَىٰ أَن يَكُونَ رَدِفَ لَكُم بَعْضُ ٱلَّذِي تَسْتَعْجِلُونَ 🕏

73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

- 74. And verily, your Lord knows what their breasts conceal and what they reveal.
- 75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. Al-Lauh Al-Mahfûz).
- 76. Verily, this Qur'an narrates to the Children of Israel most of that in which they differ.
- 77. And truly, it (this Qur'an) is a guide and mercy for the believers.
- 78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knower.
- 79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم are on manifest truth.
- 80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.
- 81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).
- 82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast^[1] for them, to speak to them because mankind believed not with certainty in Our Ayât (Verses of the Qur'ân and Prophet Muhammad صلح الله عليه وسلم).

وَإِنَّ رَبُّكَ لَذُو فَضَّلَ عَلَى ٱلنَّاسِ وَلَلِكِنَّ أَكْ تُرَهُمُ لَا يَشْكُونَ ٢

وَإِنَّ رَبِّكَ لَيَعْلَمُ مَا تُكِدُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ٢

وَمَامِنُ غَآبِيةٍ فِي ٱلسَّمَآءِ وَٱلأَرْضِ إِلَّا فِي كِتَابٍ مُبين ۞

إِنَّ هَاذَا ٱلْقُرْءَانَ يَقُشُ عَلَىٰ بَنِيٓ إِسْرَآءِ بِلَ أَكْثَرُ ٱلَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ٥

وَإِنَّهُ وَلَهُدُى وَرَحْمَةٌ لَلْمُؤْمِنِينَ ٧

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُ مِ بِحُكِّمِهِ ءُوهُوَ ٱلْعَزِيزُ ٱلْعَلِيمُ ٨

فَتَوَكِّلَ عَلَى اللَّهِ إِنَّكَ عَلَى الْخُقِّ الْمُبِينِ ٢

إِنَّكَ لَاتُسْمِعُ ٱلْمَوْتَى وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآءَ إِذَا وَلَوْأُ

وَمَا أَنتَ بِهَا دِى ٱلْعُمْ عَن ضَلَالَتِهِ مُ إِن تُسْمِعُ إِلَّا مَن نُوْمِنُ مِنَا لَاتَنَافَهُم مُّسَامُهُ نِ مَا لَاتَنَافَهُم مُّسَامُهُ نِ اللهِ

* وَإِذَا وَقَعَ ٱلْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَةً مِّرَبَ ٱلْأَرْضِ تُكَلِّمُهُمْ أَنَّ ٱلثَّاتِ كَانُواْ عَاكِمْنَا لَابُوقِنُونَ ٢

^[1] (V.27:82) See the footnote of (V.6:158).

- 83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),
- 84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"
- **85.** And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).
- **86.** See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.
- 87. And (remember) the Day on which the Trumpet will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.
- 88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do.
- **89.** Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.
- **90.** And whoever brings an evil deed (i.e. *Shirk* polytheism, disbelief in the Oneness

ۅؘؿؘۅؘمَغَشُّرُمِنڪُڵۣٲؙؿۊؚڤڗؘڿٵڡؚۧمَّن يُكَذِّبُ بِعَاينَتِنَا فَهُمۡ يُورَعُونَ ۞

حَنَّىٰإِذَاجَآءُوقَالَ أَكَذَّبْتُم بِئَايَٰتِي وَلَوْ تُحِيطُواْبِهَا عِلْمًا أَمَاذَا كُنْتُمْ تَعْمَلُونَ ۞

وَوَقَعَ ٱلْقَوْلُ عَلَيْهِم بِمَاظَامُواْفَهُمْ لَا يَنطِقُونَ ۞

ٱلَّهِ يَرَوْاْ أَنَاجَعَلْنَا ٱلْتِلَ لِيَشَكُنُواْ فِيهِ وَٱلنَّهَارَ مُبْصِرًّا إِنَّ فِي ذَلِكَ لَآيَتِ لِقَوْمِينُوْمِنُونَ ۞

وَيَوْمَ يُنفَخُ فِي ٱلصُّورِ فَفَرْغِ مَن فِي ٱلسَّمَوَتِ وَمَن فِي ٱلْأَرْضِ إِلَامَن شَاءَ ٱللَّهُ وَكُلُّ أَتَوْهُ دَخِرِينَ ۞

وَتَرَى لَيِلْمِتَالَ تَحْسَبُهَاجَامِدَةَ وَهِى تَمُرُ مَرَّا لَسَحَابٌ صُنْعَ اللَّهِ الَّذِيَ أَتْقَنَ كُلَّ شَىءٌ إِنَّهُ وخَيِيرٌ بِمَا تَفْعَلُونَ ۞

مَنجَآءَ بِٱلْحَسَنَةِ فَلَهُ دَخَيْرٌ مِنْهَا وَهُومِن فَنَجَ يَوْمَبِذٍ عَلِمِنُونَ ۞

وَمَنجَآءَ بِٱلسَّيِّئَةِ فَكُبَّتَ وُجُوهُهُمْ مِنْ ٱلنَّارِهَلْ

of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

- 91. I (Muhammad صلى الله عليه وسلم) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm). [1]
- 92. And that I should recite the Qur'an, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners."
- صلى الله عليه O Muhammad (O Muhammad) to these polytheists and pagans.]: "All praise and thanks are Allâh's; He will show you His Avât (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

تُحْنَ وَنَ إِلَّا مَا كُنْتُونَ تَعْمَلُونَ ١

انَّمَآ أُمُّ ثُواَنُ أَعُدُدَكَ هَلِدُهُ ٱلۡكَلْدَةُ ٱلَّذِي، حَرَّمَهَا وَلَهُ رُكُلُ شَيْءً ۚ وَأُمِرْتُ أَنْ أَكُونَ مِنَ ٱلْمُسْلِمِينَ ١

وَأَنْ أَتَّلُواْ ٱلْقُرْءَانَّ فَمَن ٱهْتَدَىٰ فَإِنَّمَا يَهْتَدِى لِنَفْسِيِّةِ ء وَمَن ضَلَّ فَقُلُ إِنَّمَآ أَنَّا مِنَ ٱلْمُنذِرِينَ ۞

وَقُلِ ٱلْحَمْدُ يِلَّهِ سَيُرِيكُمْ ءَايَلَتِهِ عَنْ عَرْفُونَهَأُ وَمَا رَبُّكَ بِغَلِفِل عَمَّا تَعْمَلُونَ ٢

Sûrat Al-Qasas (The Narration) XXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Tâ-Sîn-Mîm

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].





طسّة 🖒

^[1] (V.27:91):

a) Narrated Ibn 'Abbâs رضى الله عنهما : On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

- 2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).
- 3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ân, and in the Oneness of Allâh).
- 4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants).
- 5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.
- 6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.
- 7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [Tafsîr Al-Qurtubî]
- 8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.
- 9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

يَلْكَ ءَايَتُ ٱلْكِتَابِ ٱلْمُبِينِ ۞

نَتْلُواْعَلَيْكَ مِن نَبَّإِمُوسَىٰ وَفِرْعَوْتَ بِٱلْحَقِّ لِقَوْمِ يُؤْمِنُونَ ۞

إِنَّ فِرْعَوْنَ عَلَافِ ٱلْأَرْضِ وَجَعَلَ أَهْلَهَا شِيعًا يَسْتَضْعِفُ طَآبِفَةَ مِنْهُمْ يُذَيِّحُ أَبْنَآءَهُمْ وَيَسْتَخْفِء نِسَآءَهُمْ إِنَّهُ وَكَانَ مِنَ ٱلْهُفْسِدِينَ ۞

وَنُوِيدُأَن نَمُنَّ عَلَى ٱلَّذِينَ ٱسْتُضْعِفُواْ فِي ٱلْأَرْضِ وَجَعَعَ لَهُمْ أَبِمَّةَ وَجَعَكَهُ مُٱلْوَارِثِينَ ۞

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْتَ وَهَلَانَ وَجُنُودَ هُمَا مِنْهُم مَّاكَ انْوَأَيْخَذَرُونَ ۞

وَأَوْحَيْنَاۚ إِلَىٰٓ أُمِّمُوسَىٰ أَنْ أَرْضِعِيةٌ فَإِذَا خِفْتِ عَلَيْهِ فَٱلْقِيهِ فِي ٱلْمِيرِّ وَلَا تَخْافِي وَلَا يَخَزَقُ إِذَا زَاذُهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ ۞

فَٱلْتَقَطَهُ وَءَالُ فِرْعَوْتَ لِيَكُونَ لَهُوْ عَدُوَّا وَحَرْثًا ۚ إِنَّ فِرْعَوْتَ وَهَلَانَ وَجُنُودَهُ مَاكَانُواْ خَطِيْدِتَ ۞

> وَقَالَتِ اَمْرَأَتُ فِرْعَوْتَ فُرَّتُ عَيْنِ لِى وَلَكَّ لَاتَقَـتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَاۤ أَوْنَتَحِذَهُۥوَلَكَا وَهُـمُ لِا يَشْعُرُونَ ۞

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- 10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought. except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers
- 11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.
- 12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"
- 13. So did We restore him to his mother. that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allah is true. But most of them know not
- 14. And when he attained full strength, and was perfect (in manhood), We bestowed on him Hukm (Prophethood, right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the Muhsinûn (i.e. good doers. See the footnote of V.9:120).
- 15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing: verily, he is a plain misleading enemy."

وَأَصْبَحَ فُؤَادُ أُمِرُمُوسَى فَرَغًا إِن كَادَتْ لَتُبْدِي به علولا أن رَّيَظْنَاعَلَى قَلْمِهَا لِتَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

وَقَالَتَ لِأُخْتِهِ = قُصِّيةً فَبَصُرَتْ بِهِ = عَنجُنُه وَهُمْ لَا بَشْعُ وَتِ ١

* وَحَرَّمْنَاعَلَيْهِ ٱلْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُكُو عَلَىٓ أَهْلِ بَيْتِ يَكَفُلُونَهُ ولَكُمْ وَهُمْ لَهُ نَصْحُونَ 🕅

فَوَدَدْنَهُ إِلَىٰٓ أُمِّهِ عَكَىٰ تَقَرَّعَيْنُهَا وَلَا تَحْزَيَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقٌّ وَلَكِيَّ أَكُثْرَهُمْ لَانَعْلَمُونَ ١

وَلَمَّا بَلَغَ أَشُدَّهُ وَآسْتَوَيَّ ءَاتَيْنَهُ حُكَّمًا وَعِلْمَا وَكَنَاكِ نَجِّزى ٱلْمُحْسِنِينَ ١

وَدَخَلَ ٱلْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْن يَقْتَتِلَان هَلْذَا مِن شِيعَتِهِ ، وَهَلْذَا مِنْ عَدُوَّةٍ ، فَأَسْتَغَنَّهُ ٱلَّذِي مِن شِيعَتِهِ عَلَى ٱلَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ, مُوسَىٰ فَقَضَىٰ عَلَيْهُ قَالَ هَذَامِنْ عَمَل ٱلشَّيْطَانِ إِنَّهُ عَدُوُّ مُضاً مُّسِنٌ ١

- 16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.
- 17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the Mujrimûn (criminals, disbelievers, polytheists, sinners)!"
- 18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"
- 19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."
- 20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."
- 21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are Zâlimûn (polytheists and wrong-doers)!"
- 22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."
- 23. And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot

قَالَ رَبِّ إِنِّي ظَلَمَتُ نَفْسِي فَأَغْفِرُ لِي فَغَفَرَ لَهُ وَإِنَّهُ و هُوَ ٱلْغَافُورُ ٱلرَّحِيهُ ١

> قَالَ رَبِ بِمَا أَنْعَمْتَ عَلَىٰ فَكَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ٧

فَأَصْبَحَ فِي ٱلْمَدِينَةِ خَآبِفَايَتَرَقَّبُ فَإِذَا ٱلَّذِي ٱسْتَنْصَرَهُ وِبِٱلْأَمْسِ يَسْتَصْرِخُهُ وَالَ لَهُ وَمُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ٨

فَلَمَّا أَنْ أَرَادَ أَن يَبْطِشَ بِٱلَّذِي هُوَعَدُوٌّ لَهُ مَا قَالَ يَمُوسَيْ أَتُرُيدُ أَن تَقْتُلَني كَمَا قَتَلْتَ نَفْسًا بِٱلْأَمْسِينَ إِن تُريدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي ٱلْأَرْضِ وَمَا تُهدُأَن تَكُونَ مِنَ ٱلْمُصْلِحِينَ ١

وَجَاءَ رَجُلُ مِنْ أَقْصَا ٱلْمَدِينَةِ يَسْعَى قَالَ يَكُوسَى إِنَّ ٱلْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَٱخْرُجُ إِنِي لَكَ مِنَ ٱلنَّصِحِينَ ٢

فَنَرَجَ مِنْهَاخَآبِفَا يَتَرَقَّكُ قَالَ رَبِّ نَجِّني مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ 🕲

وَلَمَّا تَوَجَّهُ يَلْقَاءَ مَذَيَنَ قَالَعَسَىٰ رَبِّيٓ أَن يَهْدِيني سَوَآةِ ٱلسَّبِلِ ٢

وَلَمَّاوَ رَدَمَاءَ مَذْيَنَ وَحَدَعَلَتِهِ أُمَّــَةً مِّنَ ٱلنَّاسِ يَسْفُونَ وَوَجَدَمِن دُونِهِ مُرْاَمَرَأَيَّنْ تَدُودَانَّ قَالَ مَاخَطُّلُكُمُّاً قَالَتَالَانَشَقِى حَقِّى يُصْدِرَ ٱلرِّعَالَّةُ وَأَبُونَا شَيْخٌ كَبِيرٌ ١ water (our flocks) until the shepherds take (their flocks). And our father is a very old man."

- 24. So he watered (their flocks) for them, then he turned back to shade, and said: "My Lord! truly, I am in need of whatever good that You bestow on me!"
- 25. Then there came to him one of the two women, walking shyly. She said: "Verily, my father calls you that he may reward you for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear you not. You have escaped from the people who are Zâlimûn (polytheists, disbelievers, and wrong-doers)."
- 26. And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."
- 27. He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous."
- 28. He [Mûsâ (Moses)] said: "That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say."
- 29. Then, when Mûsâ (Moses) fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves."
- 30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: "O Mûsâ

فَسَقَىٰ لَهُ مَاثُمَّ تَوَلَّىٰ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّ لِمَا أَنْزَلْتَ إِلَى مِنْ خَيْرِ فَقِيرٌ ١٠٠٠

فَكَآءَتُهُ إِحْدَاثُهُ مَا تَمْشِي عَلَى ٱسْتِحْيَا ٓ وَالْتَ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَمَاسَقَيْتَ لَنَأْفَلَمَا جَاءَهُ وَقِصَّ عَلَيْهِ ٱلْقَصَصَ قَالَ لَا تَخَفُّ عَجُوْتَ مِرَتِ ٱلْقَوَمِ ٱلظَّلَامِينَ ٥

> قَالَتْ إِحْدَنْهُ مَا يَنَأَلَتِ ٱسْتَغْجِرْةٌ إِنَّ خَمْرَ مَن ٱستَعْجَرْتَ ٱلْقَوِيُ ٱلْأَمِنُ ٥

قَالَ إِنْ أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى أَيْنَتَى هَنتَنْ عَلَىٓ أَن تَأْجُرَنِي ثَمَنِيَ حِجَجٍّ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكٌّ وَمَا أُرِيدُأَنْ أَشُقَّ عَلَيْكَ سَتَجِدُن إِن شَاءَ أَلِلَهُ مِن ٱلصَّالِحِين ١

فَالَ ذَلِكَ بَيْنِي وَبَنْيَنَكُ أَيَّمَا ٱلْأَجَلَيْنِ فَضَيْتُ فَلَاعُدُونَ عَلَّ وَاللَّهُ عَلَىٰ مَانَ قُولُ وَكِيلٌ ٨

* فَلَمَّا قَضَيٰمُوسَى ٱلْأَجَلَ وَسَارَ بأَهْلهِ يَءَانَسَ مِن جَانِب ٱلطُّورِ وَأَرَّا قَالَ لِأَهْلِهِ ٱمْكُثُواْ إِنِّي ءَانَسَتُ نَازًا لَّعَلِّي ءَاتِيكُمْ مِنْهَا بِحَبَرِ أَوْجَذُو وَمِرَبَ ٱلنَّارِ لَوَلَّكُ قَضَطَلُونَ ٨

فَلَمَّآ أَتَنَهَا نُودِيَ مِن شَلطِي ٱلْوَادِ ٱلْأَيْمَن فِي ٱلْتُقَعَةِ ٱلْمُنَاكِةِ مِنَ ٱلشَّحَرَةِ أَن يَـمُوسَحِي (Moses)! Verily, I am Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!

- 31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.
- 32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).
- 33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.
- 34. "And my brother Hârûn (Aaron) he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me."
- 35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."
- **36.** Then when Mûsâ (Moses) came to them with Our Clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."
- 37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers,

إِنِّ أَنَا ٱللَّهُ رَبُّ ٱلْعَالَمِينَ ۞

وَأَنْ أَلْقِ عَصَاكُ فَلَمَا رَءَاهَا تَهْ تَزُ كَأَنْهَا جَانَّ وَلَى مُدْبِرًا وَلَرْ يُعَقِّبُ يَمُوسَى أَفْيِـلْ وَلَا خَفَفًّ إِنَّكَ مِنْ ٱلْآمِنِيرِت ۞

ٱسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ يَتَصَاآهُ مِنْ غَيْرِ سُوّءِ وَأَضْمُهُ إِلَيْكَ جَنَاحَكَ مِنَ ٱلرَّهْبِّ فَذَيْكَ بُرْهَانَانِ مِن دَّيِكَ إِلَىٰ فِرْعَوْرَتَ وَمَلَإِيْهُ ۚ إِنَّهُمْ كَانُواْ قَوْمَا فَسِفِيرَ ﴾

قَالَ رَبِّ إِنِّى قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقَتُلُونِ ۞ وَأَخِى هَـٰ رُونُ هُوَ أَفْصَحُ مِنِى لِسَانَا فَأَرْسِلْهُ مَعِى رِدْءَا يُصَدِّ فُيْتًا إِذِّتِ أَخَافُ أَن يُكَذِّبُونِ ۞

قَالَسَنَشُدُعَصُدَكَ بِأَخِيكَ وَتَجْعَلُ لَكُمَا سُلْطَنَا فَلَا يَصِلُونَ إِلَيْكُمَا بِثَانِيْتَأَأَنْتُمَاوَمَنِ ٱتَبَعَكُمَا الْغَلِبُونَ ۞

فَلَمَّاجَآءَهُم مُُوسَىٰبِعَائِيَتِنَائِيَتِنَٰ وَلَوْاْمَاهَٰذَآ إِلَّاسِحْرٌ مُفَّيِّرَى وَمَاسَمِعَنَابِهَنَذَافِ ءَابَآبِنَا ٱلْأَوِّلِينِ ۞

وَقَالَ مُوسَىٰ رَقِّت أَعْلَمُ بِمَن جَاءً بِٱلْهُدَىٰ مِنْ عِندِهِ وَمَن تَصُولُ لَهُ رَعَقِبَةُ الدَّارِ ۚ إِنَّهُۥ لَا يُفْلِحُ

polytheists and disbelievers in the Oneness of Allâh) will not be successful."

- 38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilâh (a god) other than me. So kindle for me (a fire), O Hâmân, to bake (bricks out of) clay, and set up for me a Sarh (a lofty tower, or palace) in order that I may look at (or look for) the Ilâh (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."
- 39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.
- 40. So We seized him and his hosts, and We threw them all into the sea (and drowned مىلى الله عليه So behold (O Muhammad مبلى الله عليه what was the end of the Zâlimûn [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allâh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام.
- 41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.
- 42. And We made a curse to follow them in this world, and on the Day of Resurrection. they will be among Al-Maqbuhûn (those who are prevented from receiving Allâh's Mercy or any good; despised or destroyed).
- 43. And indeed We gave Mûsâ (Moses) - after We had destroyed the generations of old — the Scripture [the Taurât (Torah)] as an enlightenment for mankind, and guidance and mercy, that they might remember (or receive admonition).
- وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

ٱلظَّالِمُوتَ 🕲

وَقَالَ فِرْعَوْتُ يَنَأَيُّهُا ٱلْمَلَأُ مَاعَلِمْتُ لَكُم مِنْ إِلَاهِ عَبْرِي فَأَوْقِدْ لِي يَهَمَنُ عَلَى ٱلطِّينِ فَأَجْعَل لِي صَرْحًا لَّعَلِّيَّ أَطَّلِعُ إِلَى إِلَاهِ مُوسَى وَإِنِّ لَأَظُنُّهُ مِنَ ٱلْكَذِبِينَ ٢

وَٱسۡتَكۡبَرَهُو وَجُـنُودُهُ وِلۡ ٱلۡأَرۡضِ بِعَبۡرِ ٱلۡحَقّ وَظُنُواْ أَنَّهُمْ إِلَيْمَا لَا يُرْجَعُونَ ٢

فَأَخَذَنَهُ وَجُنُودَهُ وَفَنَيَذُنَّهُ مِنْ فَالْمِيِّمِ فَالْمِيِّمِ فَانْظُرْ كَتْفَ كَانَ عَنْقَتُهُ ٱلظَّلَامِينَ ١

وَجَعَلْنَهُمْ أَبِمَّةً يَدْعُونَ إِلَى ٱلنَّارُّ وَيَوْمَ ٱلْقِيَاحَةِ لَايُنصَرُونَ ١ وَأَتْبَعْنَاهُمْ فِي هَلذِهِ ٱلدُّنْيَ الْعَنَى مُّ وَيَوْمَ ٱلْقِيكَمَةِ

هُم مِّنَ ٱلْمَقْبُوحِينَ ١

وَلَقَدْ ءَاتَتُنَا مُوسَى ٱلْكِتَابِ مِنْ بَعَدِ مَا أَهْلَكَ نَا ٱلْقُرُونَ ٱلْأُولَىٰ بَصَابَرَ لِلنَّاسِ وَهُدًى وَ رَحْمَةً لَّعَلَّفُ مِتَذَّكُّونَ ١

وَمَاكُنتَ بِجَانِبِٱلْغَرْبِيِّ إِذْ قَضَيْنَاۤ إِلَىٰ مُوسَىٱلْأَمَّرَ وَمَاكُنتَ مِنَ ٱلشَّهِدِينَ ١

- 45. But We created generations [after generations i.e. after Mûsâ (Moses) إعليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).
- صلى الله عليه 46. And you (O Muhammad were not at the side of the Tûr (Mount) وسلم when We did call: [it is said that Allâh called , صلى الله عليه وسلم the followers of Muhammad and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsîr At-Tabarî].
- 47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your Avât (Verses of the Qur'ân) and would have been among the believers."
- 48. But when the truth (i.e. Muhammad with his Message) has come صلى الله عليه وسلم to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'an], each helping the other!" And they say: "Verily, in both we are disbelievers."
- 49. Say (to them, O Muhammad صلى الله الله علي الله على الله علي الله علي الله على عليه وسلم): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

وَلَكِنَّا أَنشَأْنَا قُرُونَا فَتَطَاوَلَ عَلَيْهِمُ ٱلْحُمُرُومَا كُنتَ ثَاوِيًا فِي أَهْلِ مَدْيَنَ تَتُلُواْ عَلَيْهِمْ ءَائتنَاوَ لَكُنَّا كُنَّا مُؤْسِلِينَ ٥

وَمَاكُنتَ بِجَانِبُ ٱلطُّورِ إِذْ نَادَيْنَا وَلَكِن رَّحْمَةُ مِن زَيْكَ لِتُنذِرَ قَوْمُامَّاۤ أَتَنكُم مِّن نَّذير مِّن قَسْلِكَ لَعَلَّهُمْ بَتَذَكِّونَ ١٠

وَلَوْلَآ أَن تُصِيبَهُ ومُصِيبَةٌ بِمَافَدَّمَتَ أَيْدِيهِ وَ فَيَقُولُواْ رَبَّنَا لَوَلَآ أَرْسَلْتَ إِلَيْنَا رَسُولَا فَنَتَّبِعَ ءَايَنتِكَ وَيَكُونَ مِنَ ٱلْمُؤْمِنِينَ ١

فَلَمَّاجَآءَهُمُ ٱلْحَقُّ مِنْ عِندِ نَاقَ الْوَالْوَلَا أُوتِي مِثْلَ مَآ أُولِتِ مُوسَىٰٓ أَوَلَهُ يَكُفُو والبِمَآ أُولَى مُوسَىٰ مِن قَبْلُ قَالُواْ سِحْرَانِ تَظَاهَرَا وَقَالُوٓاْ إِنَّا بِكُلِّ كَفُونَ 🖎

قُلْ فَأَتُواْ بِكِتَابِ مِّنْ عِندِ ٱللَّهِ هُوَ أَهْدَىٰ مِنْهُمَآ أُتَّبِعْهُ إِن كُنتُمْ صَدِقِينَ ١

- 50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists).
- **51.** And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).
- **52.** Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they (i.e. their scholars) believe in it (the Qur'ân).
- 53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh ibn Salâm and Salmân Al-Farisî).
- **54.** These will be given their reward twice over, ^[2] because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.
- 55. And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."
 - صلى الله 56. Verily, you (O Muhammad

فَإِن لَّمْ يَسْتَجِيبُواْلُكَ فَأَعْلَمْ أَنَّمَايَنَّيِعُونَ أَهُوَاءَهُمْ وَمَنْ أَضَلُ مِمَّنِ أَتَّبَعَهُولُهُ يِعَيْدِهُدَى مِنَ ٱللَّهُ إِنَّ ٱللَّهَ لَايَهْدِى ٱلْقَوْمَ ٱلظَّلِمِينَ ۞

* وَلَقَدْ وَصَلْنَالَهُمُ ٱلْقَوْلَ لَعَلَهُمْ يَتَذَكَّرُونَ ٥

ٱلَّذِينَ ءَاتَيۡنَهُوُ ٱلْكِتَابَ مِن قَبَلِهِ ـ هُم بِهِ ـ ـ يُوۡمِنُونَ ۞

وَإِذَا يُشْلَىٰ عَلَيْهِ مُوَالُوا اُءَامَنَا يِهِ عَإِنَّهُ ٱلْحَقُّ مِن زَيِّنَا إِنَّا كَانُهُ مُسْلِمِينَ

أُولَتَبِكَ يُوْتَوَنَ أَحْرَهُ مِثَرَيَّنِ بِمَاصَبُرُواْ وَيَدْرَءُونَ بِٱلْمُسَنَةُ ٱلسَّيِئَةَ وَمِمَّا رَزَفْنَهُ مِيْنِفَّونَ ۞

وَإِذَا سَمِعُواْ اَللَغْوَاَ غَرَضُواْ عَنْهُ وَقَالُواْ لَنَآ أَعْمَلُنَا وَلَكُواْ أَغْمَلُكُ مِّ سَلَامٌ عَلَيْكُ وَلَالْوَالْمَنْ عَلَيْكُ وَلَانَبْتَغِي اَلْجُهلِنَ ۞

إِنَّكَ لَاتَهْدِي مَنْ أَحْبَيْتَ وَلَاكِزٌ ٱللَّهَ يَهْدِي

^[1] (V.28:53): See the footnote of (V.5:66).

said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.20).

b) See the footnote of (V.3:85).

عليه وسلم) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided.[1]

57. And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not [2]

58. And many a town (population) We have destroyed, which was thankless for its means of livelihood (disobeyed Allâh, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily, We have been the inheritor.

59. And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zâlimûn (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, oppressors and tyrants).

مَن يَشَآءُ وَهُوَأَعْلَمُ بِٱلْمُهْتَدِينَ ٥

وَقَالُوَّا إِن نَتَيِعِ ٱلْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِن أَرْضِئَّ أَوَلَا أَنِ اللَّهِ ثَمَرَتُ أَوَلَهُ نُمَكِن لَهُمْ حَرَمًا ءَامِنَا يُجْبَىّ إِلَيْهِ ثَمَرَتُ كُلِ شَى وَرِّنْهَا مِن لَدُنَا وَلَاكِنَّ أَكَثَرُهُمْ لَا يَعْلَمُونَ ۞

وَكُمْ أَهْ لَكَ نَامِن قَرْيَعٌ مَطِرَتْ مَعِيشَتَهَا ۚ فَتِلْكَ مَسَلِكُنُهُ مِّ لَمُ تُشْصَىٰ مِّنْ بَعْدِهِمْ إِلَّا فَلِيلًا ۖ وَكُنَّا خَنُ ٱلْوَرِثِينَ ۞

وَمَاكَاتَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّى يَبْعَثَ فِي أَمِهَا رَسُولَا يَتْنُولُاعَلْيْهِمْ ءَايَنِيْنَأُومَاكُنَا مُهْلِكِى اَلْقُرَكَ إِلَّاوَأَهْلُهَاظَلِمُونَ ۞

الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم went to him while Abû Jahl was sitting beside him. The Prophet صلى الله عليه وسلم said: "O my uncle! Say: Lâ ilâha illallâh (none has the right to be worshipped but Allah), an expression with which I will defend your case, before Allah." Abû Jahl and 'Abdullâh bin Umayyah said: "O Abû Tâlib! Will you leave the religion of 'Abdul Muttalib?" So they kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul Muttalib." Then the Prophet صلى الله عليه وسلم said: "I will keep on asking for Allah's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed: "It is not proper for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikûn even though they be of kin, after it has become clear to them that they are the dwellers of the (Hell) Fire (because they died in a state of disbelief)." (V.9:113).

The other Verse was also revealed: "Verily, you (O Muhammad صلى الله عليه وسلم guide not whom you like, but Allah guides whom He wills." (V.28:56). (Sahîh Al-Bukhârî, Vol.5, Hadîth No.223).

^{[2] (}V.28:57) a) Narrated Ibn 'Abbås رضى الله عنهما On the day of the conquest of Makkah, Allâh's Messenger صلى الله عنه said: "Allâh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.657).

b) See the footnote of (V.2:191).

- 60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?
- 61. Is he whom We have promised an excellent promise (Paradise) which he will find true like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?
- **62.** And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"
- 63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."
- **64.** And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!
- **65.** And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"
- **66.** Then the news (of a good answer) will be obscured to them on that day, and they will not be able to ask one another.
- 67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad معليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.

وَمَآ أُوۡيِيتُومِّن ثَنَىۡ وَفَسَّتُهُ ٱلْحَيَوٰوَ ٱلدُّنْيَا وَنِينَهُاۚ وَمَاعِندَ ٱلنَّهِ خَيْرٌ وَأَبْقَىُّ أَفَلاَ تَعْقِلُونَ ۞

أَفَنَ وَعَدْنَهُ وَعْدًاحَسَنَا فَهُوَلِقِيهِ كُنَن مَّتَعْنَهُ مَتَعَ ٱلْحَيْوَةِ ٱلدُّنْيَا ثُمَّهُ هُوَيَوْمَ الْقِيَمَةِ مِنَ ٱلْمُحْضَرِينَ ۞

وَيَوْمَ يُنَادِيهِمْ فَيَـقُولُ أَيْنَ شُرَكَآهِ يَ ٱلَّذِينَ كُنتُمْ تَرْعُمُونَ ۞

قَالَ ٱلَّذِينِ حَقَّ عَلَيْهِهُ ٱلْقَوْلُ رَبَّنَا هَتَوُلَا ٓ الَّذِينَ أَغَوِّيْنَا أَغْوَيْنَاهُمْرِكَمَا غَوْيِّنَا ۚ تَمَرُّأُنَا إِلَيْكَ مَا كَانُواْ إِيَّانَا يَعْبُدُونَ ۞

وَفِيلَ ٱدْعُواْشُرَكَاءَ كُمُ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُواْ لَهُمْ وَرَأَوُا الْمَذَابُ لَوَ أَنْهُمُ كَانُواْ يَهْسَدُونَ ۞

> وَيَوْمَ يُنَادِيهِ وَيَقُولُ مَاذَاۤ أَجَبْتُهُ ٱلْمُرْسَلِينَ ۞

نَعَمِيتَ عَلَيْهِمُ ٱلْأَنْبَآءُ يُوَمَ إِذِ فَهُ مُ

فَأَمَّامَن نَابَ وَءَامَنَ وَعِيلَ صَلِيحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِمِينَ ۞

- 68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).
- **69.** And your Lord knows what their breasts conceal, and what they reveal.
- 70. And He is Allâh: Lâ ilâha illa Huwa (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e.in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.
- 71. Say (O Muhammad صليه وسلم):
 "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you light? Will you not then hear?"
- 72. Say (O Muhammad الشعلية وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which ilâh (god) besides Allâh could bring you night wherein you rest? Will you not then see?"
- 73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) and in order that you may be grateful.
- 74. And (remember) the Day when He (your Lord Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"
- 75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

وَرَبُّكَ يَعَنْقُ مَايِشَآ لَهُ وَيَضَّتَارُّمَا كَانَ لَهُ وُٱلْخِيرَةُ سُبْحَنَ ٱللَّهِ وَتَعَلَىٰعَمَّا يُشْرِكُونَ ۞

وَرَبُّكَ يَعْـاَمُمَانُكِنُ صُدُورُهُمْ وَمَايُعْـلِنُوتَ ۞ وَهُوَالنَّهُ لَآ إِلَهَ إِلَّاهُوِّلُهُ الْخَمْدُفِ ٱلْأُولَى وَٱلْآخِرَةِّ وَلَهُ ٱلْكُهُرُ وَإِلَيْهِ تُرْجَعُونَ ۞

قُلْ أَرَءَ يْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّتِلَ سَرْمَدًا إِلَىٰ مَوْمِ ٱلْقِيَمَةِ مَنْ إِلَّهُ عَيْرُ ٱللَّهِ يَأْتِيكُم بِضِياَةٍ اَلْلاَتَسْمَعُونَ ۞

فُلْ أَرَةَ يَنْمُ إِنجَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَسَرْمَدًا إِلَى مَوْمِ الْقِينَ مَةِ مَنْ إِلَّهُ عَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلِ تَسَكُنُونَ فِيهُ أَفَلَا تُبْصِرُونَ ۞

وَمِن زَهْمَتِهِ عَمَلَ آكُهُ ٱلْنَلَ وَالنَّهَارَ لِتَسَّكُنُولِفِهِ وَلِتَبْتَعُواْ مِن فَضَّلِهِ ، وَلَعَلَّكُمْ تَشَكُرُونَ ۞

وَيَوْمَ يُنَادِيهِ مْ فَيَقُولُ أَيْنَ شُرَكَآءِ يَ ٱلَّذِينَ كُنتُمْ تَرْغُمُونَ ۞

وَنَزَعْنَامِنكُ لِأُمَّةِ شَهِيدًافَقُلْنَاهَاتُواْ بُرْهَنَكُمْ فَعَلِمُوَاْأَتَ ٱلْحَقَّ يَنَّهِ وَضَلَّعَنْهُم مَّاكَانُواْ يَفْتَرُونَ ۞ 76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn* (the patient in following the truth)."

 «إِنَّ قَدُونَ كَاتَ مِن قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِ مِثَّرِ
 وَ اتَيْنَ مُ مِنَ ٱلْكُونِ مَا إِنَّ مَفَائِحَهُ التَّذُولُ
 إِلَّا لَهُ مَنْ الْفُوْقِ إِذْ قَالَ لَهُ ، فَوَمُهُ ، لَا تَقْرَحُ
 إِنَّ اللّهَ لَا يُحِبُ ٱلْفَرِحِينَ ۞
 إَنَّ اللّهَ لَا يُحِبُ ٱلْفَرِحِينَ ۞

وَٱبْتَغِ فِيمَاءَاتَىكَ اللّهُ الدَّارَالَاخِرَةَ وَلا تَنسَ نَصِيبَكَ مِنَ الدُّنْيَّا وَأَحْسِن كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلا تَبَغِ الْفُسَادَ فِي الْأَرْضِّ إِنَّ اللّهَ لا يُحِبُ الْمُفْسِدِينَ ۞

قَالَ إِنَّمَآ أُونِيئُهُ,عَلَى عِلْمِ عِندِئَّ أَوَّلَوْ يَعْلَمُ أَنَّ اللَّهَ قَدَّاْهْلَكَ مِن قَبْلِهِ، مِن الْقُرُونِ مَنْ هُوَأَشَدُّمِنْهُ قُوَّةً وَأَحْثُرُ جَمَّعًاْ وَلَا يُسْتَلُ عَن ذُنُونِهِمُ الْمُجْرِمُونَ ۞

فَخَرَجَ عَكَىٰ فَوَّمِهِ ء فِي زِينَتِهِ ۗ قَالَ ٱلَّذِينَ بُرِيدُونَ ٱلْحَيَوْةَ ٱلدُّنْيَا يَكَنِّتَ لَنَامِثْلَ مَاۤ أُوفِّ قَدُونُ إِنَّهُ وَلَدُوحَظٍ عَظِيمٍ ۞

وَقَالَ النَّذِينَ أُوثُواْ الْعِلْمَ وَبَلَكُّمْ فَوَابُ اللَّهِ حَبْرٌ لِمَّنَّ ءَاحَنَ وَعَمِلَ صَلِحًا وَلَا يُلَقَّنَهَا إِلَّا الصَّدِيرُونَ ۞

الجزء ٢٠

- 81. So We caused the earth to swallow him^[1] and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.
- 82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us. He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."
- 83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[2] and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqûn (the pious — See V.2:2).
- 84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.
- 85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم the Qur'an (i.e.

فَخَسَفْنَابِهِ ء وَبِدَارِهِ ٱلْأَرْضَ فَمَاكَانَ لَهُرِمِن فِيَةِ يَنْصُرُونَهُ مِن دُونِ ٱللَّهِ وَمَاكَانَ مِن ٱلْمُنتَصِرِينَ ١

وَأَصْبَحَ ٱلَّذِينَ تَمَنَّوْا مَكَانَهُ مِياۤ لْأَمِّسِ يَقُولُونَ وَتَكَأَنَّ أَلِلَّهَ يَنِسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَادِهِ ع وَ نَقْدِرُ لَوْ لَا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَّا وَيُكَأِّنَّهُ. لَايُفْلِحُ ٱلْكَفِيرُونَ ٥

تلكَ ٱلدَّارُ ٱلْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَايُرِيدُونَ عُلُوًّا في ٱلْأَرْضِ وَلَا فَسَادًا وَٱلْعَقِيَّةُ لِأَمْتَقِينَ ٢

مَنجَاءَ بِٱلْحَسَنَةِ فَلَهُ وخَنْ يِنْهَا وَمَن جَاءَ بِٱلسَّمَّةِ فَلَا يُجْزَى ٱلَّذِينَ عَمِلُواْ ٱلسَّيِّئَاتِ إِلَّامَاكَانُواْ بَعْمَلُونَ 🗗

إِنَّ ٱلَّذِي فَرَضَ عَلَيْكَ ٱلْقُرْءَ السَ لَرَآذُكَ إِلَى مَعَىاذً

^{[1] (}V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah رضي الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his Izâr* (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

صلى الله عليه (or Abul-Qasim) صلى الله عليه وسلم The Prophet برضى الله عنه (or Abul-Qasim) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullah (ibn 'Umar رضى الله عنهما): Allah's Messenger صلى الله عليه وسلم said, "While a man was dragging his Izâr* on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 679, 680, 681).

^{*} Izar. Lower-half bodycover.

^{[2] (}V.28:83) See the footnote of (V.22:9)

ordered you to act on its laws and to preach it to others) will surely bring you back to Ma'ad (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad مسلى "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad صلی الله علیه وسلم) away from (preaching) the Ayât (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord^[1] and be not of Al-Mushrikûn (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad وصلی الله علیه وسلم).

88. And invoke not any other *ilâh* (god) along with Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

Sûrat Al-'Ankabût (The Spider) XXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm,

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

قُل زَقِيَّ أَعْلَوُمَن جَاءَ بِٱلْهُدَىٰ وَمَنْ هُوَفِى ضَلَالِ مُّيِينِ ۞

وَمَاكُنتَ تَرْبُحُواْ أَنْ يُلْقَنَ إِلَيْكَ ٱلْكِتَبُ إِلَّا رَحْمَةً مِّن رَبِكٍ فَلَا تَكُونَنَ ظَهِيرًا لِلْحَنفِينَ ۞

وَلَايَصُدُّنَكَ عَنْءَايَتِ ٱللَّهِ بَعْدَإِذَ أُنْزِلَتْ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ ۗ وَلَا تَكُوْنَ مِنَ ٱلْمُشْرِكِينَ ۞

وَلَانَدْعُ مَعَ ٱللَّهِ إِلَهَاءَاخَرُلَآ إِلَهَ إِلَّا هُوَّ كُلُّ شَيْءٍ هَالِكُ إِلَا وَجْهَهُ ذُرلَهُ ٱلْخُكْرُو إِلَيْهِ ثُرْجَعُونَ ۞



إِنْ اللَّهُ الرَّحْزُ الرَّحِيدِ

الَّـةِ ۞

^{[1] (}V.28:87) i.e: in the Oneness (*Tauhîd*) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Names and Qualities of Allâh.

- 2. Do people think that they will be left alone because they say: "We believe," and will not be tested?
- 3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).
- **4.** Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!
- 5. Whoever hopes for the Meeting^[1] with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.
- 6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Âlamîn (mankind, jinn, and all that exists).
- 7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad مسلى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.
- 8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.
- 9. And for those who believe (in the Oneness of Allâh and the other articles of

أَحَسِبَ ٱلنَّاسُ أَن يُثْرَكُواْ أَن يَقُولُواْ ءَامَنَا وَهُرُ لَا يُفْتَنُونَ ۞

وَلَقَدٌ فَنَنَاٱلَّذِينَ مِن تَجْلِهِ ۗ فَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ صَدَقُواْ وَلَيَعْلَمَنَ ٱلْكَذِينِ ۞

أَمْرَحِيبَ اللَّذِينَ يَعْمَلُونَ السَّيِّعَاتِ أَن يَسْمِقُونَا سَاءَ مَا يَحَكُمُونَ ۞

مَنَكَانَ يَرْجُواْ لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهَ لَآتِّ وَهُوَ السَّمِيعُ الْعَلِيمُ ۞

وَمَن جَهَدَ فَإِنَّمَا يُجَهِدُ لِنَفْسِةً ۚ إِنَّ ٱللَّهَ لَغَنِيُّ عَنِ ٱلْعَلَيدِتَ ۞

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِيحَتِ لَنُكَفِّرَنَ عَنْهُمْ سَيِّعَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُواْ يَعْمَلُونَ ۞

> وَوَصَّيْنَا ٱلْإِنسَنَ يَوَلِدَيْهِ حُسِّنَاً وَإِنجَهَدَاكَ لِتُشْرِكَيْ مَالْيَسَ لَكَ بِهِ،عِلْرٌ فَلَاتُطِعْهُمَأَ إِلَّنَ مَرْجِعُكُمْ فَأَنْيَثُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ۞

وَٱلَّذِينَءَامَنُواْ وَعَمِلُواۤالصَّلِحَتِ لَنُدْخِلَنَّهُۥ فِي الصَّلِحِينَ ۞

^{[1] (}V.29:5) See (V.6:31) and its footnote.

^{[2] (}V.29:7) See the footnote of (V.9:121).

Faith)^[1] and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Alamîn (mankind and iinn).

11. Verily, Allâh knows those who believe. and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test1.

- 12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.
- 13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.
- 14. And indeed, We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deitiesl: so the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).
- 15. Then We saved him and those with him in the ship, and made it (the ship) an Ayâh (a lesson, a warning) for the 'Âlamîn (mankind, jinn).

وَمِنَ ٱلنَّاسِ مَن يَقُهُ لُءَامَنَّا بِٱللَّهِ فَاذَآ أُو ذِي فِي ٱللَّهِ جَعَلَ فِتْنَةَ ٱلنَّاسِ كَعَذَابِٱللَّهِ ۗ وَلَيِن جَاءَ نَصْرٌ مِّن زَيِّكَ لَيَّعُولُنَّ إِنَّاكُنَّامَعَكُو أَوَلَيْسَ أَلْلَهُ بِأَعْلَمَ بِمَا في صُدُورِ ٱلْعَالَمِينَ ٢

> وَلَيَعْلَمَنَّ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ وَلَيَعْ اَمَنَّ ٱلْمُنَافِقِينَ ١

وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينِ ءَامَنُواْ ٱتَّبِعُواْ سبيلنا وأنحمل خطايكة وماهم يحيمايت مِنْ خَطَائِيا هُرِمِن شَيْءً إِنَّهُمْ لَكَاذِبُونَ ١ وَلَيَحْمِلُنَّ أَفْقَالَهُمْ وَأَنْقَالُامَّعَ أَنْفَالِهِ مُتَّ وَلَيُسْنَلُنَّ يَوْمَ ٱلْقِيَامَةِ عَمَّاكَ الْوُالْفَلْمَرُونَ ٢

وَلَقَدُ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ عَلَبَتَ فِيهِ مَ أَلْفَ سَنَةِ إِلَّاخَسِينَ عَامًا فَأَخَذَهُمُ ٱلظُّوفَاتُ وَهُمْ فَطُالِمُونَ ٢

فأنجيننه وأضحب الشفينة وجعلنكآءاتة

^[1] (V.29:9) See the footnote (b) of (V.3:85)

Part 20

- 16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.
- 17. "You worship besides Allâh only idols, and you only invent falsehood. Verily. those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.
- 18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."
- 19. See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allâh.
- 20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."
- 21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.
- 22. And you cannot escape in the earth or in the heaven (from Allah). And besides Allâh you have neither any Walî (Protector or Guardian) nor any Helper.
- 23. And those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.
- nothing was the answer of 24. So [Ibrahîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh

وَإِنْهَاهِا لَهُ قَالَ لِقَوْمِهِ أَعْدُواْ أَلِلَّهَ وَأَتَّقُوهُ ذَالِكُمْ خَيْرٌ أَكُمُ إِن كُنتُمْ تَعَامُونَ ١

إِنَّمَا تَغَيُّدُونَ مِن دُونِ ٱللَّهِ أَوْثَنَنَا وَتَخَلُّقُونِ إِفْكًا إِنَّ ٱلَّذِينَ نَعْبُدُونَ مِن دُونِ ٱللَّهِ لَا يَمْلُكُونَ لَكُمْ رِزْقًا فَٱبْتَعُواْ عِندَاللَّهِ ٱلرِّزْقَ وَأَعْبُدُوهُ وَأَشْكُرُواْ لَأَةً وَالَّهِ تُرْجَعُونَ ٧

وَإِن تُكَذِّبُواْ فَقَدْ كَذَّبَ أُمَهٌ مِن قَبْلِكُمٍّ وَمَا عَلَى ٱلرَّسُولِ إِلَّا ٱلْبَلَغُ ٱلْمُبِيثِ ٢

أُوَّلَهُ يَرَوْلُ كَبْفَ يُسْدِئُ ٱللَّهُ ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ إِنَّ ذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ ١

قُلْ سِهُ وَا فِي ٱلْأَرْضِ فَٱنظُ وَا كَمْفَ بَدَأَ ٱلْحَيْلَةَ ۚ ثُمَّ ٱللَّهُ يُنشِهُ ٱلنَّشَأَةَ ٱلْآخِزَةَ إِنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ قَديرٌ ۞

> يُعَذِّبُ مَن يَشَآ أَهُ وَيَرْجَعُ مَن يَشَآ أَهُ وَمَالَتِهِ تُقْلَون 🕲

وَمَآأَنتُم بِمُعْجِزِينَ فِي ٱلْأَرْضِ وَلَا فِي ٱلسَّمَآةً ۗ وَمَالَكُم مِّن دُونِ ٱللَّهِ مِن وَلِيِّ وَلَا نَصِيرٍ ۞

وَٱلَّذِينَ كَفَرُواْ بِعَايَنتِ ٱللَّهِ وَلِقَاآبِهِ ۚ أُوْلَتِكَ يَبِسُواْ مِن رِّحْمَتِي وَأُوْلَنَهِكَ لَهُمْ عَذَاكُ أَلِيمٌ ١

فَمَاكَانَ جَوَابَ قَوْمِهِ عِ إِلَّا أَن قَالُواْ ٱقْتُلُوهُ أَوْحَـرِّقُوهُ فَأَنْجَـنَهُ ٱللَّهُ مِنَ ٱلنَّارِّ إِنَّ فِي ذَلِكَ saved him from the fire. Verily, in this are indeed signs for a people who believe. [1]

- 25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."
- **26.** So Lût (Lot) believed in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise. [2],"
- 27. And We bestowed on him [lbrâhîm (Abraham)], Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ Moses), the Injeel (Gospel) (to 'Îsâ Jesus), and the Qur'ân (to Muhammad مسلى الشعاية وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.
- 28. And (remember) Lût (Lot), when he said to his people: "You commit Al-Fâhishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamîn (mankind and jinn)."
- 29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

لَآيِكَتِ لِفَقَوْمِ يُؤْمِنُونَ ۞

وَقَالَ إِنَّمَا اَتَّخَذْتُم فِن دُونِ اللَّهِ أَوْثَنَا مَوَدَةً

بَيْنِكُمْ فِي الْحَيَوْةِ الدُّنْتَ أَثُمَّ يَوْمَ الْقِيسَمَةِ

يَكُفُرُ بِعَضُكُم بِبَعْضِ وَيَلَعَنُ بَعْضُكُم

بَعْضَا وَمَأْوَلَكُمُ النَّارُ وَمَا لَكُموِّن

نَصِيرِينَ ۞

نَصِيرِينَ ۞

*فَعَامَنَ لَهُ رُلُوطُ وَقَالَ إِنِّي مُهَاجِرُ إِلَى رَبِّتُ إِنَّهُ رَهُوا لُقَرِيزُ الْمُكِيرُ ۞

وَوَهَبْنَالَهُۥ إِسْحَقَ وَيَعْفُوبَ وَحَعَلْنَا فِي ذُرِّيَّيْدِهِ النُّبُوَّةَ وَالْكِنَّبُ وَءَاتَيْنَهُ أَجْرَهُ فِي الدُّنْيَّ أَوْإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّلِحِينَ ۞

> وَلُوطًا إِذْقَالَ لِقَوْمِهِ ۚ إِنَّكُمْ لَتَأْثُونَ الْفَحِشَةَ مَاسَبَقَكُمْ بِهَامِنْ أَحَدِمِنَ الْعَنَلِمِينَ ۞

أَيِنَّكُمْ لَتَأْثُونَ الرِّجَالَ وَتَقَطَّعُونَ السَّبِيلَ وَيَنْأُثُونَ فِى نَادِيكُمُ الْمُنَكِّ فِيَمَا كَانَجَوَابَ قَوْمِهِ ۚ إِلَّا أَن قَالُواْ أَنْتِنَا بِعَذَابِ اللَّهِ إِن كُنتَ مِنَ الصَّدِقِينَ ۞

^{[1] (}V.29:24) See the footnote of (V.3:173).

^{[2] (}V.29:26) See the footnote of (V.9:121).

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- 30. He said: "My Lord! Give me victory over the people who are Mufsidûn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).
- 31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been Zâlimûn [wrong-doers, polytheists disobedient to Allah, and who belied their Messenger Lût (Lot)]."
- 32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said:"We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."
- 33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk).
- 34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."
- 35. And indeed We have left thereof an evident Ayâh (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine) lil for folk who understand.
- 36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O

قَالَ رَبِّ أَنصُرْ فِي عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ٢

وَلَمَّاجَاءَتْ رُسُلُنَآ إِبْرَهِيمَ بِٱلْبُشْرَيٰ قَالُوٓ إٰإِنَّا مُهْلِكُوْ أَهْلِ هَاذِهِ ٱلْقَرْيَةُ ۚ إِنَّ أَهْلَهَا كَانُواْ ظالمين 🛈

قَالَ إِنَّ فِيهَا لُوطَأْقَالُواْنَحَنُ أَعْلَمُ بِمَن فِيهَأَ لَنُنَجّيَنَهُ وَأَهْلَهُ وَإِلَّا آمَرَأَتَهُ وَكَانَتْ مِنَ ٱلْعَكْبِرِيرِ بَ 📆

وَلَمَّآ أَنْ جَآءَتْ رُبُسُلُنَا لُوطَاسِحِ ۽ بهتر وَضَافَ بِهِمْ ذَرْيَأُو قَالُواْ لَا تَخَفْ وَلَا تَحْزَبْ إِنَّامُنَجُّوكَ وَأَهْلَكَ إِلَّا أَمْرَأَيْكَ كَانَتْ مِنَ ٱلْفَئْدِينَ 📆

إِنَّامُنزِلُونَ عَلَىٓ أَهْلِ هَاذِهِ ٱلْقَرْيَةِ رِجْزَامِِّرِي ٱلسَّمَآء بِمَاكَانُواْ يَفْسُقُونَ ٢

> وَلَقَد تَرَكَنَا مِنْهَآءَاكِةٌ بُيِّنَةً لِّقَوْمِ رَبِعْ قِلُونَ ۞

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْـبَافَقَالَ يَـقَوْمِ

⁽V.29:35) See the book of history كتاب التاريخ لابن كثير Stories of the Prophets" by Ibn Kathîr متاب (رحمه الله)

my people! Worship Allâh (Alone) and hope for (the reward of good deeds by worshipping Allâh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidûn* (those who commit great crimes, oppressors, tyrants, mischief-makers, orrupters). [*Tafsîr At-Tabarî*]

- 37. And they denied him [Shu'aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.
- 38. And 'Âd and Thamûd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. Shaitân (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.
- **39.** And (We destroyed also) Qârûn (Korah), Fir'aun (Pharaoh), and Hâmân. And indeed Mûsâ (Moses) came to them with clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).
- 40. So We punished each (of them) for his sins; of them were some on whom We sent $H\hat{a}sib$ (a violent wind with shower of stones) [as on the people of Lût (Lot)], and of them were some who were overtaken by As-Saihah [torment awful cry. (as Thamûd or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qârûn (Korah)], and of them were some whom We drowned [as the people of Nûh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allâh Who wronged them, but they wronged themselves.
- **41.** The likeness of those who take (false deities as) Auliyâ' (protectors, helpers) other than Allâh is the likeness of a spider who builds (for itself) a house; but verily, the

ٱعْبُدُواْٱللّهَ وَٱرْجُواْ ٱلْيُوْمَ ٱلْأَخِرَ وَلَاتَعَ ثَوَاْ فِ ٱلْأَرْضِ مُفْسِدِينَ ۞

فَكَذَّبُوهُ فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُواْ فِي دَارِهِمْ جَدْمِيرِتَ ۞

وَعَادًاوَثَمُودَاْوَقَدَتَّبَآتِ لَكُم فِن مَسَكِيْهِمُّ وَزَيْنَ لَهُ مُالشَّيْطَنُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ ٱلشَّيِيلِ وَكَانُواْ مُسْتَبْعِمِينَ ۞ مُسْتَبْعِمِينَ ۞

وَقَرُونَ وَفِرْعَوْتَ وَهَمَنَنَّ وَلَقَدْ جَآءَ هُر مُّوسَىٰ بِٱلْبَيِّنَتِ فَأَسْتَكَبُرُواْ فِي ٱلْأَرْضِ وَمَا كَانُواْسَلِمِقِينَ ۞

فَكُلَّا أَخَذْنَابِذَنْ يَقِّ فَينْهُ مِمَّنَ أَرْسَلْنَا عَلَيْهِ عَاصِبَا وَمِنْهُ مِمَّنَ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُم مَّنْ خَسَفْنَا بِهِ ٱلْأَرْضَ وَمِنْهُ مِمَّنْ أَغُرَقْنَا وَمَا كَانَ اللّهُ لِيظَالِمَهُمْ وَلَكِن كَانُواْ أَنفُسَهُمْ يَظْلِمُونَ ۞

مَثَلُ ٱلَّذِينَ ٱثَخَّذُواْ مِن دُوبِ ٱللَّهَ أَوْلِيَآ اَ كَمَثَلِ ٱلْمَنكَبُوتِ اتَّخَذَتْ بَيْتًأَوْلَ أَوْهَرَ ٱلْبُهُوتِ لَبَيْثُ ٱلْمَسْكَبُوتِ أَوْكَ الْوُاْ frailest (weakest) of houses is the spider's house — if they but knew.

- 42. Verily. Allâh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.[1]
- 43. And these similitudes We put forward for mankind: but none will understand them except those who have knowledge (of Allâh and His Signs).
- 44. (Allâh says to His Prophet Muhammad (صلى الله عليه وسلم): "Allâh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily, therein is surely a sign for those who believe.
- 45. Recite (O Muhammad مسلم الله عليه وسلم) what has been revealed to you of the Book (the Our'ân), and perform As-Salât (Igamât-as-Salât). Verily, As-Salât (the prayer) prevents from Al-Fahshâ' (i.e. great sins of every kind, unlawful sexual intercourse) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering^[3] (praising) of (you by) Allâh (in front of the angels) is greater indeed [than remembering (praising) of Allâh in prayers]. And Allâh knows what you do.
- 46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed

يَعُلَمُونَ ١

إِنَّ ٱللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ عِمِن شَوَّى عُ وَهُوَالْعَـزِيزُ الْخَكِيمُ ۞

وَتِلْكَ ٱلْأَمْثَالُ نَضْهِ بُهَالِلنَّاسِ وَمَا يَعْقِلُهَا الَّا ٱلْعَلَامُونَ اللَّهُ الْعَلَامُونَ اللَّهُ

خَلَقَ ٱللَّهُ ٱلسَّمَوَاتِ وَٱلْأَرْضَ بِٱلْحَقُّ إِنَّ فِي ذَلكَ لَآرَةَ لِلْمُؤْمِنِينِ ﴾

ٱتُلُ مَا أُوحِيَ إِلَيْكِ مِنَ ٱلْكِتَابِ وَأَقِعِ ٱلصَّلَوْةَ إن ٱلصِّكَوة تَنْهُو عَن ٱلْفَحْشَآءِ وَٱلْمُنكِمُ وَلَذَكُ ٱللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَاتَصَنَعُونَ ٢

* وَلَاتُحَدِلُوَاْ أَهْلَ الْكِتَبِ إِلَّا بِٱلَّتِي هِيَ أَحْسَنُ إِلَّا ٱلَّذِينَ ظَلَمُهُ أَيِمِنْهُ مِّ وَقُولُواْ ءَامَنَّا بِٱلَّذِي أُنزلَ إِلَيْنَاوَأُنزلَ إِلَيْكُمْ وَإِلَهُنَاوَإِلَهُكُمْ وَاحِدٌ وَنَحْ اللَّهُ وَمُسْلِمُونَ ١

^{[1] (}V.29:42) See the footnote of (V.2:165).

⁽V.29:45) It is said by ibn 'Abbâs and 'Abdullâh ibn Mas'ûd رضي الله عنهما: If the Salât (prayer) of anyone does not prevent him from Al-Fahshâ' and Al-Munkar (all kinds of evil, illegal and sinful deeds), then his Salât (prayer) increases him in nothing but loss, and to be far away from his Lord (Allah) [Tafsîr Al-Qurtubî].

⁽V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

to us and revealed to you; our Ilâh (God) and your Ilâh (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims),"

- 47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad صلى الله عليه وسلم), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetimel believe therein as also do some of these (who are present with you now like 'Abdullah ibn Salam)[1] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.,) and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].
- مىلى Weither did you (O Muhammad) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.
- 49. Nay, but they, the clear Ayât [i.e. the description and the qualities of Prophet Muhammad صلى الله عليه وسلم written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the Zâlimûn (polytheists and wrongdoers) deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).[2]
- 50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."
- 51. Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is

وَكَنَالِكَ أَنزَلِنَا إِلَيْكَ ٱلْكِتَابُ فَٱلَّذِينَ ءَاتَيْنَاهُرُ ٱلْكِتَابَ يُؤْمِنُونَ بِيِّءً وَمِنْ هَلَوُلَآيَ مَن يُؤْمِنُ بِذِهِ وَمَا يَحْحَدُ بِعَايَنِتِنَآ إِلَّا ٱلۡكِفرُونَ ٧٠٠

وَمَاكُنتَ تَتْلُواْمِن فَبْلِهِ عَن كِتَبِ وَلَا غَطُّهُ مِيتِمِينِكٍ ۖ إِذَا لَآ رَبَّابَ الْمُبْطِلُونَ ۞

بَلْ هُوَ ءَايَكُ بَيِّنَكُ فِي صُدُورِ ٱلَّذِينَ أُوتُواْ ٱلْمِيلُمُ وَمَا يَجْحَدُ بِعَايَدِتِنَاۤ إِلَّا ٱلظَّلِيلُمُونَ ٢

وَقَالُواْ لَوْ لَا أَنزلَ عَلَيْهِ ءَايَنتُ مِن رَبِّهِ ءَ قُلْ إِنَّمَا ٱلْآيِكُ عِندَاللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّهِ وَ إِنَّمَا أَنَا نَذِيرٌ مُّهِ وَ إِنَّ هُ

أُوَّلَ يَكُفِهِمْ أَنَّا أَنْزَلْنَاعَلَتُكَ ٱلْكِتَابَيْتَ إِنَّا أَنْزَلْنَاعَلَتُكَ ٱلْكِتَابَ يُتَّان عَلَيْهِ مَّ إِنَّ فِي ذَالِكَ لَرَحْ مَةً وَذِكْرَىٰ لِقَوْمِ

^{[1] (}V.29:47) See the footnote of (V.5:66).

^{[2] (}V.29:49) See the footnote of (V.2:76)

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mercy and a reminder (or an admonition) for a people who believe^[1].

صلى الله Say (to them O Muhammad عملى الله عليه وسلم): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Bâtil (all false deities other than Allâh), and disbelieve in Allâh (and in His Oneness), it is they who are the losers.

- 53. And they ask you to hasten on the torment (for them); and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!
- 54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.
- Day when 55. On the the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."
- 56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)[2].

ئۇمِئۇت 🕲

قُلْكَ فَى بِٱللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدَ آيَعْ لَهُ مَا فِي ٱلسَّمَاوَاتِ وَٱلْأَرْضُ وَالَّذِينَ ءَامَنُواْ بِٱلْبَطِلِ وَكَ فَرُواْ بِٱللَّهِ أُوْلِيِّهِكَ هُـُهُ ٱلْخَسِرُونِ ٢

وَيَسْتَعْجِلُونَكَ بِٱلْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمَّى لَّجَآةُ هُمُ ٱلْعَذَاكُ وَلَيَأْتِلَنَّكُم يَغْتَةً وَهُوَ لَا لَشْعُرُونَ ٥

> يَسْتَعْجِلُونِكَ بِٱلْعَـٰذَابِوَإِنَّ جَهَنَّمَ لَمُحِيطَةً بٱلْكَفِرِينَ ٥

> يَوْمَ يَغْشَا لِمُ مُ ٱلْعَدَالُ مِن فَوْقِهِمْ وَمِن تَحْت أَرْجُلهِ مْ وَيَقُولُ دُوقُواْ مَاكُنُتُمْ تَعَمَالُونَ @

يَعِبَادِيَ ٱلَّذِينَ ءَامَنُوٓ أَإِنَّ أَرْضِي وَسِعَةٌ فَإِيَّلِيَ فَأَعْدُونِ ٢

said, "Allah صلى الله عليه وسلم The Prophet رضي الله عنه said, "Allah صلى الله عليه وسلم (V.29:51): a does not listen to anything as He listens to the Prophet reciting the Qur'an in a nice, loud and pleasant tone." Sufyan said, "This saying means: The Prophet regards the Qur'an as something that makes him dispense with much worldly pleasure." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.542.).

said, "Not to wish to صلى الله عليه وسلم Allah's Messenger رضي الله عنه said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'an and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does': and a man whom Allah has given wealth and he spends it (according to what Allâh has ordained) in a just and right manner, whereupon another man may say, 1 wish I had been given what so-and-so has been given, for then I would do what he does.' (Sahîh Al-Bukhârî, Vol.6, Hadîth No.544).

صلى الله عليه While I was riding behind the Prophet زضي الله عنه (V.29:56) Narrated Mu'âdh نرضي الله عليه as a companion rider, he said, "O Mu'âdh!" I replied, Labbaik wa Sa'daik (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'adh!", I replied, "Labbaik wa

- **57.** Everyone shall taste death. Then to Us you shall be returned.
- 58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.
- 59. Those who are patient, and put their trust (only) in their Lord (Allâh).[1]
- 60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.
- 61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?
- **62.** Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is All-Knower of everything.
- 63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense.
- **64.** And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew^[2].

كُلُّ نَفْسِ ذَابَقَهُ ٱلْمَوْتَ ثُمَّ إِلَيْنَا تُرْجَعُونَ ٥

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ لَنُهُوَ تَنَكُم مِنَ ٱلْجِنَّةِ غُرَفَا تَجْري مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِايِنَ فِيهَا أَيْعُوَ أَجُرُ ٱلْعَلِمِينَ (٥٠)

ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِ مْرِيَوَكُمُونَ ٥

وَكَأَيْن مِن دَاتِيَةِ لَاتَحْمِلُ رِزْقَهَا ٱللَّهُ يَرُزُقُهَا وَإِيَّاكُوْ وَهُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ۞

وَ لَمِن سَأَلْتَهُم مِّنْ خَلَقَ ٱلسَّكَوَ تِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَتَقُولُنَّ ٱللَّهُ فَأَنَّى ثُوْفَكُونَ ١

ٱللَّهُ يُبَسِّطُ ٱلرِّزْقَ لِمَن يَشَآهُ مِنْ عِبَادِهِ وَوَيَقْدِرُلَهُ ۗ إِنَّ ٱللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ١

وَلَين سَأَلْتَهُم مِّن نَّزَّلَ مِن ٱلسَّمَاءِمَاءَ فَأَحْيَا بِهِ ٱلْأَرْضَمِنُ بَعْدِمَوْتِهَا لَيَقُولُنَّ ٱللَّهُ قُل ٱلْحَمْدُ لِلَّهِ بَلَ أَكْثَرُهُمْ لَا يَعْقَلُونَ ١

وَمَاهَنِدِهِ ٱلْحُمَوةُ ٱلدُّنْمَاۤ إِلَّا لَهِهٌ وَلَعِثٌ وَإِنَّ ٱلدَّارَ ٱلْآخِرَةَ لَهِيَ ٱلْحَيَوَانُ لَوْ كَانُواْ يَعْلَمُونَ ١

Sa'daik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.283). (V.29:59) See the footnote (A) of (V.12:67).

said, "The صلى الله عليه وسلم Allah's Messenger رضى الله عنه said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their

- 65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others[1]
- 66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.
- 67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in Bâtil (falsehood polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?
- 68. And who does more wrong than he who invents a lie against Allâh or denies the and his صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Our'an), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم الله عليه وسلم
- 69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion - Islâmic Monotheism). And verily, Allâh is with the Muhsinûn (good doers)."[3]

فَاذَا رَكِبُواْ فِي ٱلْفُلْكِ دَعَوُاْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا الْجَمَّا فَهُمْ إِلَى ٱلْبَرْ إِذَا هُمْ يُشْرِكُونَ ٥

لِتِكْفُرُواْ بِمَآءَاتَيْنَاهُمْ وَلِيَتَمَتَّكُمُ أَفْسَهُ فَ بَعُ أَمُونَ أَنَّ

أَوَلَ يَرَوُاْ أَنَّا جَعَلْنَا حَرَمًا ءَامِنَا وَيُتَخَطَّفُ ٱلنَّاسُ مِنْ حَوْلِهِمْ أَفَيَٱلْبَطِلِ يُؤْمِنُونَ وَبِيغِمَةِ ٱللَّهُ تَكُفُّ وَنَ ٧

وَمَنْ أَظْلَمُ مِتَن ٱفْتَرَيٰ عَلَى ٱللَّهِ كَذِبًا أَوْكَذَبَ بِٱلْحُقِّ لَقَاجَاةَهُۥ أَلَيْسَ فِيجَهَنَّمَ مَثْوَى لِلْكَفِرِينَ ١

وَٱلَّذِينَ جَهَدُواْ فِينَالَنَهَ دِينَهُمْ سُمُلَنَّأُوانَ اللهَ لَمَعَ ٱلْمُحْسِنِينَ اللهُ

utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' leas will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.468).

^[1] (V.29:65) See (V.17:67) and its footnote.

^{[2] (}V.29:68) See the footnote of (V.3:85).

^{[3] (}V.29:69) See the footnote of (V.9:120).

Sûrat Ar-Rûm (The Romans) XXX

In the Name of Allâh. the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

- 2. The Romans have been defeated.
- 3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious
- 4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —
- 5. With the help of Allah. He helps whom He wills, and He is the All-Mighty, the Most Merciful
- 6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise. but most of men know not.
- 7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.
- 8. Do they not think deeply (in their ownselves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth and for an

. ٱللَّهُ ٱلرَّحْمَازُ ٱلرَّحِيجِ

الَّمَّرُ ٢

غُلِيَتِ ٱلرُّومُ ۞ في أَذْنَ ٱلْأَرْضِ وَهُم مِّنْ بَعْدِ غَلِيهٍ

فِيضْعِ سِنِينَ ۚ لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنْ بَعْدُ وَيَوْمَ إِذِيفُرَحُ ٱلْمُؤْمِنُونَ ٥

بنَصْهِ ٱللَّهِ يَنصُرُ مِن يَشَاَّةً وَهُوَٱلْعَهْ يِنُ ٱلزَجِيهُ ۞

وَعْدَ ٱللَّهِ لَا يُخْلفُ ٱللَّهُ وَعْدَهُ, وَلَيْكِرَ أَكُمَ أَلْنَاسٍ لَاتَعْلَمُونَ 🕝

يَعْلَمُونَ ظَلِهِرًا مِنَ ٱلْحَيَوْةِ ٱلدُّنْيَ اوَهُمْ عَنِ ٱلْآخِيرَةِ هُمْ غَلْفُلُونَ ۞

أُوَّلَرْيَتَفَكَّرُواْ فِي أَنفُسِهِمْ مَّا خَلَقَ ٱللَّهُ ٱلسَّحَوَّتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَآ إِلَّا بِٱلْحَقِّ وَأَجَلِ مُّسَكَّى وَإِنَّ كَثِيرًا مِّنَ ٱلنَّاسِ بِلِقَاآي رَبِّهِ مْ

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appointed term. And indeed many of mankind deny the Meeting with their Lord. [Tafsîr At-Tabarî].

- 9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.
- 10. Then evil was the end of those who did evil, because they denied the Ayât (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made mockery of them.
- 11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.
- 12. And on the Day when the Hour will be established, the Mujrimûn (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.
- 13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
- 14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).
- 15. Then as for those who believed (in the Oneness of Allâh - Islâmic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).
- 16. And as for those who disbelieved and denied Our Avât (proofs, evidences, verses,

أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُهُ واْكَيْفَ كَانَ عَلِقَهُ ةُ ٱلَّذِينَ مِن قَبْلِهِ مُّكَانُوٓاْ أَشَدَّ مِنْهُ مْقُوَّةً وَأَثَارُواْ ٱلْأَرْضَ وَعَمَرُوهِآ أَكُثْرَمِمَّاعَمَرُوهَا وَجَآءَ تَهُمْ رُسُلُهُم بِٱلْبَيْنَاتُ فَمَاكَاتَ أَللَّهُ لِيَظْلِمَهُمْ وَلَكِينَ كَانُوٓاْ أَنفُسَهُمْ يَظْلِمُونَ ٢

ثُمَّكَاكَ عَقِبَةَ ٱلَّذِينَ أَسَنَهُواْ ٱلسُّوَأَيَّ أَن كَنْبُواْ بِعَايَتِ ٱللَّهِ وَكَانُواْ بِهَا يَسْتَهْزُءُ وِنَ ١

ٱللَّهُ يَبُدَ قُلْ ٱلْخَلْقَ ثُرَّيْعِيدُهُ وَثُرَّ إِلَيْهِ تُرْجَعُونَ ٢

وَيَوْمَ تَقُومُ ٱلسَّاعَةُ يُبْلِسُ ٱلْمُجْرِمُونَ ١

وَلَوْيَكُنْ لَّهُ مِقِن شُرَّكَا إِهِمْ شُفَعَنَّوُا۟ وَكَانُواْ بشُرَكَ آبِهِ رَكِيفِرِينَ ١

وَيَوْمَ نَقُومُ ٱلسَّاعَةُ يَوْمَدِدِ يَتَفَرَّقُونَ ١

فأمَّاٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ فَهُمِّو في رَوْضَه يُحَدِّرُونَ ٥٠

وَأَمَّا ٱلَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَدِينَا وَلِقَابَي

lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

- 17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night prayers], and when you enter the morning [i.e offer the (Fajr) morning prayer].
- 18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbas said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsîr At-Tabarî]
- 19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).
- 20. And among His Signs is that He created you (Adam) from dust, and then [Hawwâ' (Eve) from Adam's rib, and then his offspring from the semen, and] - behold you are human beings scattered!
- 21. And among His Signs is that He created for you wives from yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.
- 22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.
 - 23. And among His Signs is your sleep^[1]

ٱلْآخِرة فَأُوْلَتِكَ فِٱلْعَذَابِ مُحْفَهُ ونَ ١

فَسُتِحَنَّ أَللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ١

وَلَهُ ٱلْحَمْدُ فِي ٱلسَّمَاوَتِ وَٱلْأَرْضِ وَعَشْتًا وَجِينَ تُظهرُونَ 🖎

يُخْرِجُ ٱلْحَيَّ مِنَ ٱلْمَيِّتِ وَيُخْرِجُ ٱلْمَيِّتَ مِنَ ٱلْحَيِّ وَيُحْيِ ٱلْأَرْضَ بَعْدَمَوْتِهَأُوكَذَاكَ تُخْرَجُونَ ١

وَمِنْ ءَايَىنِيهِ عَأَنْ خَلَقَكُم مِين تُرَابٍ ثُمَّ إِذَا أَنتُم نَشَهُ تَنتَشهُ ونَ ٢

وَمِنْءَ ايَنتِهِ عَأَنْ خَلَقَ لَكُم مِنْ أَنفُسِكُمُ أَزْوَجَا لِتَسْكُنُواْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَكِ لِقَوْمِ يَتَفَكَّرُونَ 📆

وَمِنْءَ اِيَنِيِّهِ عِخَلَقُ ٱلسَّيَحَاوَتِ وَٱلْأَرْضِ وَٱخْتِلَافُ أَلْسِنَتِكُ وَأَلُوَيِكُو ۚ إِنَّ فِي ذَٰلِكَ لَآيِكِ للعَلمين 🗇

وَمِنْءَ ايَكِتِهِ عِمَنَامُكُمْ بِٱلَّتِيلِ وَٱلنَّهَارِ

⁽V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only

by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

- 24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.
- 25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).
- 26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.
- 27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.
- 28. He sets forth for you a parable from your ownselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense. [1]
- 29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

وَٱبْتِعَآؤُكُم مِّن فَضْلِهُ ۚ إِنَّ فِ ذَالِكَ لَأَيْتِ لِْقَوْمِ يَسْمَعُونَ 📆

وَمِنْءَ ايَلْتِهِ عِيرُ بِكُوُ ٱلْبَرْقَ حَوْفَا وَطَمَعَا وَيُنَزِّلُ مِنَ ٱلسَّمَآءِ مَآءَ فَيُحْيء بِهِٱلْأَرْضَ بَعْدَ مَوْتِهَآ إِنَّ فِي ذَلِكَ لَآيِكَتِ لِقَوْمِ يَعْقِلُونَ ٢

وَمِنْ عَالِكِتِهِ مَأْنِ تَقُوْمَ ٱلسَّمَآءُ وَٱلْأَرْضُ بِأَمْرٍ وَمُ ثُمَّ إِذَا دَعَاكُةُ دَعْوَةً مِنَ ٱلأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ ٥

> وَلَهُ رَمَن فِي ٱلسَّمَوَاتِ وَٱلْأَرْضُ كُلُّ لَّهُ قَانِتُونَ 📆

وَهُوَ ٱلَّذِي يَبْدَؤُا ٱلْخَلْقَ ثُمَّ يُعِيدُهُۥ وَهُوَ أَهْوَنُ عَلَيْهُ وَلَهُ ٱلْمَثَلُ ٱلْأَعْلَىٰ فِٱلسَّمَاوَتِ وَٱلْأَرْضَ وَهُوَالْعَزِيرُ ٱلْحَكِيمُ ۞

ضَرَبَ لَكُمِ مَّثَلَا مِنْ أَنفُسِكُمٌّ مَل لَكُم مِن مَّا مَلَكَتُ أَنْمَنُكُ مِّن شُرَكَاءً في مَارَزَقُنَاكُمْ فَأَنْتُمْ فِيهِ سَوَآةٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَفْسَكُمُ كُونَاكِ نُفَصِّلُ ٱلْآيِكَتِ لِقَوْمِ يَعْقِلُونَ ٥

بَلِ ٱتَّبَعَ ٱلَّذِينَ ظَلَمُوٓا أَهْوَآءَ هُم يِغَيْرِ عِلْرِ ۖ فَمَن يَهْدِي مَنْ أَضَلَّ ٱللَّهُ وَمَالَهُ مِينَ ١

theories. So this Qur'an is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

⁽V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

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عملي الله عليه 30. So set you (O Muhammad your face towards the religion (of pure Islâmic Monotheism) Hanîf (worship none but Allâh Alone). Allâh's Fitrah (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in Khalq-illâh (i.e. the religion of Allâh -Islâmic Monotheism): that is the straight religion, but most of men know not. [1] [Tafsîr At-Tabari\

- 31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salât (laâmat-as-Salât) and be not of Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- 32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism). and became sects, [i.e. they invented new things in the religion (Bid'ah), and followed their vain desires], each sect rejoicing in that which is with it. [2]
- 33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.
- 34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.
- 35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?
- 36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and

فَأَقِرُ وَجْهَكَ لِلدِّينِ حَسِيقًا فِطْرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ذَلِكَ ٱلدَّينُ ٱلْقَيْدُ وَلَكِينَ أَكْثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ أَنَّ

* مُندِينَ إِلَيْهِ وَأَتَّقُوهُ وَأَقِيمُواْ ٱلصَّلَاةَ وَلَا تَكُونُواْ مِنَ ٱلْمُشْهِ كِينَ ١

مِنَ ٱلْذَبِرِ - فَرَقُواْ دِينَهُمْ وَكَانُواْ شِيَعًا كُلُ حِزْبِ بِمَالَدَيْهِ مُ فَرِحُونَ ٢

وَإِذَا مَسَ ٱلنَّاسَ ضُرُّ دَعَوْ أُرَبَّهُ مِ مُّندينَ الَنهِ ثُمَّ إِذَا أَذَاقَهُم مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُم برَتِهِ قِينَ اللَّهِ كُوْنَ 📆

> لِيَكْفُرُولْ بِمَآءَاتَيْنَاهُمُ فَتَمَتَّعُواْ فَسَوْفَ تَعُلَمُونَ 🗗

أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانَا فَهُوَيَتَكَلَّمُ بِمَاكَا نُواْ بِهِ عَ يُشْرِكُونَ 🚭

وَإِذَا أَذَقْنَا ٱلنَّاسَ رَحْمَةً فَرَحُوا بِهَأَ وَإِن تُصِيَّعُمْ سَيِّنَةٌ ٰإِمَاقَدَّمَتَ أَيْدِيهِمْ إِذَاهُمْ يَقْنَطُونَ ۞

^{[1] (}V.30:30) See the footnote of (V.10:19).

⁽V.30:32) See the footnote of (V.3:103).

sins) that their (own) hands have sent forth, behold, they are in despair!

- 37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.
- **38.** So give to the kindred his due, and to Al-Miskîn (the neddy) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.
- **39.** And that which you give in gift¹¹ (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in Zakât (sadaqa, charity, etc.) seeking Allâh's Countenance, then those, they shall have manifold increase.
- 40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that? Glorified is He! And Exalted is He above all that (evil) they associate (with Him).
- 41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).
- 42. Say (O Muhammad صلى الله عليه وسلم):
 "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allah)."

أَوَلَمْ يَرَوْاْ أَنَّ ٱللَّهَ يَبْسُطُ ٱلزِنْقَ لِمَن يَشَآءُ وَيَقْدِرُّ إِنَّ فِي ذَلِكَ لَاَيْتِ لِقَوْمِ يُؤْمِنُونَ ۞

فَتَاتِ ذَا ٱلْقُرْنِى حَقَّهُ وَٱلْمِسْكِينَ وَٱبْنَ ٱلسَّمِيلِّ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ ٱللَّهِ ۗ وَأُوْلَتَهِكَ هُوُ ٱلْمُفْلِحُونَ ﴿

وَمَآءَاتَسۡۃُوۡمِن یَالِیۡرَوُوۡاْ فِیٓاۤمُوۡلِ اُلنّایس فَلَایَرَوُواْ عِندَاللّهِ ۗ وَمَآءَاتَسۡہُ مِّنزِڝؔۏۤڎؚ۫ؿرِیدُونَ وَجْهَ اَللّهِ فَاُوۡلِیۡہِكَ هُمُٱلۡمُضۡعِفُونَ ۞

ٱللَّهُ الَّذِي خَلَقَكُوْ ثُمُّ رَزَقَكُوْ ثُنَّ يُمِيتُكُوْ ثُنَّ يُعِينُكُوْ ثُنَّ يُعِينِكُمُّ هَلْ مِن شُرَكَآبِكُو مَن يَفْعَلُ مِن ذَٰلِكُو مِّن شَيْءً سُبْحَنَهُ، وَقَعَلَ عَمَّا يُشْرِكُونَ ۞

ظَهَرَالْفَسَادُ فِي الْبَرِّ وَالْبَحْرِيِمَاكَسَبَتْ أَيْدِى اَلنَّاسِ لِيُذِيقَهُ مِبَعْضَ الَّذِي عَبِلُواْ لَعَلَهُمْ يَرْجِعُونَ ۞

قُلْسِيرُواْ فِي ٱلْأَرْضِ فَٱنظُرُوا كَيْفَ كَانَ عَقِبَةُ ٱلَّذِينَ مِن فَبَلُّ كَانَ أَحْثُرُهُمْ مُثْمَرِكِينَ ۞

^{[1] (}V.30:39) See Tafsîr Ibn Kathîr.

- وسلم) your face (in obedience to Allâh, your Lord) to the straight and right religion (Islâmic Monotheism), before there comes from Allâh a Day which none can avert. On that Day men shall be divided [(in two groups), a group in Paradise and a group in Hell].
- 44. Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islâmic Monotheism), then such will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment).
- 45. That He may reward those who believe (in the Oneness of Allâh - Islâmic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers.
- 46. And among His Signs is that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His Command, and that you may seek of His Bounty, in order that you may be thankful.
- 47. And indeed We did send Messengers before you (O Muhammad صلى الله عليه وسلم) to their own peoples. They came to them with clear proofs, then, We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allah, sins); and (as for) the believers, it was incumbent upon Us to help (them).
- 48. Allâh is He Who sends the winds, so that they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops come forth from their midst! Then when He has made them fall on whom of His slaves as He wills, lo, they rejoice!

فَأَقِهُ وَجْهَكَ لِلدِّينِ ٱلْقَيِّهِ مِن قَبْلِ أَن يَأْتِي يَوْمُرُ لَامَرَدَّلَهُ مِنَ ٱللَّهِ يُومَدِد يَصَّدَّعُونَ 🕝

مَن كَفَوَ فَعَلَتْهِ كُفُرُهُ وَمَنْ عَيملَ صَالِحًا فَلِأَنفُسِ يَمْهَدُونَ 🕮

ليَجْزِيَ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ مِن فَضَيلَةٍ * إِنَّهُ وَلَا يُحِبُّ ٱلْكَفِرِينَ ٥

وَمِنْ ءَايَنتِمِةَ أَن يُرْسِلَ الرِّيَاحَ مُبَشِّرَتِ وَلِيُذِيقَكُم مِن زَحْمَته عوَلِتَجْرِي ٱلْفُلْكُ بأَمْر وعوَلِتَبْتَغُو أَمِن فَضِّله، وَلَعَلَّكُ لَشَكُونَ ١

وَلَقَدْ أَرْسَلْنَامِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فِيَآ وُهُم بِٱلْبَيْنَاتِ فَٱنتَقَمْنَامِنَ ٱلَّذِينَ ٱجْرَمُوا ۗ وَكَانَحَقَّا عَلَيْمَانَصِّمُ ٱلْمُؤْمِنِينَ ١

ٱللَّهُ ٱلَّذِي يُرْسِلُ ٱلرِّيَحَ فَتُيْرُسَحَابًا فَيَتِسُطُهُ وفِي ٱلسَّمَآءِكَيْفَ يَشَآءُوٓيَجِعَلُهُۥ كَسَفَافَتَرَىٱلْوَدْقَ يَخْرُجُ مِنْ خِلَلِلَةً ، فَإِذَاۤ أَصَابَ بِهِ ، مَن يَشَآ اُمِنْ عِمَادِهِ إِذَا هُمْ يَسْتَيْشُهُ وِنَ ١

- **49.** And verily, before that (rain) just before it was sent down upon them they were in despair!
- **50.** Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.
- 51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [Tafsîr At-Tabarî]
- 52. So verily, you (O Muhammad عليه وسلم) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.
- 53. And you (O Muhammad رصلی الله علیه وسلم cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).
- 54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knower, the All-Powerful (i.e. Able to do all things).
- 55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]

وَإِنكَانُواْ مِن قَبَلِ أَن يُنزَلَ عَلَيْهِ مِيِّن قَبَلِهِ عَ لَمُبْلِسِيدِ ۞

فَانَطُرُ إِلَى الْأَرْضَ بَعْدَ اللَّهِ لَكِفَ يُحِي ٱلْأَرْضَ بَعْدَ مَرْتِهَا ۚ إِنَّا ذَاكِ لَمُحْي ٱلْمَوْقَ ۖ وَهُوَ عَلَى كُلِّ مَوْتِهَا ۚ إِنَّا ذَالِكَ لَمُحْي ٱلْمَوْقَ ۖ وَهُوَ عَلَى كُلِّ مَنْ عِقْدِيرٌ ۞

وَلَيِنْ أَرْسَلْنَارِيحَافَرَأَوْهُ مُصْفَرًّا لَظَلُواْ مِنْ بَعْدِهِ -يَكُفُرُونَ ۞

فَإِنَّكَ لَا تُسْمِعُ ٱلْمَوْنَى وَلَا تُسْمِعُ ٱلصُّمَّ ٱلدُّعَآةَ إِذَا وَلَوْ ٱمْدْبِرِينَ ٢

وَمَآأَنْتَ بِهَادِٱلْعُمْعِعَ صَلَالَيَهِمُ ۗ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِعَايَدِيّنَا فَهُر مُسْلِمُونَ ۞

﴿اللّهُ الّذِي خَلَقَكُمُ مِن ضَعْفِ ثُوَّجَعَلَ مِنْ بَعْدِ ضَعْفِ قُوَّةَ ثُرُّجَعَلَ مِنْ بَعْدِفُوَّةِ ضَعْفَا وَشَيْبَةً يَخْلُقُ مَا يَشَاءً ۚ وَهُوَ الْعَلِيمُ الْقَدِيرُ ۞

وَيَوَمِ تَقُومُ ٱلسَّاعَةُ يُقْسِهُ ٱلْمُجْرِمُونَ مَالَيِثُولَ غَيْرَسَاعَةٍ كَذَلِكَ كَافُواْ يُؤْفَكُونَ ۞

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not "

- 57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return (to this world) to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).
- 58. And indeed We have set forth for mankind, in this Qur'an every kind of صلى الله parable. But if you (O Muhammad bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."
- 59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم have brought to them].
- صلى الله So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allah is true; and let not those who have no certainty of faith discourage you (from conveying Allâh's Message which you are obliged to convey).

وَقَالَ ٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ وَٱلْإِيمَنَ لَقَدْ لَيِثْتُمْ فِ كِتَب ٱللَّهِ إِلَى تَوْمِر ٱلْبَغْثُ فَهَاذَا يَوْمُ ٱلْبَعْثِ وَلَكِنَّهُ كُنَّةُ لَاتَعَامُونَ ١٠٠

> فَيَوْمَهِ ذِلَّا يَنفَعُ ٱلَّذِينَ ظَلَمُواْ مَعْذِرَتُهُمْ وَلَاهُمْ يُسْتَعْتَبُونَ ١

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَلْذَا ٱلْقُدْوَانِ مِن كُلِّ مَثَلُ وَلَبِن حِثْمَهُم بِعَايَةٍ لَّيَقُولَنَّ ٱلَّذِينَ كَفَرُوٓا إِنَّ أَنتُمْ إِلَّا مُبْطِلُونَ ٨

كَذَلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِٱلَّذِينَ لَا يَعْلَمُونَ ٥

فَأَصْرَ إِنَّ وَعَدَ ٱللَّهِ حَقُّ وَلَا يَسْتَخِفَّنَّكَ ٱلَّذِينَ

Sûrat Luqmân (Luqmân) XXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. These are the Verses of the Wise Book (the Qur'an).
- 3. A guide and mercy for the *Muhsinûn* (good-doers). [1]
- **4.** Those who perform As-Salât (Iqamat-as-Salât) and give Zakât and they have faith in the Hereafter with certainty.
- 5. Such are on guidance from their Lord, and such are the successful.
- 6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire). [12]
- 7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride, [3] as if he heard them not as if there



بِنَ النَّهِ الرَّحْزِ الرَّحْدِ

التر 🛈

يَلْكَ ءَايَنتُ ٱلْكِتَابِ ٱلْخَكِيمِ

هُدُى وَرَحْمَةً لِلْمُحْسِنِينَ ٢

ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوَةَ وَيُؤْتُونَ ٱلزَّكُوةَ وَهُم بِٱلْآخِرَةِ هُمْ يُوقِئُونَ ۞

اُوْلَتِهِكَ عَلَىٰهُدُى مِّن زَيِهِ مِّرُوَاُوْلَتِهِكَ هُمُرُ ٱلْمُفْلِحُونَ ۞

وَمِنَ النَّاسِ مَن يَشْتَرِى لَهُوَا لَمْدِيثِ لِيُضِلَّعَن سَبِيلِ اللَّهِ بِعَيْرِعِلْرِ وَيَتَّخِذَهَا هُزُوَّا أُوْلَتِهِكَ لَهُمْ عَذَابٌ مُعِينٌ ۞

ۄٳۮؘٲٮؙٞؿؙڮؘۼڵؾ؞۽ٵڮٮؙٛؾؙٵۅٙڮؙٙڡؙۺؾٙۘٛڡٛۼۣڒٵػٲڹ ڵؖڗڽۺڡؘڡ۫ۿٵػٲؙؾٙ؋ۣٲؙۮؙؿڮۅڨٙڗؙؙؙؙؖۜڣؘۺؚؿ۫ۯؙ

^[1] (V.31:3) See the footnote of (V.9:120).

^[2] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 494B)

^{[3] (}V.31;7): See the footnote of (V.22:9).

were deafness in his ears. So announce to him a painful torment.

- 8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds. for them are Gardens of Delight (Paradise).
- 9. To abide therein forever. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.
- 10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.
- 11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the Zâlimûn (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.
- 12. And indeed We bestowed upon Lugmân Al-Hikmah (wisdom and religious understanding, saying): "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.
- 13. And (remember) when Lugman said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great Zûlm (wrong) indeed.[1]
- 14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in

بِعَذَابِأَلِيرِ ٧

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَاتِ لَهُمْ حَنَّاتُ

خَلدينَ فيهَأَ وَعْدَ أَلتَهِ حَقَّأٌ وَهُوَ ٱلْعَـزيزُ ٱلْحَكِمُ ۞

خَلَقَ ٱلسَّمَوَتِ بِغَيْرِ عَمَد تَرَوْنَعَا وَأَلْقَنِ فِي ٱلْأَرْضِ رَوَسِيَ أَن تَمِيدَ بِكُوْ وَيَثَّ فِيهَا مِنكُلِّ دَابَّةٍ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً فَأَنْبَتَنَا فِيهَا مِن كُلِّ زَفْجٍ كَريعِ ۞

هَاذَاحَلْقُ ٱللَّهِ فَأَرُونِي مَاذَاحَلَقَ ٱلَّذِينَ مِن دُونِيُّهِ ـ بَلَ ٱلظَّالِمُونَ فِي ضَلَالِمُّهِينِ ١

وَلَقَدْ ءَاتَنَّنَا لُقْمَنَ ٱلْخُكُمَةَ أَن ٱشْكُرُ يِلَّهُ وَمَن يَشْكُرُ فَإِنَّمَا يَشْكُرُ لِنَفْسِةً عَوَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنْ أَحَمِيدٌ ١

وَإِذْ قَالَ لُقْمَانُ لِآتِنهِ ء وَهُوَ يَعِظُهُ رِينَجُنَيَّ لَا تُشْرِكُ بِٱللَّهِ إِنَّ ٱللَّهِ لِكَ لَظُلَمُ عَظِيمٌ ﴿

وَوَضَيْنَا ٱلْإِنسَانَ بِوَالِدَيْهِ حَمَلَتُهُ أُمُّهُ وَهَنَّا عَلَىٰ وَهْنِ وَفِصَالُهُ مِنِي عَامَيْنِ أَنَ ٱشْكُرْلِي وَلُوَلِدُنْكَ إِلَّ ٱلْمُصِيرُ ١

⁽V.31:13) a) See the footnote (C) of (V.27:59).

b) See the footnote of (V.2:22).

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two years — give thanks to Me and to your parents. To Me is the final destination. [1]

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Acquainted (with its place).

17. "O my son! Aqim-As-Salât (perform As-Salât), enjoin (on people) Al-Ma'rûf — (Islâmic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster. [2]

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

وَإِن جَهَدَاكَ عَلَ أَن تُشْرِكَ بِ مَالَيْسَ لَكَ بِهِ عَلَيْسَ لَكَ بِهِ عَ عِلْمُ فَلَا تُطِعْهُمَّ أَوْصَاحِبُهُمَا فِ ٱلدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَى مَرْجِعُكُمْ فَأَنْبِئُكُمْ بِمَاكُمْ نَمْ تَعْمَلُونَ ۞

يَبُنَىٓ إِنَّهَا إِن تَكُ مِثْقَالَ حَتَّةِ مِّنْ خَرَدَلِ فَتَكُن فِي صَخْرَةِ أَوْفِ ٱلسَّمَوَتِ أَوْفِ ٱلأَرْضِ يَأْتِ بِهَاٱللَّهُ إِنَّ ٱللَّهَ لَطِيفُ حَبِيرٌ ۞

يَبُنَىٰٓ أَقِيرِ الصَّلَاةَ وَأَمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنكِرِ وَأَصْبِرْعَلَىٰ مَا أَصَابَكَّ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُودِ ۞

وَلَانُصَعْرَخَدَكَ لِلنَّاسِ وَلَا تَشِي فِي ٱلْأَرْضِ مَرَعً إِنَّ ٱللَّهَ لَا يُعِبُ كُلِّ مُخْتَالِ فَخُورٍ ۞

وَٱقْصِدْ فِي مَشْيِكَ وَٱعْضُضْ مِن صَوْتِكَ ۚ إِنَّ أَنكَرَا ُلْأَضُوَاتِ لَصَوْتُ ٱلْحَيْدِ ۞

^{[1] (}V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Àishah المناع : (that she said), "O Allah's Messenger! We consider Jihâd as the best deed. Should we not fight in Allah's Cause?" He said, "The best Jihâd (for women) is Hajj-Mabrur [i.e. Hajj (pilgrimage to Makkah) which is performed according to the Prophet's Sunnah (legal ways), and is accepted by Allah]." (See Sahîh Al-Bukhârî, Vol.3, Hadîth No.84." and Sahîh Al-Bukhârî, Vol.4, Hadîth No.43).

^{[2] (}V.31:18): See the footnote of (V.22:9).

- 20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradisel? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!
- 21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if Shaitan (Satan) invites them to the torment of the Fire?
- 22. And whosoever submits his face (himself) to Allâh, III while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allah's Messenger Muhammad صلى الله عليه وسلم), then he has grasped the most trustworthy hand-hold [Lâ ilâha illallâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.
- 23. And whoever disbelieves, let not his مىلى الله disbelief grieve you (O Muhammad مىلى الله عليه وسلم). To Us is their return, and We shall inform them what they have done. Verily, Allâh is All-Knower of what is in the breasts (of men).
 - 24. We let them enjoy for a little while,

أَلَوْتَرَوْاْ أَنَّ ٱللَّهَ سَخَّرَكُمُ مَّافِي ٱلسَّمَوْتِ وَمَافِي ٱلْأَرْضِ وَأَسْبَغَ عَلَيْكُو نِعَمَهُ وظَلِهِرَةً وَبَاطِنَةً وَمِنَ ٱلنَّاسِ مَن يُجَدِلُ فِي ٱللَّهِ بِغَيْرِعِلْدِ وَلَاهُ دَى وَلَا كِتَابٍ مُّنير ۞

> وَإِذَا قِيلَ لَهُمُ ٱتَّبِعُواْ مَآ أَنْزَلَ ٱللَّهُ قَالُواْ بَلْ نَتَّبِعُ مَاوَحَدْنَاعَلَيْهِ ءَاكِآءَنَأَأُولَوْ كَانَ ٱلشَّيْطَكِ يَدْعُوهُمْ إِلَى عَذَابِ ٱلسَّعِيرِ ١

* وَمَن يُسْلِمْ وَجْهَهُ وَ إِلَى أَلْلَهُ وَهُوَ مُحْسِّ. فَقَد ٱسْتَمْسَكَ بِٱلْغُرُوةِ ٱلْوَثُوَّ أَوْ إِلَى ٱللَّهِ عَلْقَكُهُ آلأمُه ر ١

وَمَن كَفَرَ فَلَا يَحْزُنِكَ كُفُرُهُۥ إِلَيْنَا مَرْجِعُهُمْ فَنُنَيَّتُهُمُ مِمَاعَمِلُوَّأُ إِنَّ ٱللَّهَ عَلِيمٌ إِذَاتِ ٱلصُّدُورِ ۞

نُمَتَعُهُمْ قَلِيلًا ثُمَّ نَضَطَةُ هُمْ إِلَىٰ

^{[1] (}V.31:22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism, worships Allah (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

then in the end We shall oblige them to (enter) a great torment.

- 25. And if you (O Muhammad صلى الله عليه) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All praise and thanks are Allâh's!" But most of them know not.
- **26.** To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghanî* (the Rich, Free of all needs), the Worthy of all praise.
- 27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.
- 28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.
- 29. See you not (O Muhammad ملى الله عليه وسلم) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is Well-Acquainted with what you do.
- **30.** That is because Allâh, He is the Truth, and that which they invoke besides Him^[1] is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.
- 31. See you not that the ships sail through the sea by Allâh's Grace that He may show

عَذَابِ غَلِيظٍ ١

وَلَيِن سَأَلْتَهُمُونَنْ حَلَقَ السَّمَوَّتِ وَالْأَرْضَ لَيَقُولُنَّ السَّمَوَةِ فَاللَّمُونَ اللَّهِ اللَّهُ اللْلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُواللَّالِمُ الللِّهُ اللْمُواللِمُ الللْمُواللَّالِمُ اللْمُواللَّهُ اللْمُواللَّالِمُ اللْمُواللِمُ الللِلْمُ اللَّالِمُ اللَّالِمُ اللَّهُ اللَّلْمُ اللْمُواللَّالِمُ اللْمُوالِمُ اللْمُوا

يِنَهِمَافِٱلسَّنَوَتِ وَٱلْأَرْضِ ۚ إِنَّ ٱللَّهَ هُوَٱلْغَيُّ ٱلْحَمِيدُ ۞

وَلُوَّأَنَّمَافِي ٱلْأَرْضِ مِن شَجَرَةٍ أَقَلَهُ وَٱلْبَحْرُيَهُذُهُ. مِنْ بَعَدِهِ سَبْعَةُ أَبْحُرِ مَا نَفِدَتْ كَلِمَكُ اللَّهُ إِنَّ اللَّهَ عَزِيزُ حَكِيرٌ ۞

مَّاخَلْفُكُو وَلَابَعْثُكُو إِلَّاكَنَفْسِ وَحِدَةً إِنَّ ٱللَّهَ سَمِيعُ بَصِيرُ ۞

ٱلْهَ مَرَأَنَّ اللَّهَ يُولِحُ النَّهَ آفِي النَّهَ اِر رَبُولِحُ النَّهَارَ فِ الَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَّرُّ كُلِّيَجْرِيَّ إِلَىٰٓ أَجَلِ مُسَمَّى وَأَنَّ اللَّهَ مِمَانَعْمَلُونَ خَبِيرٌ ۞

> ذَلِكَ بِأَنَّ ٱللَّهَ هُوَ ٱلْحُقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ ٱلْبَطِلُ وَأَنَّ ٱللَّهَ هُوَ ٱلْعَلِيُّ ٱلْكَجِيرُ ۞

ٱلْوَتَرَأَنَ ٱلْفُلُكَ تَجْرِي فِى ٱلْبَحْرِ بِيغْمَتِ ٱللَّهِ لِيُرِيكُمُ مِنْ ءَايَنتِهُ ۚ إِنَّ فِي ذَلِكَ لَآيَئتِ لِكُلِّ

^{[1] (}V.31:30) See the footnote of (V.2:165).

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you of His Signs? Verily, in this are signs for every patient, grateful (person).

- 32. And when waves cover them like shades (i.e. like clouds or the mountains of sea-water), they invoke Allâh, making their invocations for Him only. But when He brings them safe to land, there are among them those that stop in between (Belief and disbelief). But none denies Our Signs except every perfidious ingrate. [1]
- 33. O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allâh is true: let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allâh.
- 34. Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well-Acquainted (with things).[2]

Sûrat As-Sajdah (The Prostration) XXXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

2. The revelation of the Book (this Qur'an) in which there is no doubt is from the Lord of the 'Alamîn (mankind, jinn and all that exists)!

صَبّارشَكُور 🗇

وَإِذَاغَشِيهُ مُرْمَوْجٌ كَالظُّلُل دَعَوُا ٱللَّهَ مُخْلِصِينَ لَهُ ٱلَّذِينَ فَلَمَّا نَجَنَّا هُمَ إِلَى ٱلْبَرِّ فِينَهُ ومُقْتَصِدُّ وَمَا يَجْحَدُ بِعَايَنْتِنَا إِلَّاكُلُ خَتَّا رِكَفُورِ ٢

يَتَأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبِّكُوْ وَٱخْشَوْاْ يَوْمَا لَّايَجْزى وَالِدُّعَن وَلَدِهِ ـ وَلَامَوْلُودُ هُوَجَازِعَن وَالِدِهِ ـ شَيْئًا إِنَّ وَعْدَ أَلِنَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ ٱلْحَيَوٰةُ ٱلدُّنْيَا وَلَا يَغُرَّنِّكُم بِٱللَّهِ ٱلْغَرُورُ ١

إِنَّ ٱللَّهَ عِندَهُ وعِلْمُ ٱلسَّاعَةِ وَيُنَزِّلُ ٱلْغَيْثَ وَيَعْلَعُ مَافِي ٱلْأَرْحَالِّمْ وَمَاتَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ عَدَّاً وَمَاتَدْرِي نَفْسُ بِأَيِّ أَرْضِ تَمُوثُ إِنَّ ٱللَّهَ عَلِيكُمْ



الَّـةِ ۞

تَنزيلُ ٱلۡكِتَبُلَارَيۡبَ فِيهِ مِن رَّبِّ ٱلْعَالَمِينَ ٢

^[1] (V.31:32) See the footnote of (V.17:67).

^{[2] (}V.31:34) See the footnote of (V.7:187).

- 3. Or say they: "He (Muhammad صلی الله علی الله اعليه وسلم has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad صلى الله عليه وسلم): in order that they may be guided.
- 4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walî (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?
- 5. He manages and regulates (every) affair from the heavens to the earth; then it (the affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
- 6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
- 7. Who made everything He has created good and He began the creation of man from clay.
- 8. Then He made his offspring from semen of despised water (male and female sexual discharge).
- 9. Then He fashioned proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
- 10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!
- 11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

أُمْ يَقُولُونَ ٱفْتَرَاهُ بَلْ هُوَٱلْحَقُّ مِن رَّيِّكَ لِتُنذِرَقَوْمَا مَّآ أَتَىٰهُ مِينِ نَذِيرِ مِن قَبْلِكَ لَعَلَّفُهُ يَفْتَدُونَ ٨

ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَوَاتِ وَٱلْأَرْضَ وَمَا يَبْنَهُ مَا فِي سِستَّةِ أَيَّامِ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِّ مَالَكُمْ مِن دُونِهِۦ مِن وَلِيِّ وَلَاشَفِيعُ أَفَلَا تَتَذَكَّرُونَ ۞

يُدَبِّرُ ٱلْأَمْرَمِنَ ٱلسَّمَاءِ إِلَى ٱلْأَرْضُ ثُرِّيَعْنُجُ إِلَيْهِ فِي وَ مِكَانَ مِقْدَارُهُ وَ أَلْفَ سَنَةِ مِّمَّاتَعُدُّونَ ٥

ذَلِكَ عَلِيمُ ٱلْغَيْبِ وَٱلشَّهَارَةِ ٱلْعَزِيرُ ٱلرَّحِبِهُ ٦

ٱلَّذِيَّ أَحْسَنَ كُلُّ شَيْءٍ خَلَقَهُ وَبَدَأَخَلُقَ ٱلْإِنسَانِ مِن طِينِ ٧

ئُعَجَعَلَنْسَلَهُ مِن سُلَالَةِ مِن مَّآءِ مَهِينِ ٥

نُوْسَوَّيْهُ وَنَفَخَ فِيهِ مِن رُّوحِةً ، وَجَعَلَ لَكُو ٱلسَّمْعَ وَٱلْأَبْصِيرَ وَٱلْأَفَعَدَةً قَلْبِلَامَّالَشَكُرُونَ ٢

وَقَالُوٓا أَءِذَاضَلَلْنَافِي ٱلْأَرْضِ أَءِنَّا لَفِي خَلْقِ جَدِيدٍ بَلْ هُم بِلِقَآءِ رَبِّهِ مُرَكَيْفِرُونَ ٥

* قُلْ يَتَوَفَّنَكُمْ مَّلَكُ ٱلْمَوْتِ ٱلَّذِي وُكِي لَكُوثُمَّ إِلَىٰ رَبِّكُمُ تُرْجَعُونَ ١

- 12. And if you only could see when the Mujrimûn (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."
- 13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.
- 14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you: so taste you the abiding torment for what you used to do.
- 15. Only those believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud. [1] [*]
- 16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them. [2]
- 17. No person knows what is kept hidden for them of joy as a reward for what they used to do¹³¹.
- 18. Is then he who is a believer like him who is a Fâsiq (disbeliever and disobedient to Allâh)? Not equal are they.

وَلَوْتَرَيْ إِذِ ٱلْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِ رَعِندَ رَبِّهِمْ رَتَّنَا أَيْصَمْ نَا وَسَمِعْنَا فَأَرْجِعْنَا نَعْمَلْ صَلِحًا إِنَّا مُوقِنُونَ ١

وَلَوْ شِنْنَا لَآتَيْنَاكُلَّ نَفْسِ هُدَلِهَا وَلَكُونِ حَقَّ ٱلْقَوْلُ مِنَّى لَأَمَّلَأَنَّ جَهَنَّهَ مِنَ ٱلْجِينَةِ وَٱلنَّاسِ أَجْمَعِينَ اللهُ

> فَذُوقُواْ بِمَانَسِيتُمْ لِقَاءَ يَوْمِكُمُ هَاذَاۤ إِنَّا نَسِينَاكُمْ وَذُوقُواْ عَذَابَ ٱلْخُلْدِ بِمَا كُنةُ تَعْمَلُونَ ١

إِنَّمَا يُؤْمِنُ بِعَايَنِتِنَا ٱلَّذِينَ إِذَا ذُكِّرُواْ بِهَا خَ وَا سُجَّدَا وَسَبَّحُواْ بِحَمْدِرَبِّهِمْ وَهُمْ لَاسَتَكُرُونَ ١٠٠١

تَتَجَافَ جُنُوبُهُمْ عَنُ ٱلْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ حَوْفَاوَطَمِعَا وَمِمَّا رَزَقْنَاهُمْ يُسْفِقُونَ ١

فَلَاتَعَالَهُ نَفْسٌ مَّا أُخْفِي لَهُم مِّن قُرَّةٍ أَعْيُن جَزَاءً بِمَاكَانُواْ يَغْمَلُونَ ١

أَفَنَ كَانَ مُوْمِنَاكُمْ كَانَ فَاسِقَأَ لَا يَسْتَوُرُنَ ١

^{[1] (}V.32:15); See the footnote of (V.22:9).

^{[1] (}V.32:15): Prostration (see Appendix 1).

صلى الله The Prophet (Allah's Messenger : رضى الله عنه V.32:16) Narrated Mu'âdh ibn Jabal : رضى الله said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) As-Sadaqâh (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in Salât (performing of ملى prayers) by a person during the middle (or the last third) part of a night." Then Prophet recited: "Their sides forsake their beds." (V.32:16) (Abū Dâwūd and Tirmidhī) الله عليه وسلم (Tafsîr Al-Qurtubî) (v.32:17) see the footnote (b) of (v.51:30).

- 19. As for those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.
- 20. And as for those who are Fâsiqûn (disbelievers and disobedient to Allâh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."
- 21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islâm).
- 22. And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution on the Mujrimûn (criminals, disbelievers, polytheists, sinners).
- 23. And indeed, We gave Mûsa (Moses) the Scripture [the Taurât (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of Al-Isrâ' and Al-Mi'râj^[1] over the heavens]. And We made it [the Taurât (Torah)] a guide to the Children of Israel.
- **24.** And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning

أَمَّا الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّلِحَاتِ فَلَهُمْ جَنَّتُ ٱلْمَانُونُ ذُنُلًا بِمَاكَانُواْ يَعْمَلُونَ ۞

وَأَمَّا الَّذِينَ فَسَقُواْ فَمَأْوَىهُمُ النَّارِّ كُلِّمَ الْزَارِّ كُلِّمَا الْرَادُوَّا أَن يَخْرُجُوا مِنْهَا أُعِيدُواْ فِيهَا وَقِيلَ لَهُمْ ذُوقُواْ عَذَابَ النَّارِ الَّذِي كُنتُ مِهِ عَكَذِبُونَ ۞

وَلَئَذِيقَنَّهُ رِمِّنَ ٱلْعَذَابِ ٱلْأَذَّنَّ دُونَ ٱلْعَذَابِ الْأَذَنَّ دُونَ ٱلْعَذَابِ الْأَشَابِ الْمُ

وَمَنْ أَظْلَهُ مِنَن ذُكِرَبِعَالِئِ رَبِّهِ عَثُوَّ أَغْرَضَ عَنْهَاً إِنَّامِنَ ٱلْمُجْرِمِينَ مُنتَقِمُونَ ۞

وَلَقَدْءَاتَيْنَامُوسَى ٱلۡكِتَبَ فَلَاتَكُنْ فِي مِرْيَةِ مِّن لِقَآ إَيِّةً وَجَعَلْنَهُ هُدَى لِبَيْ ۤ إِسْرَءَيلَ ۞

وَجَعَلْنَامِنْهُمْ أَبِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّاصَبَرُوَّا وَكَانُواْ مِنَاكِيْنَا يُوقِنُونَ ۞

إِنَّ رَبُّكَ هُوَ يَفْصِلُ بَيْنَهُ مْ يَوْمَرُ ٱلْقِيكَمَةِ فِيمَا

^{[1] (}V.32:23): [Al-Mi'râj المعراج — See the footnote of (V.53:12), Hadîth No. 429].

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that wherein they used to differ.

- 26. Is it not guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?
- 27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?
- 28. They say: "When will this Fath (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"
- **29.** Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted respite."
- **30.** So turn aside from them (O Muhammad صلى الله عليه وسلم and await: verily, they (too) are awaiting.

Sûrat Al-Ahzâb (The Confederates) XXXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O Prophet (Muhammad الصلى الله عليه وسلم)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.
- 2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.
- 3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee or Disposer of affairs).
- 4. Allâh has not made for any man two hearts inside his body. Neither has He made

كَانُولْفِيهِ يَخْتَلِفُونَ ۞ أَوْلَمْ يَهْدِلَهُ مْكَمَّ أَهْلَكَ نَا مِن فَيْلِهِ مِيْنَ ٱلْقُرُونِ يَمْشُونَ فِى مَسَلِكِيْهِ مَّإِنَّ فِى ذَلِكَ لَاَيْتَ أَفَلَا يَسْمَعُونَ ۞

أَوَلَمْ يَرَوْلُأَنَّا لَسُوقُ الْمَاءَ إِلَى الْأَرْضِ اَلْجُرُدِ فَخُرْجُ بِهِ مَرَّزَعًا تَأْكُلُ مِنْهُ أَنْعَنْهُ هُ وَلَفُسُهُمُّ أَلَا يُصِرُونَ۞ وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنتُمْ صَدَقِيَ ۞

قُلْ يَوْمَ اَلْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوٓاْ لِيمَنُهُمْ وَلَاهُرُينظُرُونَ۞

فأغرض عَنْهُمْ وَأَنتَظِرْ إِنَّهُ مِمُّنتَظِرُونَ ٥



بِنَ ﴿ اللَّهِ الرَّاسِ اللَّهِ الرَّاسَةِ الرَّاسَةِ الرَّاسَةِ الرَّاسَةِ الرَّاسَةِ الرَّاسَةِ الرَّاسَةِ ا

يَتَأَيُّهُا ٱلنَّيِّ ٱلَّقَ اللَّهَ وَلَا تُطِعِ ٱلْكَفِرِينَ وَٱلْمُنَفِقِينَۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۞

وَٱتَّىِعْ مَايُوحَىٚإِلَيْكَ مِن رَّيِكَۚ إِنَّ ٱللَّهَ كَانَ بِمَاتَعْمَلُونَ خَيِرًا ۞

وَتَوَكَّلْعَلَى ٱللَّهِ وَكَفَى بِٱللَّهِ وَكِيلًا ۞

مَّاجَعَلَ ٱللَّهُ لِرَجُلِ مِن قَلْمَيْنِ فِي جَوْفِهُ وَمَاجَعَلَ

guides to the (Right) Way.

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your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach], 11 nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He

- 5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake^[2], except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.
- 6. The Prophet is closer to the believers than their ownselves, ^[3] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the Muhâjirûn (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees (Al-Lauh Al-Mahfûz)."
- 7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh

أَزْوَجَكُمُ ٱلَّتِي تُظَاهِرُونَ مِنْهُنَّ أَمُّهَاتِكُوْ وَمَاجَعَلَ أَذْعِبَآءَكُو أَبْنَآءَكُوْ ذَٰلِكُوْ فَوَلَكُو بِأَفْوَهِكُمِّ وَٱللَّهُ يَغُولُ ٱلْحَقَّ وَهُويَهَ لِدِى السِّيبِلَ ۞

آدْعُوهُمْ الآبآبِهِمْ هُوَأَقْسَطُ عِندَ ٱللَّهِ ۚ قَإِن لَّرَتَعَلَمُوٓاْ عَاسَآءَهُمُّ فَإِخْوَنُكُمْ فِي ٱلدِّينِ وَمَوَلِيكُمُّ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِن مَّا تَعَمَّدُتْ قُلُوبُكُمُّ وَكِانَ ٱللَّهُ عَهُورًا وَحِيمًا ۞

النِّيُّ أَوْلَىٰ بِالْمُوْمِنِينِ مِنْ أَنفُسِهُمْ وَأَزْوَجُهُوَ أُمَّهَنُهُمُّ وَأُوْلُواْ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضِ فِي كِتَّكِ اللّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَجِدِينَ إِلَّا أَن تَفْعَلُواْ إِلَىٰ أَوْلِيَا بِمُؤْمَنُونَ أَكُوا اللّهِ اللّهِ فِي الْحِتَّكِ مَسْطُولًا ۞

وَإِذْ أَخَذْنَا مِنَ النَّبِيتِ مَعِنَّقَهُ مِّرَوَمِنكَ وَمِن نُوجٍ وَإِنْهِ هِرَوَمُوسَىٰ وَعِيسَى أَبْنِ مَرْيَكُمُّ وَأَخَذْنَا مِنْهُم

^[1] (V.33:4) See (V.58:3 & 4).

^{[2] (}V.33:5) See the footnote of (v.18:73).

صلى الله عليه We were with the Prophet (V.33:6) Narrated 'Abdullâh ibn Hishâm ضلى الله عليه : We were with the Prophet رسلم and he was holding the hand of 'Umar ibn Al-Khattâb. 'Umar said to Him. "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet صلى الله said. "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my ownself." The Prophet صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.628).

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(Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) son of Maryam (Mary). We took from them a strong covenant. [1]

- 8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- 9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels battle of Al-Ahzâb during the Confederates)]. And Allâh is Ever All-Seer of what you do.
- 10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.
- 11. There, the believers were tried and shaken with a mighty shaking.
- 12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"
- 13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (saying: "Truly, our homes lie" (الله عليه وسلم open (to the enemy)." And they lay not open. They but wished to flee.
- 14. And if the enemy had entered from all sides (of the city), and they had been

مِّنْقًاغَلِظًا ۞

لَيَسْعَلَ ٱلصَّادِقِينَ عَنصِدْقِهِمُّ وَأَعَدُّ لِلْكُفِرِينَ عَذَابًا أَلِيمًا ٨

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱذْكُرُواْ نِصْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَاةَ تُكُوْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِ مْرِيحَا وَجُنُودًا لَيْر تَرَوْهَا وَكَانَ ٱللَّهُ بِمَاتَعْمَلُونَ بَصِيرًا ٥

إِذْ جَاءً وَكُمْ مِن فَوْقِكُ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِٱلْأَبْصَدُرِ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْخَنَاجِرَ وَتَظُنُّونَ بالله الظُّنُونَا ١

هُنَالِكَ ٱبْتُلِيَ ٱلْمُؤْمِنُونَ وَزُلْزِلُواْ زِلْزَالُاشَدِيدَا ١

وَإِذْ يَقُولُ ٱلْمُنْفِقُونَ وَٱلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَ إِلَّاغُرُورًا ١

وَإِذْ قَالَتَ ظَالَهَةٌ مِنْهُمْ يَنَأَهُلَ يَثْرَبَ لَامُقَامَ لَكُمْ فَٱرْجِعُواْ وَيَسْتَنْذِنُ فَرِيقٌ مِنْهُمُ ٱلنَّبَيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَاهِيَ بِعَوْرَةً إِن يُرِيدُونَ إِلَّا فِرَارًا ٣

وَلَوْدُخِلَتْ عَلَيْهِ مِينَ أَقْطَارِهَا ثُمَّ سُيلُواْ ٱلْفِتْنَةَ

^{[1] (}V.33:7) There are many Prophets and Messengers of Allah. About twenty-five of them are mentioned in the Qur'an; out of these twenty-five, only five are of strong will: namely (Muhammad مسلى الله عليه وسلم , Nûh (Noah), Ibrāhīm (Abraham), Mûsā (Moses) and 'Îsā (Jesus), son of Maryam (Mary) عليهم السلام).

exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.

- 15. And indeed they had already made a covenant with Allâh not to turn their backs, and the covenant with Allâh must be answered for.
- 16. Say (O Muhammad صلى الله عليه وسلم to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"
- 17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any Walî (protector, supporter) or any helper.
- 18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,
- 19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.
- **20.** They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place);

لَاَتَوْهَا وَمَا تَلَبَّتُواْبِهَاۤ إِلَّا يَسِيرًا ۞

وَلَقَدْ كَانُواْ عَهَدُواْ اللّهَ مِن قَبُلُ لِايُولُونَ ٱلْأَذَبَـٰزُ وَكَانَ عَهْدُ اللّهِ مَسْءُولًا ۞

قُل لَن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم ِيِّرَ ٱلْمَوْتِ أَوْلِلْقَتْلِ وَإِذَا لَاتُمَتَّعُونَ إِلَّا قِلِيلًا ۞

قُلْمَن ذَاالَّذِى يَعْصِمُكُو مِّنَ اللَّهِ إِنْ أَزَادَ بِكُوْسُوَءًا أَوَّ أَزَادَ بِكُوْرَحْمَةً وَلَايَجِدُونَ لَهُومِّن دُونِ اللَّهِ وَلِيَّا وَلَانَصِيرًا ۞

*قَدَيْعَلَوُاللَّهُ الْمُعَوْقِينَ مِنكُو وَالْقَابِلِينَ لِإِخْوَزِهِمْ هَلُمَّ إِلَيْنَأُولَا يَأْتُونَ ٱلْبَاْسَ إِلَّا قَلِيلًا ۞

أَشِحَةً عَلَيْكُمْ فَإِذَا جَاءً الْخَوْفُ وَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِى يُغْشَىٰ عَلَيْهِمِنَ الْمَوْتِ فإذا دَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَةً عَلَى لَفْتِمْ أُوْلِيَكِ لَمْ يُوْمِنُواْ فَأَحْبَطُ اللّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللّهِ يَسِيرًا ۞

يَحْسَبُونَ ٱلْآخَزَابَ لَرْيَدْهَبُوَّا وَإِن يَأْتِ ٱلْآخَزَاكِ يَوَدُّواْ لَوَاَنْهُ مِبَادُونَ فِي ٱلْأَغْرَابِ يَسْتُلُونَ عَنْ أَنْبَآنِكُوُّ وَلَوَ كَانُواْفِيكُوْ مَاقَتَلُوُاْ إِلَّاقِيلِكُ ۞

and if they (happen) to be among you, they would not fight but little.

- 21. Indeed, in the Messenger of Allah (Muhammad صلى الله عليه وسلم you have a good example to follow, for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.
- 22. And when the believers saw Al-Ahzâb (the Confederates), they said: "This is what صلى Allâh and His Messenger (Muhammad الله عليه وسلم) had promised us; and Allah and (صلى الله عليه وسلم His Messenger (Muhammad had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).
- 23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e.they never proved treacherous to their covenant which they concluded with Allahl in the least.[1]

لْقَدْكَانَ لَكُوفِي رَسُولِ ٱللَّهِ أَسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُواْ اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ١

وَلَمَّارَءَا ٱلْمُؤْمِنُونَٱلْأَخْزَابَ قَالُواْهَٰذَامَاوَعَدَنَاٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ وَمَازَادَهُمْ إِلَّا المَكنَّا وَتَسْلِمُا ۞

مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُواْ مَاعَهَدُواْٱللَّهَ عَلَيْهِ فَيَنْهُ مِمَّن قَضَىٰ نَحْبَهُ وَمِنْهُ مِمَّن يَنتَظُرُ وَمَا تَدُلُأتَديكُ اللَّهُ

صلى الله عليه وسلم His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger ordered for retaliation. On that Anas (ibn An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's said, "There are some people amongst Allah's slaves whose صلى الله عليه وسلم oaths are fulfilled by Allah when they take them." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.61).

اناً (V.33:23) Narrated Anas رضي الله عنه My uncle Anas ibn An-Nadr was absent from the l was absent from the first (صلى الله عليه وسلم) battle of Badr. He said, "O Allah's Messenger battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd ibn Mu'adh met him. He said "O Sa'd ibn Mu'adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud." Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas ibn An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allah." (V.33:23).

- 24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Ever Oft-Forgiving, Most Merciful.
- 25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.
- 26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- 27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- صلی الله علیه Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce).

ڸٟٞؾڿڔؚؽٲڵڡؙٲڶڞۜؠ؞ۊؚڹڹڝۮڡؚڡ۪؞ٞۅؽؙڡێۜڹ ٲڵڡؙٮٚڣڡؚڹڹٳڹۺؙڷةٲ۠ۊڽؾؙۅڹۼڷێۣۿ۪؞ٝ۠ٳڹۜٲڵڡۜڰڬ ۼۘڡؙؙۅؙڒٲڗڝڝٵ۞

وَدَذَاللَهُ الَّذِينَ كَفَرُوا بِغَيْظِهِ مِّ لَهَ يَنَالُواْ خَيْرًا وَكَ غَى اللَّهُ المُؤْمِنِينَ الْقِتَالُّ وَكَانَ اللَّهُ فَوِيًّا عَذِيزًا ۞

وَأَنزَلَ ٱلَّذِينَ ظَهَرُوهُ مِّنْ أَهْلِ ٱلْحِيتَٰبِ مِن صَيَاصِيهِ رَوَقَذَفَ فِي قُلُوبِهِ مُّ ٱلرُّعْبَ فَرِيقًا تَقْتُلُونَ وَفَا أَسِرُونِ فَرِيقًا ۞

وَأَوْرَثَكُواْ أَرْضَهُ وَدِينَرَهُمْ وَأَمْوَلَهُمْ وَأَنْضَالَمْ تَطَعُوهَاً وَكَانَالَاللَهُ عَلَىٰ كُلِّ شَيْءِ قَدِيدًا ۞

يَتَأَيُّهُا ٱلنَّيِّ قُلْ لِأَزْوَجِكَ إِن كُنْتُنَّ ثُوِدْنَ ٱلْحَيَوَةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمِيِّعْكُنَّ وَأُسُرِّحْكُنَّ سَرَاحَاجِمِيكَ ۞

^{[1] (}V.33:28) a) Narrated 'Åishah رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : When Allah's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allah says:

[&]quot;O Prophet (Muhammad صلى الله عليه وسلم)! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.' " (V.33:28,29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 309)

b) Narrated 'Àishah عملي الله عليه وسلم : Allah's Messenger صلى الله عليه وسلم gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 188)

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- 29. "But if you desire Allâh and His Messenger(صلى الله عليه وسلم), and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."
- **30.** O wives of the Prophet! Whoever of you commits an open $F\hat{a}hishah$ (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allâh.
- 31. And whosoever of you is obedient to Allâh and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizq Karîm (a noble provision—Paradise).
- 32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.
- 33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-Salât), and give Zakât and obey Allâh and His Messenger صلح الله عليه وسلم Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet صلح الله عليه وسلم , and to purify you with a thorough purification.
- **34.** And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted (with all things).

وَإِنكُنثُنَّ تُرِدْنَ اللَّهَ وَرَسُولُهُ, وَالدَّارَ ٱلْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَ لِلْمُحْسِئَتِ مِنكُنَّ أَجْرًا عَظِيمًا ۞

يَنِسَآةَ النَّيِّ مَنيَأْتِ مِنكُنَّ بِفَاحِشَةِ مُّبَيِّنَةِ يُضَعَفُ لَهَاٱلْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَالِكَ عَلَى اللَّهِ يَسِيرًا ۞

* وَمَن يَقْنُتْ مِنكُنَّ لِلَهِ وَرَسُولِهِ ـه وَتَعْمَلْ صَلِيحًا نُؤْتِهَا آجْرَهَا مَرَّتَيْنِ وَأَعْتَذْنَا لَهَا رِزْقًا كَرِيمًا ۞

يَنِسَآءَ النِّيِي لَسْتُنَّ كَأَحَدِمِنَ النِّسَآءِ إِنِ اتَّقَيَّتُنَّ فَلَا تَخْضَعْنَ وَالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ ء مَرَضٌ وَقُلْنَ قَوْلَا مَعْدُ وَقَا ۞

وَقَرْنَ فِي بُوْيِتُكُنَّ وَلَا تَبْرَجْنَ تَبَرُجُ اَلْجَهِلِيَّةِ ٱلأُوْلِثُّ وَأَقِيْمَنَ الصَّلَوْةَ وَءَاتِينَ ٱلزَّكَوْةَ وَأَطِغْنِ ٱللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنْكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطْقِرَكُوْ نَطْهِيزًا ۞

> وَٱذْكُرْتَ مَايُتْنَى فِ بُبُودِكُنَّ مِنْ ءَايَنتِ اللَّهِ وَٱلْحِصَدَةَ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۞

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord -Allâh), the men and the women who give Sadaaât (i.e. Zakât, and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues [1] - Allâh

إِنَّ ٱلْمُسْلِعِينَ وَٱلْمُسْلِمَتِ وَٱلْمُؤْمِينَ وَٱلْمُؤْمِنَتِ وَٱلْقَانِتِينَ وَالْقَانِتِ وَالصَّدِفِينَ وَالصَّدِقَتِ وَالصَّيرِينَ وَالصَّيرِتِ وَالْمُتَصَدِقَتِ وَالْمَنْشِعَتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَتِ وَالصَّيْمِينَ وَالصَّيَمِينِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِقَتِ وَالْمَنْفِظَتِ وَالشَّهِمِينِ وَلَلْمَا اللَّهَ كَمُومَهُمْ وَالذَّكِرَتِ أَعَدَّاللَّهُ لَهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ۞

^[1] (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira صلى الله عليه وسلم Allâh's Messenger صلى الله عليه said, " Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit'." He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عُزُوجِك asks them (those angels) – though He knows better than them - 'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allah Akbar, and Al-hamdu-lillah' Allâh then says, 'Did they see Me?' The angels reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angels reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allâh says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allâh says (to the angels), 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angels say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them'." Allâh's Messenger مىلى الله عليه وسلم added, "One of the angels would say,

has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger (وسلم) have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid ibn Hârithah رضي الله عنه the on (صلى الله عليه وسلم streed slave of the Prophet whom Allâh has bestowed Grace (by guiding صلى الله him to Islâm) and you (O Muhammad too) have عليه وسلم done favour (by manumitting him): "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their asying that Muhammad صلى الله عليه وسلم married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her). We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.

على 38. There is no blame on the Prophet (صلى in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets

وَمَاكَانَ لِمُؤْمِنِ وَلَامُؤْمِنَةٍ إِذَا فَضَى اللَّهُ وَرَسُولُهُ الْمَّلِّ أَن يَكُونَ لَهُمُ لَلْخِيرَةُ مِنْ الْمَرِيْرُّ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْضَلَ ضَلَكَمُ لِللَّمِينَا ۞

وَإِذْ تَقُولُ لِلَّذِى أَنْفَ مَاللَهُ عَلَيْهِ وَأَنْفَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَأَنِّقَ اللّهَ وَتُخْفِى فِي نَفْسِكَ مَا اللّهَ مُبْدِيهِ وَتَغْفَى النَّاسَ وَاللّهُ أَحَقُّ أَن تَخْشَلُهُ فَلَمَّا فَضَىٰ ذَيْدٌ يِّمْهُ وَطَرًا زَوَجِ أَذَى عَلَيْهِمْ إِذَا فَضَوْلُا عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَجٍ أَذَعِيمَ آبِهِمْ إِذَا فَضَوْلًا

مَّاكَانَ عَلَى النَّيِّي مِنْ حَرَجٍ فِيمَافَرَضَ اللَّهُ لُهِّرُسُنَّةً اللَّهَ فِي الَّذِينَ خَلُوْا مِن قَبْلُ وَكَانَ أَمْرُاللَّهِ قَدَرًا مَّقْدُورًا ۞

^{&#}x27;There was so-and-so amongst them, and he was not one of them, but he had just come for some need.' Allâh would say, 'these are those people whose companions will not be reduced to misery'." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.417).

- of) old. And the Command of Allâh is a decree determined.
- 39. Those who convey the Message of Allâh and fear Him, and fear none save Allâh, And Sufficient is Allâh as a Reckoner.
- is not (صلى الله عليه وسلم) the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets. 11 And Allah is Ever All-Knower of everything.
- 41. O you who believe! Remember Allâh with much remembrance. [2]
- 42. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
- 43. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.
- 44. Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmun 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).
- صلى الله عليه Muhammad صلى الله عليه اوسلم)! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,
- 46. And as one who invites to Allah [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah — the legal

ٱلَّذِينَ يُبَلِّغُونَ رِيسَلَنتِ ٱللَّهِ وَيَخْشَوْنَهُ وَلَايَخْشَوْنَ أَحَدًا إِلَّا اللَّهُ وَكُنَّى بِاللَّهِ حَسِيبًا ٢

مَّاكَانَ مُحَمَّدُ أَيَآ أَحَدِمِن رَجَالِكُمْ وَلَكَن رَسُولَ ٱللَّهِ وَخَانَعَ ٱلنَّبِيِّ أَوْكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ٢

تَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذَكُرُواْ ٱللَّهَ ذَكْرًا كَثِيرًا ١

وَسِيَحُوهُ يُكُونَةً وَأَصِيلًا ١

هُوَٱلَّذِي يُصَلِّ عَلَيْكُمْ وَمَلَتَهِكُتُهُ ولِيُخْرِجَكُمُ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ٢

تَحْتَتُهُمْ يَوْ مَرِ مَلْقَوْ نَهُ رِسَلَهُ وَأَعَدَّ لَهُمْ أَخْرًاكَ بِمَا ١

يَتَأَيُّهُا ٱلنَّى إِنَّا أَرْسَلْنَكَ شَاهِدَا وَمُبَشِّرُا وَنَذِيرًا ١

وَدَاعِيًّا إِلَى أَلْهُ وِهِ إِذْ يَهِ وَ سِيرَا كَامُّنِيرًا ٢

^{[1] (}V.33:40) See the footnote (B) of (V.2:252).

^{[2] (}V.33:41) See the footnote of (V.13:28).

ways of the Prophet ملى الله عليه وسلم الله عليه وسلم).

- **47.** And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.
- **48.** And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakîl* (Trustee, or Disposer of affairs). [*Tafsîr Al-Qurtubî*]
- **49.** O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.
- مىلى الله عليه Muhammad مىلى الله عليه اروسلم)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no

وَبَثِيرًالْمُؤْمِنِينَ بِأَنَّ لَهُم ِيِّنَ ٱللَّهِ فَضَلًا كِيرًا ۞

وَلَا تُطِعِ ٱلْكَفِرِينَ وَٱلْمُنَافِقِينَ وَدَعَ أَذَنَهُمْ وَقُوَكَ لَعَلَ ٱللَّهُ وَكَفَى بِٱللَّهِ وَكِيلًا ۞

يَتَأَيُّهَا ٱلَّذِينَ اَمَنُواْ إِذَا نَكَحْتُهُ ٱلْمُؤْمِنَتِ ثُمَّرَ طَلَقْتُمُوهُنَّ مِن قَبْلِ أَن تَسَسُّوهُنَّ فَمَالَكُمْ عَلَيْهِنَّ مِنْ عِنَّةِ تَعْتَدُّونَهَ فَيَتَعُوهُنَّ وَسَرِّحُوهُنَّ سَرَلِحَاجَهِيلًا ۞ سَرَلِحَاجَهِيلًا ۞

يَتَأَيُّهُ النَّيِّ إِنَّا أَحْلَلْنَالَكَ أَزْوَجَكَ الَّيْ عَاتَبْتَ أَجُورَهُنَّ وَمَامَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ أَجُورَهُنَ وَمَامَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَيَنَاتِ عَمِيكُ وَيَنَاتِ عَلَيْكَ وَيَنَاتِ خَلِكَ وَيَنَاتِ خَلَيْتِكَ النِّي هَاجُرْنَ مَعَكَ خَلِكَ وَيَنَاتِ فَالنَّيْ هَاجُرْنَ مَعَكَ وَالْمَرَّةُ مُؤْمِنَةً إِن وَهَبَتْ نَفْسَهَا النَّيِّ إِنْ أَزَلَا النَّيِّ أَن يَسْتَنكِحَهَا خَالِصَةً لَكَ مِن دُونِ النَّيِ أَن يَسْتَنكِحَهَا خَالِصَةً لَكَ مِن دُونِ النَّي أَن يَسْتَنكِحَهَا خَالِصَةً لَكَ مِن دُونِ النَّي أَن يَسْتَنكِحَهَا خَالِصَةً لَكَ مِن دُونِ اللَّهُ وَلَى اللَّهُ الْمَنْ مِنْ اللَّهُ الْمَنْ مُنْ اللَّهُ اللَّهُ وَلَى اللَّهُ الْحَلَى اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ اللَّهُ ال

^{[1] (}V.33:46) See the footnote of [(V.3:164), Sahîh Al-Bukhârî Vol.9. Hadîth No.385 and 387]

difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

- can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knower, Most Forbearing.
- **52.** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.
- 53. O you who believe! Enter not the Prophet's (صلى الله عليه وسلم) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such صلى الله عليه) (behaviour) annovs the Prophet (صلى الله عليه وسلم), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you صلى الله عليه) should annoy Allâh's Messenger وسلم), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.
- 54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.

* تُرْحِى مَن تَشَاءُ مِنْهُنَّ وَتُقْوِى ٓ إِلَيْكَ مَن تَشَاءُ وَمَنِ ٱبْنَعَيْتَ مِمِّنْ عَرَلْتَ فَلَاجُنَاحَ عَلَيْلَكَ ذَلِكَ أَذَّ فَنَ أَن نَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا عَاتَيْتَهُنَّ كُمُّهُنَّ وَلَلَّهُ يَعْلَمُ مَا فِي قُلُومِكُمْ وَكَانَ اللَّهُ عَلِيمًا هِ

لَّايَحِلُّ لَكَ ٱلِيِّسَاءُ مِنْ بَعَدُولَآ أَن تَبَدَّلَ بِهِنَ مِنْ أَزْفَج وَلُوَأَعْجَبَكَ حُسْنُهُنَ إِلَّا مَا مَلَكَت بَعِينُكُّ وَكَاتَ ٱللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيمًا ۞

يَتَأَيُّهُا الَّذِينَ ۽ اَمَنُواْ لَا تَدْخُلُواْ يُكُوتَ الْتِي إِلَّا أَن يُؤْذَتَ لَكُمُ إِلَى طَعَامٍ عَبْرَ نَظِينَ إِنَّلَهُ وَلَكِنَ إِذَا دُعِيثُمْ فَأَدْخُلُواْ فَإِذَا طَعِمْتُمْ فَأَنشِيُرُواْ وَلَا مُشْتَغِيسِينَ لِحَدِيثٍ إِنَّ ذَلِكِمْ مَنَا لَكَيْسَتَخْي مِنَ الْمُقِّ فَإِنْسَتَخْي مِنصَكِّمٌ وَاللَّهُ لَا يَسْتَخْي مِنَ الْمُقِقَّ وَإِذَا سَأَلْتُمُوهُنَ مَتَعًا فَسَعُلُوهُنَ مِن وَزَاءٍ حِجَابٍ وَإِذَا سَأَلْتُمُوهُنَ مَتَعًا فَسَعُلُوهُنَ مِن وَزَاءٍ حِجَابٍ وَإِذَا سَأَلْتُمُوهُنَ وَمَنَا فَسَعُلُوهُنَ مِن وَزَاءٍ حِجَابٍ لَكُمْ اللَّهُ وَمِنَا اللَّهُ وَلَا أَنْ وَلِلْكُمْ وَاللَّهُ وَلَا أَنْ تَنْكِحُواْ أَزْوَجَهُو عَظِيمًا اللَّهُ عِنْ اللَّهِ عِنْ اللَّهِ وَاللَّهُ اللَّهِ وَلَا اللَّهُ وَلَا أَنْ تَنْكِعُواْ أَزْوَجَهُو عَظِيمًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلِلْكُمْ كَانَ عِنْدَاللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِدَةُ اللَّهُ الْمُؤْلِدِي اللَّهُ الْمُؤْلِدَةُ اللَّهُ الْمَالُولُولُونَ اللَّهُ الْمَالِمُولُولُونَ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِدَةُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُونَ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُولُولُونَ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُونَ اللَّهُ الْمُؤْلُولُونَ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُولُونَ الْمُؤْلُولُولُونَ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونُ اللَّهُ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونُ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلِونَ اللْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلِقِيلُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونَ الْمُؤْلُولُونُ الْمُؤْلِقُونُ الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونَا الْمُؤْلُولُونُونُ الْمُؤْلُولُونَا الْمُؤْلُولُولُولُولُونُ الْمُؤْلُو

ٳۣڽٮؙڹۘۮؙۅٳٛۺٙؽٵڶۧۊؿؙۼۛڡؙۅؙ؋ؘٳؘؚڎؘٲڵڡۜۘػٵڹؠڬؙڸؚۧۺٙؽ؞ عَلِيمَاڰ 55. It is no sin on them (the Prophet's الشعلية وسلم wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.

56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلی الله علیه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât* on (ask Allâh to bless) him (Muhammad صلی الله علیه), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).

57. Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم) Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

لَاجُنَاحَ عَلَيْهِنَ فِي َ البَايِهِنَ وَلَا أَبْنَايِهِنَ وَلَا إِخْوَنِهِنَ وَلَا أَبْنَاءَ إِخْوَنِهِنَّ وَلَا أَبْنَاءَ أَخَوَيْهِنَ وَلَايِسَايِهِنَ وَلَامَامَلَكَ أَيْمَنُهُنُّ وَأَتَقِيرِتُ ٱللَّهُ إِنَّ ٱللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شِهِيدًا ۞

إِذَّاللَّهَ وَمَلَتَمِكَ تَهُ دُيُصَلُّونَ عَلَى النَّيِّ يَتَأَيُّهُمَّا النَّيِّ يَتَأَيُّهُمَّا اللَّذِينَ المَسُواْتَسَلِيمًا اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّ

إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولُهُۥ لَعَنَهُمُ ٱللَّهُ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابَامُهِسِنَا ۞

وَالَّذِينَ يُوْدُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَتِ بِعَيْرِ مَا ٱكْتَسَبُواْ فَقَدِ آحْتَمَلُواْ بُهْتَنَا وَإِثْمَا مُينِنَا ۞

لار (V.33:56): Narrated 'Abdur-Rahmân ibn Abî Laila: Ka'b ibn 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger صلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send As-Salât upon you and the Ahl-al-Bait الميت (the members of the family of the Prophet الميت (وسلم), for Allah has taught us how to greet you?' He said, 'Say: Allahumma salli 'alâ Muhammadin wa'alâ âli Muhammadin, kamâ sal-laita 'alâ Ibrahîma wa 'alâ âli Ibrahîm, Innaka Hamîdun Majîd. Allahumma bârik 'alâ Muhammadin wa 'alâ âli Muhammadin kamâ bârakta 'alâ Ibrahîma wa 'alâ âli Ibrahîm, Innaka Hamîdun Majîd.' [O Allah! Send Your Salât (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your Salât (Graces, Honours and Mercy) on Abraham and on the family (or the followers) of Abraham, for You are the Most Praise-Worthy, the Most Glorious. O Allah! Send Your Blessings on Abraham and on the family (or the followers) of Abraham, for You are the Most Praise-Worthy, the Most Glorious.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.589).

الم عليه وسلم (V.33:57): (A) By abusing or telling lies against Allâh and His Messenger صلى الله عليه وسلم, by making pictures — imitating Allâh's creations, and by disobeying Allâh and His Messenger صلى الله عليه وسلم .

⁽B) See the footnote of (V.2:278).

- 59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.^[1]
- 60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.
- **61.** Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.
- **62.** That was the Way of Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.
- 63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"
- **64.** Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
- **65.** Wherein they will abide forever, and they will find neither a *Walî* (a protector) nor a helper.
- 66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad مرسلى الله عليه وسلم الله عليه وسلم)."
 - 67. And they will say: "Our Lord! Verily,

يَتَأَيُّهُا النَّبِيُّ قُل لِآزُوجِكَ وَبَنَانِكَ وَلِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن جَلَجِيدِهِنَّ ذَلِكَ أَذْنَ أَن يُعْرَفْنَ فَلايُؤْذِيْنُ وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا ۞

*لَإِن لَّتِينَتُواْلُمُنَفِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَكَ بِهِمْثُمُّ لَايُجُاوِلُونَكَ فِيهَا إِلَّاقِلِيلَا ۞

مَّلَعُونِينُّ أَيْنَمَا ثُقِفُوٓ أَخُذِذُواْ وَقُتِلُواْ تَقْتِيلَا ١

سُنَّةَ ٱللَّهِ فِ ٱلَّذِينَ خَلَوْاْمِن قَبْلُّ وَلَن يَجِدَ لِسُنَّةِ ٱللَّهَ تَبْدِيلًا ۞

يَسْعَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَاعِلُهُا عِندَاللَّهِ * وَمَايُدْرِيكَ لَعَلَ السَّاعَةَ تَكُونُ قَرِيبًا ۞

إِنَّ ٱللَّهَ لَعَنَ ٱلْكَنفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ١

خَلِدِينَ فِيهَآ أَبَداً لَا يَجِدُونَ وَلِيَّا وَلَانَصِيرًا ٥

يَوَمَ ثُقَلَّبُ وُجُوهُهُمْ فِي ٱلنَّادِيثُولُونَ يَنَلَيْنَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا ۞

وَقَالُواْرَبِّنَآ إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَّاءَنَا

^{[1] (}V.33:59) See the footnote of (V.24:31).

we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

- **68.** "Our Lord! Give them double torment and curse them with a mighty curse!"
- 69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh. [1]
- 70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.
- 71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (مسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).
- 72. Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man

فَأَضَلُونَا ٱلسَّبِيلا ١

رَبَّنَآءَانِهِ مُضِعْفَيْنِ مِنَ ٱلْعَذَابِ وَٱلْعَنْهُمُ لَعْنَاكِيدًا ۞ يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا تَكُونُواْ كَالَّذِينَ ءَاذَوْاْ مُوسَىٰ فَبَرَّاهُ ٱللَّهُ مِمَّا قَالُواْ وَكَانَ عِندَ ٱللَّهِ وَجِيهَا ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَقُولُواْ قَوْلَا سَدِيدًا ۞

يُصْلِحْ لَكُو أَعْمَلَكُو وَيَغْفِرْ لَكُمْ دُنُو بَكُو ُوَمَن يُطِع اللّهَ وَرَسُولُهُ, فَقَدْ فَازَفَوْزًا عَظِيمًا ۞

إِنَّا عَرَضْنَا ٱلْأَمَانَةَ عَلَى ٱلسَّمَوَتِ وَٱلْأَرْضِ وَٱلْجِبَالِ فَأَبَيْنَ أَن يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا ٱلْإِنسَنَ الْنَهُ رُكَانَ ظَلُهُ مَا حَمُهُ لَا ٢

said, "(Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allâh had created; and Allâh cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting three, four or five marks. This was what Allâh $\frac{1}{2}$ refers to in His Saying:

^{&#}x27;O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' " (V.33:69) (Sahîh Al-Bukhârî, Vol.4, Hadîth No.616).

bore it. Verily, he was unjust (to himself) and ignorant (of its results).^[1]

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are Al-Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and His Messenger Muhammad (صلى الله عليه وسلم). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

لِيُعَذِّبَ اللَّهُ الْمُنْفِقِينَ وَالْمُنْفِقَتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَةِ وَكَاتَ اللَّهُ عَفُورًا رَحِينًا ۞

Sûrat Saba' (Sheba) XXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. All praise and thanks are Allâh's, to Whom belongs all that is in the heavens and all that is in the earth. His are all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).
- 2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.
- 3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al-Mahfūz)."
- **4.** That He may recompense those who believe (in the Oneness of Allâh —Islâmic Monotheism) and do righteous good deeds.



بِنَ _____ِ ٱللَّهِ ٱلرَّحْزَ ٱلرَّحِيمِ

ٱلْحَمَّدُيلَهِ ٱلَّذِى لَهُ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضِ وَلَهُ ٱلْحَمَّدُ فِي ٱلْآخِرَةُ وَهُوَ ٱلْحَكِيدُ ٱلْخِيرُ ۞

يَعْلَوْمَالِيَهُ فِي ٱلْأَرْضِ وَمَا يَخْرُهُ مِنْهَا وَمَالِمَزِلُ مِنَ ٱلسَّمَآءِ وَمَالِمَعْرُهُ فِيهَأَ وَهُوَ ٱلرَّحِيــُوٱلْغَفُورُ ۞

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَاتَأْتِينَا ٱلسَّاعَةُ قُلْ بَلَى وَرَقِى لَتَأْتِينَكُمْ عَلِمِ ٱلْغَنْتِ لَايَقُرُبُ عَنْهُ مِثْقَالُ ذَرَّةِ فِى ٱلسَّمَوَتِ وَلَا فِى ٱلْأَرْضِ وَلَا أَصْغَرُمِن ذَالِكَ وَلَا أَحْبَرُ إِلَّا فِي كِنْكٍ مُّيدِينِ ۞

> لِيَجْزِى ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتْ الْوُلَتِهِكَ لَهُم مَغْفِرَةٌ وَرِنْقُكَرِيهٌ ۞

^{[1] (}V.33:72): See the footnote of the (V.3:164).

Those, theirs is forgiveness and Rizq Karîm (generous provision, i.e. Paradise).

- 5. But those who strive against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them those, for them will be a severe painful torment.^[1]
- 6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلی الله علیه وسلم) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, the Owner of all praise.
- 7. Those who disbelieve say: "Shall we direct you to a man (Muhammad صلی الله علیه) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"
- 8. Has he (Muhammad صلى الله عليه وسلم) invented a lie against Allâh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.
- 9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause pieces of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).
- 10. And indeed We bestowed grace on Dâwûd (David) from Us (saying): "O you mountains! Glorify (Allâh) with him! And you birds (also)! And We made the iron soft for him."
 - 11. Saying: "Make you perfect coats of

ۅۧٲڵٙؽۣڽؘڛؘۼۅ۫ڣٙٵؾێؾؘٵڡؙۼڿؚڹۣٮٛٲؙۅ۠ڷٙؾؠۣػڶۿؙڔ۫ عَذَابٌؿؚڗڎڿۯٳؙٞڸؠۯ۞

وَيَرَىَ ٱلَّذِينَ أُوثُواْ ٱلْمِـائِمَ ٱلَّذِيّ أُنْزِلَ إِلَيْكَ مِن زَيِّكَ هُوَالْحَقَّ وَيَهْدِئَ إِلَىٰ صِرَطِ ٱلْعَزِيزِ ٱلْحَيْمِيدِ ۞

ۅٙڡٙٲڶۘٱڶؚۜؽڽؘػڡؘۯۅٳ۠ۿڵۥؘۮڶؙػؙڗؗۼڶڕؽڹۜؾؚۼؙػٛۄ۬ ٳۮؘٵمؙڒؚۣڨۧؿ۫؞ػؙڶؘؘؙٙڡؙڡؘڗؘٞۑٳڹؘؘؘٚۘٛڡؙڂڵڣۑڂٚڷۊؚڿڍيڍ۞

ٱفْتَرَىٰ عَلَى ٱللّهَ كَذِبًا أَم بِهِ ع حِنَةٌ ثُبِلَ ٱلَّذِينَ لَا يُؤْمِدُونَ بِٱلْآخِرَةِ فِي ٱلْعَذَابِ وَالضّاَئِلِ ٱلْبَعِيدِ ۞

أَفَامِّرِيَرُواْ إِلَى مَايَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ ٱلسَّمَاءَ وَٱلْأَرْضِ إِن نَشَأْغَنِيفْ بِهِمُ ٱلْأَرْضَ أَوْنُشقِطْ عَلَيْهِمْ كَسَفَا مِّنَ ٱلسَّمَاءً إِنَّ فِي ذَلِكَ لَاَيْةً لِكُلِ عَبْدِ مُنِيبٍ ۞

*وَلَقَدْءَ اتَيْنَا دَاوُيدَمِنَا فَضْلَاّ يَنِجِبَالُ أَوْبِى مَعَهُ وَالطَّلِرِّ وَأَلْنَالَهُ الْخَدِيدَ ۞

أَنِ ٱعْمَلْ سَنِعَنتِ وَقَدِّرْ فِي ٱلسَّرْدِ ۗ وَٱعْمَلُواْ

^{[1] (}V.34:5) See the footnote of (V.3:91).

mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

- 12. And to Sulaimân (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.
- 13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.
- 14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.
- 15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!
- 16. But they turned away (from the obedience of Allâh), so We sent against them Sail Al-'Arim (flood released from the dam), and We converted their two gardens into

صَلِحًا إِنِّ بِمَا تَعْمَلُونَ بَصِيرٌ ١

وَلِسُلَيْمَنَ ٱلرِّيَحَ عُدُوُهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَالُهُ وَعَنْ ٱلْقِطْرِ وَمِنَ ٱلْجِنِّ مَن يَعْمَلُ بَبْنَ يَدَيْدِبِإِذْنِ رَبِّيَّةً وَمَن يَزِغْ مِنْهُ مْعَنْ أَمْرِنَا لُذِقْهُ مِنْ عَذَابِ ٱلسَّعِيرِ ۞

يَعْمَلُونَ لَهُرِمَايَشَآءُمِن مَحَرِيبَ وَتَمَرِيْلَ وَجِفَانِ كَالْجَوَّابِ وَقُدُورِ زَاسِيَتْ اعْمَلُواْءَالَ دَاوُدَ شُكُرًا وَقِلِيلٌ مِنْ عِبَادِيَ الشَّكُورُ ۞

فَلَمَّا فَضَيْنَا عَلَيْهِ ٱلْمَوْتَ مَادَلَّهُمْ عَلَىٰ مَوْتِهِ ۗ إِلَّا دَابَّهُ ٱلْأَرْضِ تَأْكُلُ مِنسَأَتُهُ أَفَلَمَّا خَرَّ بَيَنَتِ لَـــِّنُ أَن لَوْكَانُوا يَعْلَمُونَ ٱلْغَيْبَ مَالَمِثُواْ فِي ٱلْعَذَابِ ٱلْمُهِينِ ۞

لَقَدُكَانَ لِسَبَإِ فِى مَسْكَيْهِمْ ءَايَةٌ ۖ جَنَّمَانِ عَن يَمِينِ وَشِمَالًا كُلُواْمِن رِّزْقِ رَبِّكُوْ وَاَشْكُرُواْ لَهُ بَلَدَهٌ طَيِّبَةٌ وَرَبُّ عَهُورٌ ۞

فَأَعْرَضُواْ فَأَرْسَلْنَا عَلَيْهِ مْسَيْلَ الْعَرِمِ وَبَدَّلْنَهُم يِجَنَّنَيَّهِمْ جَنَّتَيْنِ ذَوَاتَىٰ أُكُلِ خَمْطِ وَأَثْلِ gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

- 17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).
- 18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."
- 19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).
- 20. And indeed *Iblîs* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).
- 21. And he (*Iblîs* Satan) had no authority over them, except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafîz* (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).
- 22. Say: (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.
- 23. Intercession with Him profits not except for him whom He permits. So much so

وَشَى ءِمِّن سِـ دْرِقَلِيـ لِي 📆

ذَلِكَ جَزَيْنَكُهُ مِمَاكَفَرُوۗ أُوَهَلُ يُحُزِيَنَ إِلَّا ٱلْكَفُورَ ۞

وَجَعَلْنَا بَيْنَهُ رُوَبَيْنَ الْقُرِى اَلَّتِي بَرَكَّنَافِيهَا قُرَى ظَهِرَةً وَقَدَّزَنَافِيهَا ٱلسَّيْرَ سِيرُواْفِيهَا لَيَالِي وَأَيَّامًا ءَامِنِيزت ۞

فَقَالُواْ رَبَّنَابَعِدْ بَيْنَ أَشْفَارِنَا وَظَلَمُواْ أَنفُسَهُمْ فَجَعَلْنَاهُمُ لَمَادِيتَ وَمَزَّفْتُهُمْ كُلِّ مُمَزَّقٍ إِنَّ فِى ذَلِكَ لَاَيْئِذِلِكُلِّ صَبَّادِ شَكُورٍ ۞

ۅؘڷڡؘۜۮٞڝۘڐؘٯٞعَؽؘۼٟؠٝٳؾؚڸۺؙڟ۬ڹٞهؙۥڡ۠ٲؾٞڹٷۄؙٳڵٙ ڡؘڔۣۑڡٞٵؿڹؘٲڵؙمُۊٝڡؚڹينٙ۞

وَمَاكَانَ لُهُوعَلَيْهِ وَيَنسُلُطُنٍ إِلَّا لِنَعْلَمُ مَن يُؤْمِنُ بِٱلْآخِرَةِ مِثَنْ هُوَمِنْهَا فِى شَاكِّ وَرَبُّكَ عَلَى كَلِ شَيْءٍ حَفِيظٌ ۞

قُهِٱدْعُواٰٱلَّذِينَ نَعَتُدُونِهُونِ ٱللَّهِ لَايَتْمَلِڪُونَ مِثْقَالَ ذَرَّةٍ فِي ٱلسَّمَوَتِ وَلَا فِٱلْأَرْضِ وَمَالَهُمْ فِيهِمَامِن شِرْكِو وَمَالَهُ مِنْهُم مِنْ طَهِيرٍ ۞

وَلَا تَنفَعُ ٱلشَّفَاعَةُ عِندَهُ وَإِلَّا لِمَنْ أَذِنَ لَهُۥ حَتَّى إِذَا

that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

- 24. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."
- 25. Say (O Muhammad صلى الله عليه وسلم to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."
- 26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs) [Tafsîr Ibn Kathîr]
- 27. Say (O Muhammad مسلى الله عليه وسلم to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."
- **28.** And We have not sent you (O Muhammad صلی الله علیه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.
- 29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"
- 30. Say (O Muhammad صليه وسلم): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."
- 31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which

فُنِعَ عَن قُلُومِهِ مْ قَالُواْ مَاذَا قَالَ رَيُكُوِّ قَالُواْ ٱلْحَقِّ وَهُوَ ٱلْمَانُ ٱلْصَحِيدُ

*قُلْمَزيَّرُفُكُمِيِّنَ السَّمَوَنِ وَالْأَرْضَّ قُلِاللَّهُ وَإِنَّا أَوْإِيَّا كُمِّ لَعَلَىٰ هُدًى أَوْفِ صَلَالِ مُهِينِ ۞ مُهِينِ

> قُللَّاتُسْتَالُونَ عَمَّآ أَجْرَمُنَاوَلَالسُّتَلُ عَمَّا تَعْمَلُونَ۞

قُلْ يَجْمَعُ بَيْنَنَارَبُّنَاتُمَّ يَفَنَّتُ بَيْنَنَا بِٱلْحَقِّ وَهُوَالْفَتَّا حُٱلْعَلِيمُ ۞

قُلْ أَرُونِيَ ٱلَّذِينَ أَلْحَقْتُم بِهِ عَشُرَكَآءً كَلَّاتِلْ هُوَاللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ۞

وَمَا أَرْسَلْنَكَ إِلَّاكَافَةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَاكِنَّ أَكْثَرُالْنَّاسِ لَايَعْلَمُونَ ۞

> وَيَـعُولُونِ مَنَىٰ هَلـذَاٱلْوَعْدُإِن كُنتُرُ صَلِدِقِينَ ۞

قُل لَكُمْ مِيعَادُ يَوْمِ لَا تَشَنَّتْ خِرُونَ عَنْهُ سَاعَةً وَلَا تَشَنَّتْ خِرُونَ عَنْهُ سَاعَةً

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَن نُّؤْمِنَ بِهَاذَا ٱلْقُرْوَانِ

^[1] (V.34:28) See the footnote of (V.2:252).

was before it." But if you could see when the Zâlimûn (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

- 32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimûn (polytheists, sinners, disbelievers, criminals)."
- 33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?
- 34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."
- 35. And they say: "We are more in wealth and in children, and we are not going to be punished."
- 36. Say (O Muhammad صلى الله عليه وسلم : "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not "
- 37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous

وَلَا بِٱلَّذِي بَيْنَ يَدَيْهُ وَلَوْتَرَيَّ إِذِ ٱلظَّلِيمُونَ مَوْقُوفُونَ عِندَ رَبِّهِ مْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضِ ٱلْقَوْلَ يَقُولُ ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكْتَرُواْ لَوْ لِا أَنتُ لَكُنَّا مُؤْمِناتِ ١٠٠٠

قَالَ ٱلَّذِينَ ٱسْتَكُمَرُ وَٱلِلَّذِينَ ٱسْتُضْعِفُوٓاْ أَنْحَنُ صَدَدْنَكُوْعَنَ ٱلْهُدَىٰ بِغَدَ إِذْ جَآءَكُمْ أَلْ كُنتُ مِنْجُرِمِينَ 👚

وَقَالَ ٱلَّذِينَ ٱسْتُضْعِفُواْ لِلَّذِينَ ٱسْتَكَرِّواْ بِلَّهِ مَكْوُالَّتِي وَالنَّهَارِ إِذْ يَأْمُرُونَنَآ أَن نَّكُفُ رَاللَّهُ وَيَجْعَلَ لَهُ وَأَندَادَأُ وَأَسَرُ وَلُ ٱلنَّدَامَةَ لَتَارَأُواْ ٱلْعَذَاتُ وَجَعَلْنَا ٱلْأَغْلَالَ فِيَ أَعْنَاقِ ٱلَّذِينَ كَفَرُوًّا هَلْ يُحْزَوْنَ إِلَّامَا كَانُواْ يَعْمَلُونَ 📆

وَمَا أَرْسَلْنَافِي قَرْيَةِ مِن نَذِيرٍ إِلَّا قَالَ مُثْرَفُوهَا إِنَّا بِمَآ أُرْسِلْتُم بِهِ ، كَيْفِرُونَ 📆

> وَقَالُواْ خَنُ أَحَةُ رُأَمُ لَا وَأَوْلَادًا وَمَا خَيْنُ بمُعَذَّبينَ 🕲

قُلْ إِنَّ رَبِّي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ وَيَقُدِرُ وَلَكِيَّ أَحْثَرُ ٱلنَّاسِ لَا يَعْلَمُونَ 🕝

وَمَآ أَمۡوَلُكُوۡ وَلَآ أَوۡلِدُكُمُ بِٱلَّتِى تُقَرِّيُكُوۡ عِندَنَا زُلۡفَيۡ إِلَّا مَنْ ءَامَنَ وَعَمِلَ صَلِحًا فَأُوْلَيْكَ لَهُمْ جَزَاءُ ٱلضِّعْفِ deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

- 38. And those who strive against Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.
- 39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, whatsoever you spend of anything (in Allâh's Cause), He will replace it. And He is the Best of providers."
- **40.** And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"
- 41. They (the angels) will say: "Glorified are You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."
- 42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allâh]: "Taste the torment of the Fire which you used to deny.[1]

بِمَاعَيِمِلُواْ وَهُمْ فِي ٱلْغُرُفَاتِ ءَامِنُونَ ۞

وَٱلَّذِينَ يَسْعَوْنَ فِي ءَايَتِنَا مُعَاجِزِينَ أُوْلَتِيكَ في ٱلْعَذَابِ مُحْضَرُونَ 🕲

قُلُ إِنَّ رَبِّي يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ مِنْ عِبَ ادِهِ عَ وَ يَقْدِرُ لَهُوْ وَمَاۤ أَنفَقَتُ مِينِ شَيَّءٍ فَهُوَ يُخَلفُهُۗ خَتْرُٱلْآرْقِينَ 📆

وَيَوْمَ يَعْشُرُهُمْ جَمِيعًاثُمَّ يَقُولُ لِلْمَلَتِكَةِ أَهَاؤُلَآءٍ إِيَّاكُوْ كَانُواْ يَعْبُدُونَ ٢

قَالُواْ سُبِّحَنَكَ أَنتَ وَلِيُّنَا مِن دُونِهِمِّ بَلْكَافُواْ يَعْبُدُونَ ٱلْجِئَّ أَكْثَرُهُم بِهِمِمُّؤْمِنُونَ ١

فَٱلْبَوْمَ لَايَمْلِكُ بَعْضُكُمْ لِيَعْضِ نَفْعَا وَلَاضَرَّا وَنَقُولُ لِلَّذِينَ ظَلَمُواْ ذُوقُواْ عَذَابَ ٱلنَّارِ ٱلِّتِي كُنتُم بِهَا تُكَذَّهُ نَ هُ

^{[1] (}V.34:42) Almighty Allâh says: "They (Jews and Christians)-took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one Ilâh (God -Allâh), Lâ ilâha illâ Huwa (none has the right to be worshipped but He). Glorified is He. (far above is He) from having the partners they associate (with Him)." [The Qur'an, Verse 9:31]

Once, while Allah's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. rabbis and monks) made legal things صلى الله عليه وسلم illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr. (Tafsîr At-Tabarî, Vol.10, Page No.114)]

- 43. And when Our Clear Verses are recited to them, they say: "This (Muhammad is naught but a man who صلى الله عليه وسلم wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet when Allâh sent صلى الله عليه وسلم him as a Messenger with proofs, evidences, verses of this Qur'an, lessons, signs, etc.): "This is nothing but evident magic!"
- 44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad صلى الله عليه وسلم) any warner (Messenger).
- 45. And those before them denied: these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!
- صلى الله 46. Say (to them O Muhammad عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad الله عليه وسلم). He is only a warner to you in face of a severe torment."
- 47. Say (O Muhammad صلى الله عليه وسلم : "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."
- 48. Say (O Muhammad صلى الله عليه وسلم :(صلى الله عليه وسلم "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the Ghaib (Unseen).
- 49. Say (O Muhammad صلى الله عليه وسلم): "Al-Haqq (the truth i.e. the Qur'an and Allah's

وَإِذَا تُتَالَى عَلَيْهِ مَءَ الدُّنَّا ابَيَّنَاتِ قَالُواْ مَاهَدْاً إِلَّا رَجُلُ يُرِيدُ أَن يَصُدَّكُمْ عَمَّاكَانَ يَعْبُدُ ءَابَاۤ وُكُوۡ وَقَالُواْ مَاهَاذَآ إِلَّا إِفْكُ مُّفَتَرَيُّ وَقَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا جَآءَهُمْ إِنْ هَاذَآ إِلَّاسِحْرُمُّهِينٌ ١

وَمَاءَاتَيْنَهُ مِينَ كُنُبِ يَدْرُسُونَهَ أَوْمَا أَرْسَلْنَا إِلَيْهِ مُ قَبَلَكَ مِن نَّذِيرِ ١

وَكَذَّبَ ٱلَّذِينَ مِن قَبْلِهِمْ وَمَابَلَغُواْ مِعْشَارَ مَآءَاتَيْنَاهُمْ فَكَ نَهُواْرُسُلِّ فَكَيْفَكَانَ نَكِيرِ ۞

* قُأْ. إِنَّمَا أَعِظُكُم بِوَحِدَةً أَن تَقُومُواْ يِلَّهِ مَثْنَىٰ وَفُرَدَىٰ ثُمَّ تَتَفَكَّرُواْ مَا بِصَاحِبِكُرِيِّ مِتَةٍ إِنْهُوَ إِلَّا نَذِيرٌ لَّكُوبَيْنَ يَدَىٰ عَذَابٍ شَدِيدٍ ۞

قُلْمَاسَأَلْتُكُومِنَأَجَرِفَهُولَكُكُمَّ إِنْ أَجْرِيَ إِلَّاعَلَى ٱللَّهُ وَهُوَعَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ١

قُلِ إِنَّ رَتِي يَقَذِفُ بِٱلْمُوَّعَلِّمُ ٱلْغُيُوبِ ١

قُأْ حَآءَ ٱلْحَةُ وَمَالُندِئُ ٱلْبَطِلُ وَمَالِعِيدُ ١

Revelation) has come, and *Al-Bâtil* [falsehood — *Iblîs* (Satan)] can neither create anything nor resurrect (anything)."

- **50.** Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."
- **51.** And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.
- 52. And they will say (in the Hereafter): "We do believe (now):" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).
- 53. Indeed, they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad صلى الله عليه وسلم) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.
- **54.** And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

Sûrat Fâtir or Al-Malâ'ikah (The Originator of Creation, or The Angels) XXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. All praise and thanks are Allâh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three

قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُ عَلَىٰ نَفْسِيُّ وَإِنِ الْهَنَدَيْثُ فَيِمَا يُوحِنَ إِلَىٰ رَئِئَ إِنَّهُ سَمِيعٌ قَرِيبٌ ۞

وَلَوْتَرَكِتَ إِذْ فَرِعُواْ فَلَا فَوْتَ وَلُّخِذُواْ مِن مَّكَانِ وَ قَرِيبٍ ۞

وَقَالُواْءَ امَنَابِهِ عَوَأَنَّى لَهُمُ ٱلتَّنَاوُشُ مِن مَّكَانِ بَعِيدِ ۞

وَقَدْ كَفَرُواْ بِهِ عِن قَبْلُّ وَيَقَّذِهُونَ بِٱلْغَيْبِ مِن مَّكَانٍ بَعِيدِ شَ

وَحِيلَ يَنْهُمُ وَوَيْنَ مَا يَشْنَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِم مِّن قَبَلُ إِنْهُوكًا نُواْ فِي شَكِي مُريبٍ ۞



ٱلْحَمَّدُ لِلَّهِ فَاطِرِ ٱلسَّمَوَتِ وَٱلْأَرْضِ جَاعِلِ ٱلْمَلَتَ بِكَةِ رُسُلًا أُوْلِيَ أَجْنِحَةِ مَّنْنَى وَثُلَثَ وَرُيَحٌ مِّزِيدُ فِي ٱلْمَلْقِ مَا يُشَاذً إِنَّ ٱلمَّةَ عَلَى كُلْ شَيْءٍ قَدِيرٌ ۞ or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

- 2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.
- 3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?
- 4. And if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you. And to Allâh return all matters (for decision).
- **5.** O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.
- **6.** Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.
- 7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).
- 8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلی in sorrow for them. Truly, Allâh is All-Knower of what they do!

مَّايَفْتَحَ اللَّهُ لِلتَّاسِ مِن تَحْمَةِ فَلَامُمْسِكَ لَهَّأُومَايُمْسِكَ فَلَامُرْسِلَ لَهُ,مِنْ بَعْدِدِّ، وَهُوَالْفَزِيزُ ٱلْحَيِّكِمُ ۞

ؾؾؘٲؿ۠ۿٵڷڬٙٲڞؙٱڎؙٞػؙۯڷؿڡۧؾٵۛڛٙۅۼٙؿػڿٝۿڷڝۣ۫ڂڸؾ ۼؿؙۯٵۘڛٞۅؾڗڕؙڰؙڴڔؾڹٵڷۺٙڡٙٳٙۅؘٲڵٲڗٚۻۣٛڷٳٳڷڎٳڵٙۿۅٞؖڡ۠ٲؽٙ ٮٞۊ۫ڡٞػؙۅ۬ڹ۞

ڡٙٳۮؽػؽؘٷڬؘڡؘڡؘٛڐڴؙڎؚٙڹؾ۫ۯؙۺؙڷ۫ڡۣٙڹ؋ٙڽڸڬٞۅٳٙڸؘٱڶٙڡۣڎؙڗڿؘڠ ٱڵٲؙؙٛڡؙۅؙڒ۞

يَّنَأَيُّهُا ٱلنَّاسُ إِنَّ وَعَدَالَلَهِ حَقُّ فَلَاتَغُزَنَّكُمُ ٱلْحَيَوْةُ ٱلدُّنْيَا وَلَايَغُزَنَّكُمْ بِٱللَّهِٱلْغَرُورُ ۞

إِنَّ الشَّيْطَانَ لَكُوْعَدُوُّ فَالَّخِيدُ وُوَعَدُوًّا إِنْسَايَدْعُواْ حِزْبِهُ ولِيكُونُواْ مِنْ أَصْحَبِ السَّعِيرِ ۞

ٱلَّذِنَ كَفَرُولُ لَهُمْ عَذَاكِ شَدِيدً فَتَوَالَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُم مَّغْفِرَةٌ وَأَجْرُكِيرُ ۞

ٲٛڞؘۯؙؽۣڽؘۘڶڎؙۥڛؙٷؘٸػٙڸؚڡ۪ٷۣٙۊٲۉڂڛؾؙۜٛٵ۫؋ۣڵؘٲڷڡۜٙؽؙۻڷؙ ڝؘۜؽۺۜڷٷؽۿؠۑڝٙڽۺؘڷؖٚ؋ڶڵڗؽڐڡؚۺۿٚٮػۼڷؽۣۼڗ ڂۺڒؿ۫ٳڹٞٲڶڡٞڎۼڸۑۿؠۭڝٵڽڞؠٮٞۼؙۅٮٙ۞

- 9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!
- 10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.
- 11. And Allâh did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life). but is in a Book (Al-Lauh Al-Mahfûz). Surely, that is easy for Allâh.
- 12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.
- 13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon:

وَأَنْتُهُ ٱلَّذِي ٓ أَرْسَلَ ٱلرِّيَحَ فَتُثِيرُ سَحَابًا فَسُقَّنَهُ إِلَى بَلَدٍ مَّيِّت فَأَحْمَيْنَايِهِ ٱلْأَرْضَ يَعْدَمَوْتِهَأَكَذَاكَ ٱلنُّشُورُ ٥

مَن كَانَ يُرِيدُ ٱلْعِزَّةَ فَلِلَّهِ ٱلْعِزَّةُ جَمِيعًا إِلْيَهِ يَصْعَدُ ٱلْكَامُ ٱلطَّيِّبُ وَٱلْعَمَلُ ٱلصَّلِاحُ يَرْفَعُهُ وَٱلَّذِينَ يَمْكُرُونَ ٱلسَّنَّات لَهُمْ عَذَاكُ شَدِيدٌ وَمَكُو أَوْلَتِكَ هُوَيَهُولُ ٨

وَٱللَّهُ خَلَقَكُمْ مِّن تُرَابِ ثُمَّ مِن نُطُّفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَجَأُ وَمَا تَحْمِلُ مِنْ أَنْنَى وَلَا نَضَعُ إِلَّا بِعِلْمِهِ ، وَمَايُعَمَّرُمِن مُعَمَّر وَلَا يُنقَصُ مِنْ عُمُرِهِ عَإِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى أَلْتَه يَسِيرٌ ١

وَمَا يَسْتَوى ٱلْبَحْرَانِ هَلْذَاعَذَبٌ فُرَاتٌ سَآيِغٌ شَرَابُهُ وَهَلَا المِلْحُ أَجَاجٌ وَمِن كُلِّ تَأْكُلُونَ لَحْمَاطَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهُ أَوْتَرَى ٱلْفُلْكَ فِيهِ مَوَاخِرَ لِتَدْتَعُوْ أَمِن فَضَلِهِ ء وَلَعَلَّكُمْ مَشْكُرُونَ ١

يُولِجُ ٱلَّيْلَ فِي ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَارَ فِي ٱلَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرِّ كُلُّ يَجْرِي لِأَجَلِ مُّسَتَّىٰ ذَالِكُمُ اللَّهُ رَبُّكُمْ لَهُ ٱلْمُلْكُ وَٱلَّذِينَ تَدْعُونَ مِن دُونِهِ عَمَا كَمَلَكُونَ مِن

each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

- 15. O mankind! It is you who stand in need of Allâh. But Allâh is the Rich (Free of all needs), the Worthy of all praise.
- **16.** If He willed, He could destroy you and bring about a new creation.
 - 17. And that is not hard for Allâh.
- 18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform As-Salât (Iqâmat-as-Salât). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).
- 19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).
- **20.** Nor are (alike) the darknesses (disbelief) and the light (Belief in Islâmic Monotheism).
- 21. Nor are (alike) the shade and the sun's heat.

قِطْمِيرِ ۞

ٳؚڬٮۧۮ۫ٷۿڒڵٳؾۺڡؘڠۅ۠ٲۮؘۼٲٙٷٝڕۏڷۊۛۛۛڛٙڝؚڠۅ۠ٲ ڡٵٱۺؾؘجاڹٛۅ۠ٲڬٷۭٞۊڽٷۄٙٵڷۣڣؽؽڋؿڴۿؙڔؙؙۅڹؘ ؠۺ۬ۯۣڮڪؙؿٝ۫ۊٙڵٳؽؙڹۣئڬڡۣڞٝڶڂۣؠڕ۞

* يَنَأَيُّهُا ٱلنَّاسُ أَنتُمُ ٱلفُقَرَآءُ إِلَى ٱللَّهِ ۗ وَٱللَّهُ هُوَ ٱلْغَنَيُّ ٱلْحَجِيدُ ۞

إِن يَشَأَيُذْ هِبْكُمْ وَيَأْتِ بِحَلْقِ جَدِيدٍ ۞

وَمَاذَلِكَ عَلَىٰ اللّهِ بِعَنِيْنِ ﴿
وَلَا تَزِدُ وَالْزِدَةُ وَزِرْ أَخْرَىٰ وَلِن تَدْعُ مُنْقَلَةٌ إِلَى حِبْلِهَا
لَا يُحْمَلُ مِنْهُ شَقْءٌ وَلَوْكَانَ ذَا فُرَقَةً إِنّمَا تُنذِرُ
الّذِينَ يَخْشَوْنَ رَبَّهُم وِالْفَيْبِ وَأَقَامُواْ الصَّلَوةً
وَمَن تَذَكَّ فَإِنّمَا يَدَرَّكُ لِنَفْسِهُ وَإِلْكَ اللّهِ
الْفِصةُ ﴿
الْمَصةُ ﴿

وَمَايَسْتَوِي ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ١

وَلَا ٱلظُّلُمَتُ وَلَا ٱلنُّورُ ۞

وَلَا ٱلظِّلُّ وَلَا ٱلْحَرُورُ ۞

^{[1] (}V.35:14) See the footnote of (V.2:165).

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- 22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.
- 23. You (O Muhammad صلى الله عليه وسلم) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).
- 24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.
- 25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.
- 26. Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!
- 27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.
- **28.** And likewise of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.
- 29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform As-Salât (Iqâmat-as-Salât), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.
- 30. That He may pay them their wages in full, and give them (even) more, out of His

وَمَايَسْتَوِىٱلْأَحْيَاءُوَلَاٱلْأَمْوَتُ ۚ إِنَّالَمَهَ يُسْمِعُ مَن يَشَاَءً وَمَآأَنتَ بِمُسْمِعِ مِّن فِي ٱلْقُبُورِ ۞

إِنْ أَنتَ إِلَّانَذِيرٌ ۞

إِنَّا أَرْسَلْنَكَ بِٱلْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِنْ أُمَّةٍ إِلَّا خَلَافِهَ انْذِيرٌ ۞

ٷڵؽػێؚۼؙڬڡؘڡؘٛڎڴۮۜڔٵڷؙۮۣڽۯؘڝڹڠٙؽڸڡۯڿٵٓ؞ۧٮٞۿؙ ۯؙۺؙڶۿؙؠٵ۪ڷڹؠۣۜٮؘٮٛؾؚۊؠٵڶڗؙؙؿؙڕۣۅٙؠٲڵڝؚؾڮ ٱڵڡؙڹۣؠڔۣ۞

ثُمَّ أَخَذْتُ ٱلَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرٍ ٥

ٱلْمَرْتَرَأَنَّٱللَّهَ أَنْزَلَ مِنَ ٱلسَّـمَآءَ مَاءَ فَأَخْرَخْنَابِهِ، تَمَرَّتِ مُخْتَلِفًا ٱلْوَنْهُأْ وَمِنَ ٱلْجِبَالِجُدَدُّيِيضٌ وَحُمْرٌ مُخْتَلِفُ ٱلْوَنْهُا وَغَرَّايِيبُ سُودٌ ۞

وَمِنَ اَلنَّاسِ وَالدَّ وَآتِ وَالْأَنْعَادِمُخْتَلِفُ اَلْوَانُهُر كَذَالِكُّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَّةُ أَ إِنَّ اللَّهَ عَزِيزُعَهُورُ

إِنَّ اَلَٰذِينَ يَسْلُونَ كِتَبَ اللَّهِ وَأَقَامُواْ الصَّلَوةَ وَأَنفَ قُواْ مِنَّا رَزَقْتُهُمْ سِتَرَاوَعَلَائِيَةً يَرْجُونَ يَجْنَرَةً لَن تَبُورَ ۞

لِيُوقِيْهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْ لِهُ } إِنَّهُ

Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

- 31. And what We have revealed to you (O Muhammad صلی الله علیه وسلم), of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad صلی الله علیه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily, Allâh is indeed Well-Acquainted, and All-Seer of His slaves.
- 32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad على الله عليه وسلم). Then of them are some who wrong their ownselves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) that is indeed the great grace.
- **33.** 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.
- **34.** And they will say: "All praise and thanks are Allâh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
- 35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us."
- 36. But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!
- 37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good

غَفُورٌ شَكُورٌ ٦

وَٱلَّذِى ٓ أُوۡحَيۡنَاۤ إِلَٰتُكَ مِنَ ٱلْكِتَنِ هُوَالْمُقُّ مُصَدِقًا لِمَابَيۡنَ يَدَيۡفًا إِنَّ ٱللَّهَ بِعِبَادِهِ مَلۡخَبِيرٌ بَصِيرٌ ۞

نُّةُ أَوْرَثْنَا ٱلْكِتَبَ ٱلَّذِينَ ٱصْطَفَيْنَا مِنْ عِبَادِنَّا فَيَنْهُ مَظَالِرٌ لِنَفْسِهِ وَمِنْهُم مُّقْتَصِدٌ وَمِنْهُمْ سَانِقُ إِٱلْخَيْرَاتِ بِإِذْنِ ٱللَّهِ ذَلِكَ هُوَ ٱلْفَضْلُ ٱلْكَبِيرُ ثِ

جَنَّتُ عَدْنِ يَدْخُلُونَهَا يُحَـلَّوْنَ فِيهَامِنْ أَسَاوِرَمِن ذَهَبِ وَلُوْلُؤَاوَلِبَاسُهُ رِفِيهَا حَرِيْرٌ ۞

وَقَالُواْ ٱلْحُمْدُينَّهِ ٱلَّذِي آَذَهَبَ عَنَّا ٱلْحُزَنِّ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ۞

ٱلَّذِيّ أَحَلَنَادَارَٱلْمُقَامَةِ مِن فَضْلِهِ ـ لَا يَمَسُنَا فِيهَا نَصَبُّ وَلَا يَمَسُنَا فِيهَا لُغُوبُ ۞

وَٱلَٰذِينَ كَفَرُواْلَهُمْ نَارُجَهَ نَمْ لَا يُفْضَىٰ عَلَيْهِمْ فَيَــُمُونُواْ وَلَا يُخَفِّفُ عَنْهُم مِّنْ عَذَابِهَا كَذَلِكَ جَنِي كُلَّ كَفُورٍ ۞

وَهُمْ يَصْطَرِخُونَ فِيهَارَبُّنَا أَخْرِجْنَانَعْمَلْ صَلِحًا

deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the Zâlimûn (polytheists and wrong-doers) there is no helper."

- **38.** Verily, Allâh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.
- 39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss. [11]
- 40. Say (O Muhammad صلى الله عليه وسلم): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the Zâlimûn (polytheists and wrong-doers) promise one another nothing but delusions."
- 41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving. [2]
- 42. And they swore by Allâh their most binding oaths that if a warner came to them,

غَيْرَ ٱلَذِى كُنَا نَعْمَلُ أَوَلَمْ نُعَيِّرَكُمْ مَّايَتَذَكَّرُ فِيدِ مَن تَذَكَّرَ وَجَآءَ ثُوُ ٱلذِيْرُ فَدُوقُواْ فَمَا لِلظَّلِمِينِ مِن نَصِيرٍ ۞

إِنَّ ٱللَّهَ عَلِمُ غَيْبِ ٱلسَّ حَوَاتِ وَٱلْأَرْضِ إِنَّهُ و عَلِي كُلِذَاتِ ٱلصُّدُودِ ۞

هُوَالَذِى جَعَلَكُوْخَلَتَهِفَ فِي ٱلْأَرْضُ فَمَن كَفَرُفَتَايَهِ كُفُرُهُ وَلِا يَزِيدُ ٱلْكَفِيرِينَ كُفُرُفُرْءِ عِندَ رَفِهِمْ إِلَّا مَقَتَّا وَلَا يَزِيدُ ٱلْكَفِيرِينَ كُفْرُهُمْ إِلَّا خَسَازًا ۞

ڡؙٞڷٲۯٙؾؿ۫ۯۺؙڔۘڲٲٷٞۯٳڶٙڍڽڽٙؿڎٛٷڔؾڡۣڹۮۅڽٱڵڡ۪ٙٲۯؙۅڹۣ ڡٵڎؘڶڂؘڷڨؙۅ۠ٳؽۯٵڷٲڗۻۣٲؠۧڵۿٶۺۯڮٞڣۣٱڵۺٙڬۅؘؾٲٞؠ ٵٮۧؿٮؘۿڗڮػڹٵڡؘۿؠ۫؏ڮٳؠؽۜڹؾؚڡؚ؞ٞۮ۠ؠٞڵٳڹؠڡۣۮ ٵڟٙڸڝؙۅٮٙۼڞۿڔۼڞٵٳڵڵٷٛۅڴ۞

*إِنَّالَمَهُ يُمْسِكُ السَّمَوَتِ وَالْأَرْضَ أَن تَزُولًا وَلَمِن زَالتَآإِنْ أَمْسَكُهُمَا مِنْ أَحَدِمِّنْ بَعَدُوْة إِنَّهُ رَكَانَ حَلِمًا عَفُولًا ۞

وَأَقْسَمُواْ بِٱللَّهِ جَهْدَ أَيْسَنِهِ لِإِن جَآءَهُ لَذِيرٌ لِّيكُونُنَّ

^{[1] (}V.35:39) See the footnote of (V.3:85).

صلى الله عليه رسلم I heard Allah's Messenger رضى الله عنه المعالى الله saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?" '(Sahîh Al-Bukhârî, Vol.6, Hadîth No.336).

they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلى الله عليه وسلم) came to them, it increased in them nothing but flight (from the truth).

- 43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the Sunnah (way of dealing) of the peoples of old? So no change will you find in Allâh's Sunnah (way of dealing), and no turning off will you find in Allâh's Sunnah (way of dealing).
- 44. Have they not travelled in the land, and seen what was the end of those before them - though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.
- 45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Yâ-Sîn.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),
- عملى الله عليه Truly, you (O Muhammad مملى الله عليه وسلم) are one of the Messengers,

أَهْدَىٰ مِنْ إِحْدَى ٱلْأُمَيِّرُ فَلَمَّاجَآءَهُمْ نَذِيرٌ مَّازَادَهُمْ إِلَّانَفُورًا ١

ٱسْتِكْبَارًا فِي ٱلْأَرْضِ وَمَكْرَ ٱلسَّيِّيُّ وَلَا يَجِيقُ ٱلْمَكُرُ السَّيِّئُ إِلَّا بِأَهْلِهِ مَهَلَ يَنْظَرُونَ إِلَّا سُنَّتَ ٱلْأَوَّلِينَۚ فَلَن يَجِدَ لِسُنَّتِ ٱللَّهِ تَنْدِيلًا ۖ وَلَن تِجَدَلِسُنَّتِ ٱللَّهِ تَحْوِيلًا ٢

أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُورُ واْكِيفَكَانَ عَلِقِيَةُ ٱلَّذِينَ مِن قَبَلهِ مِرْ وَكَانُواْ أَشَدَ مِنْهُ مِقُوَّةً وَمَا كَانَ ٱللَّهُ لِيُعْجِزَهُ مِن شَيْء فِي ٱلسَّمَوَتِ وَلَا فِي ٱلْأَرْضُ إِنَّهُ كَانَ عَلِيمَاقَدِيرًا ١

وَلَوْ يُوَاحِدُ أَلِنَّهُ ٱلنَّاسَ بِمَاكَسَبُواْ مَا تَرَكَ عَلَىٰ ظَهْرِهَامِن دَآتِةِ وَلَاكِن يُؤَخِّرُهُمْ إِلَىٰٓ أَجَلِ مُّسَمِّى فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ ٱللَّهَ كَانَ بِعِسَادِه، يَصِيرًا ١

سُورة لِيزاء

وأللّه الرّحَمَز الرَّحِيمِ

وَٱلْقُرْءَانِ ٱلْحَكِيمِ ٢

إِنَّكَ لَمِنَ ٱلْمُرْسَلِينَ ٢

- 4. On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).
- 5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,
- **6.** In order that you may warn a people whose forefathers were not warned, so they are heedless.
- 7. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe.
- 8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.
- 9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.
- 10. It is the same to them whether you warn them or you warn them not, they will not believe.
- 11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) without seeing him. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).
- 12. Verily, We give life to the dead, and We record that which they send before (them), and their traces^[1] and all things We have recorded with numbers (as a record) in a Clear Book
- 13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.
 - 14. When We sent to them two Messengers,

عَلَىٰ صِرَاطِ مُسْتَقِيرِ ٥

تَنزِيلَ ٱلْعَزِيزِ ٱلرَّحِيهِ ٥

لِتُنذِرَقَوْمَامَّآأُنذِرَءَابَآؤُهُمْ فَهُمْ عَفِلُونَ ٥

لَقَدْحَقَّ ٱلْقَوْلُ عَلَىٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۞

إِنَّاجَعَلْنَافِيَ أَعْنَقِهِ مِٓ أَغْلَلَافَهِيَ إِلَى ٱلْأَذَقَانِ فَهُمِثُقْمَتُونَ ۞

ۅۘڿۘۼۘڵؾٵڡۣڹٛؠٙؽۣٲؽڍۑڡؚڂڛڎۜٵۊڡۣڹ۫ڂڵڣۣۿۣڿڛڎٙٵ ڣٲؙۼٛۺؿؘڬۺؙڗؘڡؙؙۻڒڵؽؙۺۣۺؙۏٮػ۞

> ۅٙڛٙۅٙڷٷؘڲڷؿۣؠڋۦٙٲ۫ڹۮؘۯڡۜۿؙۄٝٲ۫ۄٙڷڗؙؾؗڍ۬ۯۿڗ ڵٳؿٚۅؿؙۅٮٙ۞

إِنَّمَاتُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَوَخَيْقَ ٱلرَّحْنَ بِٱلْفَيْتُ فَيَشْرُهُ بِمَغْفِرَةِ وَأَجْرِكَ رِيمٍ ۞

إِنَّاغَنُ نُحْوِالْمَوْقَ وَنَكَتُبُ مَاقَدَّمُواْ وَوَالْاَرَهُ مُّ وَكُلَّ شَيْءٍ أَحْصَيْنَهُ فِيَ إِمَامٍ مُّبِينٍ ۞

وَاضْرِبْ لَهُم مَّنَالًا أَصْحَبَ الْقَرْيَة إِذْجَآءَهَا الْفُرْسِلُونَ اللهِ الْمُرْسَلُونَ اللهِ

إِذْ أَرْسَلْنَآ إِلَيْهِمُ ٱشْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَابِثَالِثِ

^[1](V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihâd* (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

- 15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."
- 16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,
- 17. "And our duty is only to convey plainly (the Message)."
- 18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."
- 19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).
- 20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.
- 21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.
- 22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.
- 23. "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?
 - 24. "Then verily, I should be in plain error.
- 25. "Verily, I have believed in your Lord, so listen to me!"

فَقَالُوٓا إِنَّآ إِلَيْكُم مُّرْسَلُونَ ٥

قَالُواْمَآ أَنتُمْ إِلَّا بَشَرٌ مِّشْلُنَا وَمَاۤ أَنزَلَ ٱلزَّحَنُ مِن شَىۡءِ إِنۡ أَنتُمۡ إِلَّا تَكُذِبُونَ۞

قَالُواْ رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ١

وَمَاعَلَيْنَآ إِلَّا ٱلْبَلَغُ ٱلْمُبِينُ ۞

قَالْوَاْإِنَّاتَطَيَّرَيَّا بِكُوِّلَهِنِ لَّرَيْنَتَهُواْلَتَرَجُمَنَّكُمْ وَلَيَمَسَّنَكُمْ مِنَّاعَذَاكُ أَلِيمٌ ۞

قَالُواْطَلَيْرِكُمُ مَعَكُمْ أَيِن ذُكِّرْتُهُ بَلْ أَنتُمْ قَوَّمُمُّسْرِفُونَ ۞

وَجَآءَمِنْ أَفْصَا ٱلْمَدِينَةِ رَجُلُ يَسْعَىٰ قَالَ يَنَقَوْمِ ٱتَّـبِعُواْ ٱلْمُرْسَلِيرِتِ ۞

ٱتَّبِعُواْ مَن لَّا يَسْعَلُكُمْ أَجْرًا وَهُم مُّهْمَدُونَ ١

وَمَالِيَ لَآ أَعْبُدُٱلَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ٢

ءَأَتَّغَذُمِن دُونِدِءَ الهَةً إِن يُرِذِنِ ٱلرَّحْمَنُ بِصُرِّلًا تُغْنِ عَنِي شَفَاعَتُهُ مُ شَيْعًا وَلَا يُنقِدُونِ ۞

> إِنِّةَ إِذَا لَفِي ضَلَالِ مُّينٍ ۞ إِنِّ ءَامَنتُ بِرَتِكُورَ فَاسْمَعُونِ ۞

26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew [1]

Sûrah 36, Yâ-Sîn

- 27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"
- 28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).
- **29.** It was but one *Saihah* (shout) and lo! they (all) were still (silent, dead, destroyed).
- 30. Alas for mankind! There never came a Messenger to them but they used to mock at him.
- 31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.
- 32. And surely, all everyone of them will be brought before Us.
- 33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

قِياً ٱدْخُا ٱلْحُتَنَّةُ قَالَ بَلَيْتَ فَيْمِي بَعْلَهُونَ ١

بِمَاغَفَرَ لِي رَبِي وَجَعَلَنِي مِنَ ٱلْمُكْرِمِينَ ٥

* وَ مَا أَنْزَلْنَا عَلَى قَوْمِهِ عِنْ بَعْدِهِ عِن جُندِمِنَ ٱلسَّمَاء وَمَا كُنَّامُنزلِينَ ٨

إِن كَانَتْ إِلَّاصَيْحَةً وَلِحِدَةً فَإِذَاهُرُ خَلِمِدُونَ ١

يَحَسْرَةً عَلَى ٱلْعِبَادِ مَايَأْتِيهِ مِين رَسُول إِلَّا كَانُواْ بِهِ عِيسَتَهَزُّ وَنَ ٦

أَلَةً يَدَوَّا كَمَّ أَهْلَكُنَا قَتَلَهُم مِّنَ ٱلْقُونِ أَنْقُهُ النَّهِ النَّهِ لَايِزَجِعُونَ 📆

وَإِن كُلُّ لَّمَّا جَمِيعٌ لَّدَيْنَامُحْضَرُونَ 📆

وَءَايَةٌ لَّهُمُ ٱلْأَرْضُ ٱلْمَتَةَةُ أَحْيَنَاهَا وَأَخْرَجْنَامِنْهَا حَتَّافَمنَهُ يَأْكُلُونَ ۞

said, "My صلى الله عليه وسلم Allah's Messenger رضى الله عنه said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves! A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 489).

said. "Nobody who enters صلى الله عليه وسلم The Prophet يرضي الله عنه said. "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 72)

c) Narrated 'Abdullah ibn Abî Aufâ صلى الله عليه وسلم Allah's Messenger رضى الله عنهما said, "Know that Paradise is under the shades of swords. (Jihâd in Allâh's Cause)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 73)

d) Narrated Anas ibn Mâlik صلى الله عليه وسلم The Prophet رضي الله عنه used to say, "O Allah! ! seek refuge with You from helplessness, laziness, cowardice and senile old age: I seek refuge with You from Fitan (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 77)

صلى الله عليه وسلم I heard Allah's Messenger رضي الله عنهما e) Narrated Abdullah ibn Umar صلى الله عليه وسلم ا saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 505)

- 34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.
- 35. So that they may eat of the fruit thereof and their hands made it not. Will they not, then, give thanks?
- **36.** Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.
- 37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.
- 38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knower.
- **39.** And the moon, We have measured for it mansions (to traverse) till it returns like the old. dried, curved date stalk.
- **40.** It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.
- 41. And an $\hat{A}yah$ (sign) for them is that We carried their offspring in the laden ship [of Nûh (Noah)].
- **42.** And We have created for them of the like thereunto, on which they ride.
- **43.** And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.
- **44.** Unless it be mercy from Us, and as an enjoyment for a while.
- 45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive

وَجَعَلْنَافِهَاجَنَّتِ مِّن نَّخِيلٍ وَأَعْنَكِ وَفَجَّرْنَافِهَا مِنَ ٱلْعُيُونِ ۞

لِيَأْكُلُواْ مِنْ تَعَرِهِ وَمَاعَمِلَتْهُ أَيْدِ يِهِمُّ أَفَلَا يَشْكُرُونَ ٥

سُبْحَنَ ٱلَّذِي خَلَقَ ٱلْأَزْوَجَ كُلَّهَا مِمَّا تُنْكِثُ ٱلْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَابِغَامُونَ ۞

> وَءَايَةٌ لَّهُ وُٱلَّيْلُ نَسَلَخُ مِنْهُ ٱلنَّهَارَ فَإِذَاهُمِ مُظْلِمُونَ ۞

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرِّلَهَأَ ذَاكِ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمِ ۞

وَٱلْقَمَرَقَدَّرْيَنَهُ مَنَازِلَحَتَّى عَادَكَٱلْعُرْجُونِٱلْقَدِيمِ ۞

لَا ٱلشَّمْسُ يَنْغَى لَهَا أَن تُدْرِكَ ٱلْقَمَرَ وَلَا ٱلَّيْلُ سَائِقُ ٱلنَّهَارِ وَكُلُّ فِ فَلكِ يَسْبَحُونَ ۞

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي ٱلْفُلْكِ ٱلْمَشْحُونِ ١

وَخَلَقْنَا لَهُ رِمِّن مِّثْلِهِ عِمَا يَرَكُونَ ٢

وَإِن نَّشَأَنْغُرِقْهُمْ وَفَلَاصَرِيخَ لَهُمْ وَلَاهُرْيُنَقَذُونَ ٢

إِلَّارَحْمَةً مِّنَّا وَمَتَعًا إِلَىٰ حِينِ ٥

وَإِذَا قِيلَ لَهُوُ أَتَقُواْ مَابَيْنَ أَيْدِيكُو وَمَاخَلْفَكُوْ لَعَلَّكُوْتُوَنِّيُ Mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds)."

- **46.** And never came an *Ayâh* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.
- 47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh had willed, He (Himself) would have fed? You are only in a plain error."
- **48.** And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"
- **49.** They await only but a single *Saihah* (shout) which will seize them while they are disputing!
- **50.** Then they will not be able to make bequest, nor will they return to their family.
- 51. And the Trumpet will be blown (i.e. the second blowing) and behold! from the graves they will come out quickly to their Lord.
- **52.** They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"
- 53. It will be but a single Saihah (shout), so behold! they will all be brought up before Us!
- **54.** This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.
- **55.** Verily, the dwellers of Paradise, that Day, will be busy with joyful things.

وَمَاتَأْتِيهِ مِينَ ءَايَةِ مِّنْ ءَايَتِ رَبِّهِمْ إِلَّاكَانُواْ عَنْهَامُعْرِضِينَ ۞

ۅٙٳۮؘٳقۣٮڶۘڸۿؙڗٲٙڹڣڠۘۅ۠ٳڝمّارَزَقَكُۄ۠ٲٮڷَهُقَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ عَامَنُوٓٲ أَنْطُعِمُ مَن لَّذَيۡشَآءُ ٱللَّهُ أَطَعَـمَهُۥ إِنْ أَنتُمْ إِلَّافِ ضَلَالِ مُّبِينِ۞

وَيَقُولُونَ مَتَىٰ هَلَااٱلْوَعْدُ إِن كُنْتُمْ صَلِدِقِينَ ٢

مَايَظُرُونَ إِلَّاصَيْحَةَ وَلِحِدَةً تَأْخُذُهُمُ وَهُرُ يَغِصِّمُونَ ۞

فَلَايَسْتَطِيعُونَ تَقِصِيَةُ وَلَا إِنَّ أَهْلِهِمْ يَرْجِعُونَ۞ وَنُفِخَ فِى الصُّورِ فَإِذَاهُرِ مِّنَ ٱلْأَجْدَاثِ إِلَىٰ رَبِهِمْ يَنْسِلُونَ۞

قَالُواْ يُنَوَيِّلْنَا مَنْ بَعَثَنَا مِن مَّرَقَدِ نَأَهُنَا مَا وَعَدَ الرَّيْخَمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿

إِنكَانَتْ إِلَّاصَيْحَةَ وَجِدَةً فَإِذَاهُمْ جَمِيعٌلَّدَيْنَا مُحْضَرُونَ ۞ فَٱلْيُوۡمَ لَانُظَاءُ نَفْسُ شَيْئَا وَلَا تَجْزَوْنَ إِلَّامَا كُنتُمْ تَغَمَلُونَ ۞

إِنَّ أَصْحَبَ ٱلْجَنَّةِ ٱلْيَوْمَ فِي شُغُلِ فَكِهُونَ ٥

- 56. They and their wives will be in pleasant shade, reclining on thrones.
- 57. They will have therein fruits (of all kinds) and all that they ask for.
- 58. (It will be said to them): Salâm (peace be on you) - a Word from the Lord (Allâh), Most Merciful.
- 59. (It will be said): "And O you Mujrimûn (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism. wicked evil ones)! Get you apart this Day (from the believers).
- 60. Did I not command you, O Children of Adam, that you should not worship Shaitan (Satan). Verily, he is a plain enemy to you.
- 61. And that you should worship Me [Alone - Islâmic Monotheism, and set up not rivals, associate-gods with Mel. That is a Straight Path.[1]
- 62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
 - **63.** This is Hell which you were promised!
- 64. Burn therein this Day, for that you used to disbelieve. [2]
- 65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [Tafsîr At-Tabarî,]
- 66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

هُرَوَأَزُونِجُهُمْ فِي ظِلَاعِلَى ٱلْأَرْآبِكِ مُتَّكِمُوت ٥

لَهُمْ فِيهَا فَكِهَةٌ وَلَهُم مَّا يَدَّعُونَ ٥

سَلَتُرْقَوَلَامِن زَبِ زَجِيمِ ١

وَأَمْتَازُواْ ٱلْيَوْمَ أَيُّهَا ٱلْمُجْرِمُونَ ٥

*أَلَمْ أَعْهَدْ إِلَيْكُمْ يَلِيَنِي ٓءَادَمَ أَن لَا تَعَبُدُواْ ٱلشَّيْطِينَّ إِنَّهُ رَلَكُمْ عَدُوَّمُ مِنْ ١

وَأَن ٱعْدُونَ هَلاَ اصِرَطْ مُستَقد اللهِ

وَلَقَدْ أَضَلَّ مِنكُمْ حِيلًاكَ ثُمُّ أَلَاهُ تَكُونُواْ تَعَقِلُونَ ١

> هَاذِهِ وَجَهَا نَرُالِّتِي كُنتُ مِرْتُوعَدُونَ 👚 أَصْلَوْهَا ٱلْيَوْمَ بِمَا كُنْتُهُ وَتَكُفُرُونَ ١

ٱلْيُوَعَ نَخْتِهُ عَلَىٰٓ أَفْوَهِ هِمْ وَثُكَالِمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُواْ يَكْسِهُنَ ١٠٠٠

> وَلَوْنَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهُمْ فَأَسْتَبَقُولْ ٱلصِّهَ طَلِ فَأَنَّى يُبْصِهُ وِنَ ١

^[1] (V.36:61) See the footnote of (V.2:22).

^{[2] (}V.36:64) See the footnote of (V.3:91).

- 67. And if it had been Our Will. We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back. [1]
- 68. And he whom We grant long life We reverse him in creation (weakness after strength). Will they not then understand?
- 69. And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Our'ân.
- صلى الله عليه That he or it (Muhammad مبلى الله عليه or the Qur'an) may give warning to him who is living (healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).
- 71. Do they not see that We have created for them, of what Our Hands have created, the cattle, so that they are their owners?
- 72. And We have subdued them to them so that some of them they have for riding and some they eat.
- 73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?
- 74. And they have taken besides Allâh âlihah (gods), hoping that they might be helped (by those so-called gods).
- 75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).
- 76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily,

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِ مَفَمَا أَسْتَطَعُواْ مُضِيًّا وَلَا يَزْحِعُونَ ١

> وَمَن نُّعَيِّرَهُ نُنَكِّسَهُ فِي ٱلْخَلَقَ أَفَلَا يَعْقِلُونَ ١

وَمَاعَلَّمَنَهُ ٱلشِّعْرَوَمَايَنْبَغِي لَهُ أَإِنَّ هُوَ إِلَّاذِكْرٌ وَقُرْءَانٌ مُّينٌ ١

> لِيُنذِرَمَن كَانَحَيَّا وَيَحِقَّ ٱلْقَوْلُ عَلَى ٱلْكَفِرِينَ ٧

أَهَ لَا رَوْا أَنَّا خَلَقْنَا لَهُم مِّمَّاعَمِكَ أَنْدِينَا أَغْكُمُا فَهُ لَهَا مَلِكُونَ ١

وَذَلَّتَنَهَا لَهُمْ فِمَنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ۞

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِثُ أَفَلَا يَشْكُرُونَ ا

وَٱتَّخَذُواْ مِن دُون ٱللَّهِ ءَالِهَةَ لَّعَلَّهُمْ

لَانَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ رَكُمْ مُرَكُمْ مُّحَضَّهُ ونَ ۞

فَلَا يَحْزُنكَ قَوْلُهُ ثُرُ إِنَّانَعُ لَهُ مَا يُسِرُّونَ وَمَايُعُلِنُونَ 🕲

^{[1] (}V.36:67) See (V.7:166) and the footnote of (V.5:90).

We know what they conceal and what they reveal

- 77. Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold! he (stands forth) as an open opponent.
- 78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"
- 79. Say: (O Muhammad صلى الله عليه وسلم) "He will give life to them Who created them for the first time! And He is All-Knower of every creation!"
- 80. He Who produces for you fire out of the green tree, when behold! you kindle therewith.
- 81. Is not He Who created the heavens and the earth. Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.
- 82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" - and it is!
- 83. So glorified is He (and exalted above all that they associate with Him), in Whose Hands is the dominion of all things: and to Him you shall be returned.

Sûrat As-Sâffât (Those Ranged in Ranks) XXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By those (angels) ranged in ranks (or rows).
- 2. By those (angels) who drive the clouds in a good way.

أَوَلَمْ يَرَ ٱلْانسَانُ أَنَّا خَلَقْنَاهُ مِن نُطْفَةٍ فَإِذَا هُوَ خَصِيةٌ مُّبِنَّ ۞

وَضَرَبَ لَنَامَثَلًا وَنَسِيَ خَلْقَهُ وَقَالَ مَن يُحْي ٱلْعِظْلَةِ وَهِيَ رَمِيةٌ ٨

قُلْ يُحْمِيهَا ٱلَّذِيٓ أَنشَأَهَاۤ أَوَّلَ مَرَّوًّ وَهُوَبِكُلّ خَلْق عَلِيمٌ ﴿

ٱلَّذِي جَعَلَ لَكُمْ مِّنَ ٱلشَّجَرِ ٱلْأَخْضَهِ نَازًا فَإِذَا أَنتُ مِنْهُ تُوقِدُونَ ٨

أَوَلَيْسَ ٱلَّذِى خَلَقَ ٱلسَّمَ مَوَاتِ وَٱلْأَرْضَ بِقَادِرٍ عَلَىٰٓ أَن يَغْلُقَ مِثْلَهُمْ رَبَلَ، وَهُوَ ٱلْخَلَّقُ ٱلْعَلِيمُ ٢

> إِنَّمَآ أَمُّرُهُ وَإِذَآ أَرَادَ شَبْعًا أَن يَقُولَ لَهُ كُنْ فَتَكُونُ ١

فَسُبْحَنَ ٱلَّذِي بِيَدِهِ عَلَكُونَ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ١



وَٱلصَّلَقَلَت صَفَّا ٢

فَأَلَّاحَان زَخْوًا ١

- 3. By those (angels) who bring the Book and the Our'an from Allah to mankind [Tafsir Ibn Kathîrl.
- 4. Verily, your Ilâh (God) is indeed One (i.e. Allâh):
- 5. The Lord of the heavens and of the earth. and all that is between them, and the Lord of every point of the sun's risings.[1]
- 6. Verily, We have adorned the near heaven with the stars (for beauty). [2]
- 7. And to guard against every rebellious devil.
- 8. They cannot listen to the higher group (angels) for they are pelted from every side.
- 9. Outcast, and theirs is a constant (or painful) torment.
- 10. Except such as snatch awav something by stealing, and they are pursued by a flaming fire of piercing brightness.
- 11. Then ask them (i.e. these polytheists. O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.
- 12. Nay, you (O Muhammad مبلي الله عليه wondered (at their insolence) while they) mock (at you and at the Our'an).
- 13. And when they are reminded, they pay no attention
- 14. And when they see an Ayâh (a sign, or an evidence) from Allâh, they mock at it.

فَالْتَلْكَ ذَكُوا ﴿

انَّ الْفَكُوُ لَوَحِدُّ ۞

زَّتُ ٱلسَّمَا وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُ ٱلْمَشَارِقِ ٥

إِنَّازَيَّنَّا ٱلسَّمَآءَ ٱلدُّنْيَا بِزِينَةِ ٱلْكُوَّاكِ ٢

وَحِفْظَا مِن كُلِّ شَيْطَن مَّارِدِ ٧

لَّايَسَّمَعُونَ إِلَى ٱلْمَلَا ٱلْأَعْلَى وَيُقَدَّفُونَ مِن كُلِّ جَانِب ۞

دُحُ رَأُو لَكُمْ عَذَاكُ وَاصِكُ ٥

اللَّهِ: خَطِفَ ٱلْخَطَافَةَ فَأَتْبَعَهُ. شَعَاكَ ثَاقَتُ كُ

فَأَسْتَفْتِهِ أَهُمُ أَشَدُّ خَلْقًا أَم مِّنْ خَلَقْنَا أَلِنَا خَلَقْنَا هُم مِنطِين لَازب ١

بَلْعَجِيْتَ وَيَسْخُرُونَ ٦

وَإِذَاذُكُمُ وَالْاَئِذُكُمُ وَنَ ١

وَلِذَارَأُوْلُ عَالَةُ لَشَيْسَ خُونَ ١٩٠

[2] (V. 37:6) See the footnote of (V.6:97).

^{[1] (}V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See Tafsîr Al-Qurtubî,].

- 15. And they say: "This is nothing but evident magic!
- 16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?"
 - 17. "And also our fathers of old?"
- 18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."
- 19. It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!
- **20.** They will say: "Woe to us! This is the Day of Recompense!"
- 21. (It will be said): "This is the Day of Judgement which you used to deny."
- 22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,
- 23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);
- 24. "But stop them, verily they are to be questioned.
- 25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
 - **26.** Nay, but that Day they shall surrender.
- 27. And they will turn to one another and question one another.
- 28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."
- **29.** They will reply: "Nay, you yourselves were not believers.

وَقَالُواْ إِنْ هَنَا إِلَّا سِحْرٌ مُّبِينٌ ٥

لَّهَ ذَامِتَنَا وَكُنَّا ثُرَابًا وَعِظْمًا أَهِ نَّا لَمَبْعُوثُونَ ٢

أَوَءَابَآؤُنَا ٱلْأَوَّلُونَ ۞ قُلْ نَعَةُ وَأَشُوْدَ لِخُرُونَ ۞

فَإِنَّمَاهِيَ زَجْرَةٌ وَكِيدَةٌ فَإِذَاهُمْ يَنظُرُونَ ١

وَقَالُواْيَنَوَيْلَنَاهَنَاالَايُومُٱلدِّينِ

هَاذَا يَوْمُ ٱلْفَصْلِ ٱلَّذِي كُنتُم بِهِ عِتَّكَذِّبُونَ ٦

﴿ ٱحْشُرُواْ ٱلَّذِينَ ظَامُواْ وَأَزْوَجَهُمْ وَمَاكَانُواْ يَقِبُدُونَ ۞

مِن دُونِ ٱللَّهِ فَٱهْدُوهُمْ إِلَىٰ صِرَطِ ٱلْجَحِيمِ ٢

وَقِفُوهُمَّ إِنَّهُ مِمَّسْءُولُونَ ٥

مَالَكُوْ لَاتَنَاصَرُونَ ٥

بَلُهُوُ ٱلْيَوْمُسُنَسَلِمُونَ۞ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضِ يَشَنَاءَ لُونَ۞

فَالُوٓاْ إِنَّكُمُ كُنتُ مِّنَأْتُونَنَاعَنِ ٱلۡيَمِينِ

قَالُواْبَلِ لِمَّرِتَكُونُواْمُؤْمِنِينَ۞

- 30. "And we had no authority over you. Nay! But you were Tâghûn (transgressing) people (polytheists, and disbelievers).
- 31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
- 32. "So we led you astray because we were ourselves astray."
- 33. Then verily, that Day, they will (all) share in the torment.
- 34. Certainly, that is how We deal with Al-Mujrimûn (polytheists, sinners, disbelievers, criminals, the disobedient to Allah).
- 35. Truly, when it was said to them: $L\hat{a}$ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride[1] (i.e. denied it).
- 36. And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?"
- 37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allâh's religion - Islâmic Monotheism and this Our'an) and he confirms the Messengers (before him who brought Allâh's religion - Islâmic Monotheism).
- 38. Verily, you (pagans of Makkah) are going to taste the painful torment;
- 39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allâh's disobedience which you used to do in this world)
- 40. Except the chosen slaves of Allâh (i.e. the true believers of Islâmic Monotheism).

وَمَاكَانَ لَنَاعَلَيْكُمْ مِن سُلْطَلِّ بَلْكُنُتُمْ قَوْمًا طُلغينَ 🕏

فَحَقَّ عَلَيْنَاقَةُ لُرَيِّنا أَإِنَّا لَذَا بِغُونَ ١

فَأَغْوَ يَنْكُو إِنَّا كُنَّاغُونِنَ 📆

فَانَّهُ مَ يَوْمَدِ فِي ٱلْعَذَابِ مُشْتَرَكُونَ ٢

إِنَّاكَذَ لِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ٢

إِنَّهُ مُرَكَانُواْ إِذَا قِيلَ لَهُ مُ لِآ إِلَهَ إِلَّا أَلَّهُ يَسْتَكُمُ ونَ ٢

وَمَقُدُ لُونَ أَبِنَّا لَتَارِكُواْءَ الِهَتِنَا لِشَاعِرِ تَجَنُونِ ٥

بَلْجَآءَ بِٱلْحَقِّ وَصَدَّقَ ٱلْمُرْسَلِينَ

إِنَّكُو لَذَا بِقُواْ ٱلْعَذَابِ ٱلْأَلِيمِ ٢

وَمَا تُحْدَوْنَ إِلَّامَاكُنَّةُ تَعْمَلُونَ ٢

اللاعتاد ألله ألمُخلَصِينَ ٥

^{[1] (}V.37:35): See the footnote of (V.22:9).

- 41. For them there will be a known provision (in Paradise),
 - 42. Fruits: and they shall be honoured,
 - 43. In the Gardens of delight (Paradise),
 - 44. Facing one another on thrones.
- 45. Round them will be passed a cup of pure wine —
 - 46. White, delicious to the drinkers.
- 47. Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.
- **48.** And beside them will be *Oâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes. [1]
- 49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.
- 50. Then they will turn to one another, mutually questioning.
- 51. A speaker of them will say: "Verily, I had a companion (in the world),
- 52. Who used to say: "Are you among those who believe (in resurrection after death).
- 53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
- 54. (The speaker) said: "Will you look down?"
- 55. So he looked down and saw him in the midst of the Fire.
- 56. He said: "By Allâh! You have nearly ruined me.

أُوْلَتِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ١

فَوَكُ وَهُمْ مُكُدِّ مُونَ ١ في جَنَّاتِ ٱلنَّعِيمِ ٢ عَلَىٰ سُرُر مُّتَقَابِلِينَ ١ يُطَافُ عَلَيْهِم بِكَأْسِ مِن مَّعِينِ ٥

بَيْضَاءَ لَذَهِ لِلشَّارِبِينَ ٥ لَافِيهَاغُولٌ وَلَاهُ مِنْفَائِزَفُونَ ١

وَعِندَهُمْ قَاصِرَتُ ٱلطَّرْفِ عِينٌ ١

كَأَنَّهُنَّ بَيْضٌ مَّكُنُونٌ ٢

فَأَقْبَلَ بَعْضُهُ مُعَلَىٰ بَغْضِ بَتَسَاءَ لُونَ ٥

قَالَ قَابِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ٥

يَقُولُ أَءِنَّكَ لَمِنَ ٱلْمُصَدِّقِينَ ٢

أَهِ ذَامِتَنَا وَكُنَّاتُ إِنَا وَعِظْمًا أَهِ نَا لَمَدِينُونَ ٢

قَالَ هَلْ أَنتُهِ مُطَلِعُونَ ٢

فَأَطَلَعَ فَرَءَاهُ فِي سَوَآءِ ٱلْجَحِيرِ ۞

قَالَ تَأْلِلُهِ إِن كِدتَّ لَتُرُدِين ٥

^{[1] (}V.37:48) See the footnote of (V.29:64).

- 57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
- 58. (The dwellers of Paradise will say) "Are we then not to die (any more)?
- 59. Except our first death, and we shall not be punished? (after we have entered Paradise)."
 - **60.** Truly, this is the supreme success!
- **61.** For the like of this let the workers work.
- **62.** Is that (Paradise) better entertainment or the tree of Zagqûm (a horrible tree in Hell)?
- 63. Truly, We have made it (as) a trial for the Zâlimûn (polytheists, disbelievers, wrong-doers).
- 64. Verily, it is a tree that springs out of the bottom of Hell-fire.
- 65. The shoots of its fruit-stalks are like the heads of Shayatîn (devils);
- 66. Truly, they will eat thereof and fill their bellies therewith.
- 67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqûm in their bellies).
- **68.** Then thereafter, verily, their return is to the flaming fire of Hell.
- 69. Verily, they found their fathers on the wrong path;
 - **70.** So they (too) hastened in their footsteps!
- 71. And indeed most of the men of old went astray before them;

وَلَوْ لَا يِعْمَةُ رَبِّي لَكُنتُ مِنَ ٱلْمُحْضَمِينَ ١

أَفْمَا نَحْيُ بِمَتِينَ ٥

إِلَّامَوْتَتَنَا ٱلْأُولَىٰ وَمَانَحُنُ بِمُعَدَّبِينَ ٢

إِنَّ هَاذَا لَهُوَ ٱلْفَوْزُ ٱلْعَظِيمُ ١٠٠ لمثِّل هَاذَا فَلْيَعْمَلِ ٱلْعَيْمِلُونَ ٣

أَذَالِكَ خَيْرُنُزُلًّا أَمْ شَجَرَةُ ٱلزَّقُومِ ١

انًا حَعَلْنَهَا فَتَنَةً لَلظَّالِمِينِ ٢

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ ٱلْجَحِيمِ ١ طَلْعُهَا كَأَنَّهُ ورُءُ وسُ ٱلشَّيَطِين ١

فَانَّهُمْ لَآكِكُونَ مِنْهَا فَمَا لِعُونَ مِنْهَا ٱلْبُطُونَ شَهَا ٱلْبُطُونَ ١

وُ إِنَّ لَهُ مُ عَلَيْهَا لَشَوْ بَامِّنْ حَمِيمِ ١

ثُمَّإِنَّ مَرْجِعَهُ وَلَإِلَى ٱلْجَحِيرِ ١

إِنَّهُ مُ أَلَّفَوْا ءَابَاءَ هُمُرْضَا لَّينَ ١

فَهُ مُعَلَىٰٓءَ التَّارِهِمْ يُهْرَعُونَ ٧ وَلَقَدْضَلَ قَتَلَعُهُ أَكُتُرُ ٱلْأَوَّلِينَ ٢

- 72. And indeed We sent among them warners (Messengers);
- 73. Then see what was the end of those who were warned (but heeded not).
- 74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).
- 75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).
- 76. And We rescued him and his family from the great distress (i.e. drowning),
- 77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).
- goodly 78. And left for him (a remembrance) among the later generations:
- 79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Alamîn (mankind, jinn and all that exists)!"
- 80. Verily, thus We reward the Muhsinûn (good-doers — See V.2:112).
- 81. Verily, he [Nûh (Noah)] was one of Our believing slaves.
- 82. Then We drowned the others (disbelievers and polytheists).
- 83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).
- 84. When he came to his Lord with a pure heart fattached to Allâh Alone and none else, worshipping none but Allâh Alone - true Islâmic Monotheism, pure from the filth of polytheism].
- 85. When he said to his father and to his people: "What is it that which you worship?

وَلَقَدُأُ رُسَلْنَا فِيهِم مُّنذرينَ ٢

سورة الصافات ٣٧

فَأَنظُ كَنْفُ كَارِبَ عَلْقَتُهُ ٱلْهُ: لَذِينَ اللهُ

الاعتاد الله المخلصين ١

وَلَقَدْنَادَىٰنَانُوحٌ فَلَنِعْمَ ٱلْمُجِيبُونَ۞

وَنَحِيْنَكُهُ وَأَهْلَهُ وِمِنَ ٱلْكِرْبِ ٱلْعَظِيهِ ٢

وَجَعَلْنَاذُرِيَّتَهُ مُهُمُ ٱلْبَاقِينَ ٧

وَتَرَكَّنَاعَلَيْهِ فِي ٱلْآخِرِينَ ١

سَلَامٌ عَلَىٰ تُوجِ فِي ٱلْعَالِمِينَ ١

إِنَّا كَذَالِكَ نَجْزِي ٱلْمُحْسِنِينَ ٥

إنَّهُ ومِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ٨

ثُمَّ أَغْرَفُنَا ٱلْآخَرِينَ ١

* وَإِنَّ مِن شِيعَتِهِ عَلَا بْرَهِيمَ اللهِ اللهِ

إِذْ جَآءَ رَبِّهُ رِبِقَلْبِ سَلِيمٍ ١

إِذْ قَالَ لأَسِهِ وَقَوْمِهِ عِمَاذَا تَعَيْدُونَ ٥

86. "Is it a falsehood — *âlihah* (gods) other than Allâh — that you desire?

87. "Then what think you about the Lord of the 'Alamîn (mankind, jinn, and all that exists)?"

- 88. Then he cast a glance at the stars,
- 89. And he said: "Verily, I am sick[1] (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)]."
- 90. So they turned away from him, and departed (for fear of the disease).
- 91. Then he turned to their *âlihah* (gods) and said: "Will you not eat (of the offering before you)?
- 92. "What is the matter with you that you speak not?"
- 93. Then he turned upon them, striking (them) with (his) right hand.
- **94.** Then they (the worshippers of idols) came, towards him, hastening.
- 95. He said: "Worship you that which you (vourselves) carve?
- 96. "While Allâh has created you and what you make!"
- 97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"
- 98. So they plotted a plot against him, but We made them the lowest.
- 99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

أَيفَكًا ءَالمَةَ دُونَ أَسَّه تُريدُونَ ٢

فَمَاظَنُّكُم بِرَتَ ٱلْعَالَمِينَ ٧

فَنَظَ نَظْرَةً فِي النُّجُومِ ١ فَقَالَ إِنِّي سَقِيمٌ ١

فَتَوَلُّواْعَنَّهُ مُدْبِرِينَ ٥

فَرَاعَ إِلَىٰٓءَ الِهَيْهِ فِهُ فَقَالَ أَلَاتَأْ كُلُونَ ٢

مَالَكُ لَا تَنطِقُونَ ١

فَرَاعَ عَلَيْهِمْ ضَرَبُّ ابْأَلْيَمِين ١

فَأَقِيَالُوٓ أَإِلَيْهِ يَزِفُونَ ١

قَالَ أَتَعَمُدُونَ مَا تَنْجِبُونَ ٥

وَٱللَّهُ خَلَقَكُمُ وَمَاتَعَ مَلُونَ ١

قَالُواْ اَتَهُ اللَّهُ رِبُنْكَ نَافَأَلْقُوهُ فِي الْمُحِيمِ اللَّهِ وَالْمُحِيمِ

فَأَرَادُواْبِهِ عَيْدًا فَجَعَلْنَهُ مُ ٱلْأَسْفَلِينَ ٥

وَقَالَ إِنِّي ذَاهِبُ إِلَىٰ رَبِّي سَيَهْدِينِ ٢

^{[1] (}V.37:89) See the footnote (C) of (V.16:121).

100. "My Lord! Grant me (offspring) from the righteous."

101. So We gave him the glad tidings of a forbearing boy.

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, Inshâ' Allâh (if Allâh wills), you shall find me of As-Sâbirûn (the patient)."

103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

104. We called out to him: "O Ibrâhîm! (Abraham!)

105. You have fulfilled the dream!" Verily, thus do We reward the Muhsinûn (good-doers — See 2:112).

106. Verily, that indeed was the manifest trial.

107. And We ransomed him with a great sacrifice (i.e. کبش — a ram);

108. And We left for him (a goodly remembrance) among the later generations.

109. "Salâm (peace) be upon Ibrâhîm (Abraham)!"

110. Thus indeed do We reward the Muhsinûn (good-doers — See V.2:112).

111. Verily, he was one of Our believing slaves.

112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.

113. We blessed him and Ishâq (Isaac).

رَبِّ هَبِ لَي مِنَ ٱلصَّلِحِينَ ٢

فَبَشَّرْنَاهُ بِغُلَيْمِ حَلِيمِ ١

فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعَى قَالَ يَنْبُنَّ إِنَّ أَرَيْ فِي ٱلْمَنَامِ أَنَّ أَذْبَحُكَ فَأَنظُ مَاذَا تَرَكِكُ قَالَ بَكَأَمَت أَفْعَلُ مَاتُوْمَرُ سَتَجِدُنَ إِن شَاءَ ٱللَّهُ مِنَ ٱلصَّندينَ ١

فَلَمَّآأَسُلَمَاوَتِكَهُ ولِلْجَبِين ٢

وَنَكَدَيْنَهُ أَن يَنَا يُرَهِمُ ٢

قَدْصَدَقَتَ ٱلرُّءْ مَا أَيْا كَذَلكَ نَجْزى ٱلْمُحْسِنِينَ (أَنَّ)

إِذَ هَاذَا لَهُوَ ٱلْبَلَةُ أَالْمُهِينُ ١

وَفَدَيْنَهُ بِذِبْحٍ عَظِيرٍ ٥

وَتَرَكِّنَا عَلَيْهِ فِي ٱلْآخِرِينَ ١

سَلَامُ عَلَىٰ إِبْرَهِ مِرَ ١

كَذَالِكَ نَجَهِزي ٱلْمُحْسِنِينَ ١

إِنَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١

وَبَشَرْنَهُ بِإِسْحَقَ نَبِيَّامِينَ ٱلصَّالِحِينَ ١

وَبَدَرَّكْنَاعَلَتْهِ وَعَلَىٰٓ إِسْحَقَّ وَمِن ذُرِّ يَّتِهِمَا مُحْه

And of their progeny are (some) that do right. and some that plainly wrong themselves.

- 114. And indeed, We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).
- 115. And We saved them and their people from the great distress.
- 116. And helped them, so that they became the victors:
 - 117. And We gave them the clear Scripture;
 - 118. And guided them to the Right Path.
- 119. And We left for them (a goodly remembrance) among the later generations.
- 120. "Salâm (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"
- 121. Verily, thus do We reward the Muhsinûn (good-doers — See V.2:112).
- 122. Verily, they were two of Our believing slaves.
- 123. And verily, Ilyâs (Elias) was one of the Messengers.
- 124. When he said to his people: "Will you not fear Allâh?
- 125. "Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,
- 126. "Allâh, your Lord and the Lord of your forefathers?"
- 127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment).
 - 128. Except the chosen slaves of Allâh.
- 129. And We left for him (a goodly remembrance) among the later generations.

وَظَالِهُ لِنَفْسِهِ ءُمِينٌ ١

وَلَقَدْ مَنَنَّا عَلَىٰمُوسَىٰ وَهَارُونَ ١

وَيَجْيَنَكُهُ مَا وَقَوْمَهُ مَا مِنَ ٱلْكَرْبِ ٱلْعَظِيمِ ١

وَنَصَرُ نَهُمْ فَكَانُواْهُمُ ٱلْغَلِينَ ١

وَعَاتَنْهُمُ الْكِتَابُ ٱلْمُسْتَمِينَ ١

وَهَدَ سُنَهُمَا ٱلصِّرَطَ ٱلْمُسْتَقِيمَ

وَتَرَكِّنَاعَلَيْهِمَافِي ٱلْآخِرِينَ ١

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَدرُونَ ٥

إِنَّاكَ نَجْزِي ٱلْمُحْسِنِينَ ١

إنَّهُ مَامِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ ١

وَإِنَّ إِلْيَاسَ لِمِنَ ٱلْمُرْسَلِينَ ١

إِذْ قَالَ لِقَوْمِهِ عَأَلَا تَتَقُونَ ١

أَتَدْعُونَ بَعَلَا وَتَذَرُونَ أَحْسَنَ ٱلْخَلَقِينَ الْمَ

ٱللَّهَ رَتَّكُو وَرَبَّ ءَابَآبِكُمُ ٱلْأَوَّلِينَ ٥

فَكَذَّنُوهُ فَانَّهُمْ لَمُحْضَرُونَ ١

اللَّاعِيَادَ أَلِيَّهِ ٱلْمُخْلَصِينَ اللَّهِ وَتَرَكَّنَاعَلَيْهِ فِي ٱلْآخِدِينَ ۞

130. "Salâm (peace) be upon Ilyâsîn (Elias)!"

- 131. Verily, thus do We reward the Muhsinûn (good-doers, who perform good deeds totally for Allâh's sake only - See V.2:112).
- 132. Verily, he was one of Our believing slaves.
- 133. And verily, Lût (Lot) was one of the Messengers.
- 134. When We saved him and his family, all.
- 135. Except an old woman (his wife) who was among those who remained behind.
- 136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).
- 137. Verily, you pass by them in the morning
- 138. And at night; will you not then reflect?
- 139. And, verily, Yûnus (Jonah) was one of the Messengers.
 - 140. When he ran to the laden ship:
- 141. Then he (agreed to) cast lots, and he was among the losers.
- 142. Then a (big) fish swallowed him as he had done an act worthy of blame.
- 143. Had he not been of them who glorify Allâh.
- 144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
- 145. But We cast him forth on the naked shore while he was sick,

سَلَنُمُ عَلَى إِلْ يَاسِينَ ١

إِنَّا كَذَٰ اللَّهُ نَجْزِي ٱلْمُحْسِنِينَ ١

انَّهُ مِنْ عِبَادِنَا ٱلْمُؤْمِنِينَ 🕲

وَإِنَّ لُوطًا لَّمِنَ ٱلْمُرْسَلِينَ ٢

إِذْ نَجَيْنَكُ وَأَهْلَهُ وَأَجْمَعِينَ ٢

إِلَّاعَجُوزَافِ ٱلْغَيْرِينَ ١

ثُوَّ دَمَّةِ نَا ٱلْآخَدِينَ شَ

وَإِنَّكُو لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ٣

وَ بِٱلَّالَٰ أَفَلَا تَعْقِلُونَ ١

وَإِنَّ وُنُسَ لَمِنَ ٱلْمُرْسَلِينَ ٢

إِذَا لَقَ إِلَى ٱلْفُلِكِ ٱلْمَشْحُونِ ١ فَسَاهَوَ فَكَانَ مِنَ ٱلْمُدْحَضِينَ ١

فَٱلْتَقَمَهُ ٱلْحُوتُ وَهُوَمُلِيمٌ اللَّهِ

فَلُوْلَآ أَنَّهُ وَكَانَ مِنَ ٱلْمُسَبِّحِينَ ٢

لَلَبِثَ فِي بَطْنِهِ ۗ إِلَىٰ يَوْمِ يُبْعَثُونَ ١

* فَنَتَذْنَهُ بِٱلْعَرَآءِ وَهُوَسَفِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ

- 146. And We caused a plant of gourd to grow over him.
- 147. And We sent him to a hundred thousand (people) or even more.
- 148. And they believed; so We gave them enjoyment for a while.
- ملى Now ask them (O Muhammad مللي) الله عليه وسلم): "Are there (only) daughters for your Lord and sons for them?"
- 150. Or did We create the angels female while they were witnesses?
- 151. Verily, it is of their falsehood that they (Quraish pagans) say:
- 152. "Allâh has begotten (offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!
- 153. Has He (then) chosen daughters rather than sons?
- 154. What is the matter with you? How do vou decide?
 - **155.** Will you not then remember?
 - **156.** Or is there for you a plain authority?
- 157. Then bring your Book if you are truthful!
- 158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).
- 159. Glorified is Allah! (He is free) from what they attribute to Him!
- 160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things to Allâh).

وَأَنْ يَتْنَاعَلَنهِ شَجَرَةً مِن يَقْطِينِ ١

وَأَرْسَلُنَهُ إِلَى مِأْنَةِ أَلْفِأَقْ يَزِيدُونَ ١

فَامَنُواْ فَمَتَّعْتَهُمْ إِلَىٰ حِينِ

فَأَسْتَفْتِهِ مِ أَلْرَبِكَ ٱلْبَنَاتُ وَلَهُ مُ ٱلْبَنُونِ ١

أَمْ خَلَقَىٰ الْمَلَتِكَةَ إِنْثَا وَهُمْ شَهْدُونَ ٢

أَلاَ إِنَّهُ مِينَ إِفْكِهِ مِ لَيَقُولُونَ ١

وَلَدَ ٱللَّهُ وَإِنَّكُمْ لَكَاذُونَ ١

أَصْطَلَقَ ٱلْمِينَاتِ عَلَى ٱلْمِينِ اللهِ

مَالَكُهُ كَيْفَ تَحْكُمُونَ ١

أَفَلَا تَذَكَّرُونَ ١ أَمْلَكُو سُلَطَةً مُبِينٌ ١ فَأْتُواْ بِكُنَاكُمُ إِن كُنتُمْ صَدِقِينَ ١

وَجَعَلُواْ بَيْنَهُ وَبَيْنَ ٱلْمِنْتَةِ نَسَبَأُولَقَذْ عَلِمَتِ ٱلْجُنَّةُ إِنَّهُ وَلَمُحْضَمُ وَنَ ١

سُبْحَنَ أَللَّهِ عَمَّا يَصِفُونَ ١

الَّاعِمَادَ ٱللَّهُ ٱلْمُخْلَصِينَ اللَّهُ

Sûrah 37. As-Sâffât	Part 23	610	الجزء ٢٣	سورة الصافات ٣٧
161. So, verily you (pagans) and those whom you worship (idols)				فَإِنَّكُوۡوَمَانَعَبُدُونَ ١
162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],				مَاۤ أَنتُمْ عَلَيْهِ بِفَلْتِنِينَ ۞
163. Except those who are predestined to burn in Hell!				إِلَّا مَنْ هُوَصَالِ لَلْبَحِيرِ ١
164. And there is not one of us (angels) but has his known place (or position);				وَهَامِنَّا إِلَّا لَهُ رَمَقَا أُرَّمَعَلُومٌ ١
165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);				وَإِنَّالَتَحْنُ ٱلصَّاقَوُنَ ۞
166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform				وَإِنَّا لَيَحْنُ ٱلْمُسَيِّعُونَ ١

thos prayers).

167. And indeed they (Arab pagans) used to say:

168, "If we had had a reminder as had the men of old (before the coming of Prophet as a Messenger صلى الله عليه وسلم of Allâh),

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

170. But (now that the Qur'an has come) they disbelieve therein (i.e. in the Qur'an and in Prophet Muhammad صلى الله عليه وسلم , and all that he brought, - the Divine Revelation), so they will come to know![1]

171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,

172. That they verily would be made triumphant,

173. And that Our hosts! they verily would be the victors.

اْبِيِّ مَا فَسَوْ فَ يَعْلَمُونَ ١

وَإِنَّ كَانُواْلَيَقُولُونَ ١

لَةَأَذَّع نَذَاذُكُ مُا مِنَ ٱلْأَوْلِينَ ٢

لَكُنَّا عِنَادَ اللَّهِ ٱلْمُخْلَصِينَ ١

وَإِنَّ جُندَنَا لَهُمُ ٱلْغَلْمُ وَالَّهُ مُ الْغَلْمُ وَ ١

وَلَقَدْ سَبَقَتْ كَامَتُنَا لِعِيَادِنَا ٱلْمُرْسَلِينَ شَ

^{[1] (}V.37:170) See the footnote (A) of (V.3:85).

مىلى الله 174. So turn away (O Muhammad مسلى الله وسلم ملك) from them for a while,

175. And watch them and they shall see (the punishment)!

176. Do they seek to hasten on Our Torment?

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

مىلى الله عليه 178. So turn (O Muhammad وسلم الله عليه) away from them for a while,

179. And watch and they shall see (the torment)!

180. Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they attribute to Him!

181. And peace be on the Messengers!

182. And all praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

Sûrat Sâd XXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

- 2. Nay, those who disbelieve are in false pride and opposition.
- 3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

فَتَوَلَّ عَنْهُ مُحَتَّىٰ حِينٍ ١

وَأَبْصِرْهُوْ فَسَوْفَ يُبْصِرُونَ ۞

أَفَيِعَذَالِنَايَسْتَعْجِلُونَ ٣

فَإِذَانَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ ٱلْمُنذَرِينَ ١

وَتُولِّ عَنْهُ مُ حَتَّى حِينٍ

وَأَبْصِرُ فَسَوْفَ يُبْصِرُونَ 🕲

سُبْحَنَ رَبِّكَ رَبِّ ٱلْعِزَّةِ عَمَّا يَصِفُونَ ١

وَسَلَوُعَلَى الْمُرْسَلِينَ ۞ وَالْحَمْدُ لِلَهِ رَبِّ الْعَلَمِينَ ۞

٩

بِتَ اللَّهُ الرَّحْزِ الرَّحْدِ اللَّهِ الرَّحْزِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ الرَّحْدِ

صَّ وَٱلْقُرُءَ انِ ذِي ٱلذِّكْرِ ۞

بَلِٱلَّذِينَ كَفَرُواْ فِي عِزَّةِ وَشِقَاقِ ٥

كَرَأَهَلَكُنَامِن قَبَلِهِ وِمِن قَرْنِ فَنَادَواُ وَلَاتَ حِنْ مَنَاصِ ۞

- 4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad is a sorcerer, a liar.
- 5. "Has he made the *âlihah* (gods) (all) into One Ilâh (God — Allâh). Verily, this is a curious thing!"
- 6. And the leaders among them went about (saying): "Go on, and remain constant to your alihah (gods)! Verily, this is a thing designed (against you)!
- 7. "We have not heard (the like) of this in of these later days (i.e. the religion Christianity). This is nothing but invention! [Tafsîr Al-Ourtubî]
- 8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Our'an)! Nay, but they have not tasted (My) Torment!
- 9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?
- 10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!
- 11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).
- 12. Before them (were many who) denied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),
- 13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.

وَعَيْهُ أَنْ حَاءَهُمُ مُّنذِرٌ مِّنْهُمُّ وَقَالَ ٱلْكُفُّ ونَ هَذَا سَحِ"كَذَّاتُ ٦٠

أَجَعَلَ ٱلْآلِلِهَةَ إِلَهُا وَبِيرًا أَإِنَّ هَلَا لَشَيَّ ءُعُجَابٌ ۞

وَانْطَلَقَ الْمَلاَ مِنْهُمْ أَنِ أَمْشُواْ وَأَصْبِرُواْ عَلَى ٓ الِهَتِكُوۡ إِنَّ هَاذَا لَشَقَ ءُ يُرَادُ ٥

> مَاسَمِعْنَابِهَاذَا فِي ٱلْمِلَّةِ ٱلْآخِرَةِ إِنَّ هَاذَا الَّا آخِتالَقُ۞

أَهْ نِزِلَ عَلَيْهِ ٱلذِّكْرُمِنْ بَيْنِنَا أَبَلْ هُرْفِي شَكِيْمِن ذِكْرِي بَل لِّتَارَدُوقُواْ عَذَاكِ 🖎

أَمْ عِندَهُ مُ خَزَآبِنُ رَحْمَةِ رَبِّكَ ٱلْعَذِيزِ ٱلْوَهَّابِ ٢

أَمْ لَهُم مُّلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَمَانِيْنَهُمَّأَ فَلَيْزَتَقُواْ في ٱلأَسْبَك ٢

جُندٌ مَّاهُنَالِكَ مَهْزُوعٌ مِنَ ٱلْأَخْزَابِ ١

كَذَّبَتْ قَبْلَهُ مِ قَوْمُ نُوجٍ وَعَادٌ وَفِرْعَوْنُ ذُو ٱلْأَوْتَادِ اللهُ

وَتُمُودُ وَقَوْمُ لُوطٍ وَأَصْحَبُ لَعَنكَةً أَوْلَتكَ ٱلْخَدَاكُ اللَّهُ

- **14.** Not one of them but denied the Messengers; therefore My Torment was justified,
- 15. And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Isrâfîl)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].
- 16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"
- 17. Be patient (O Muhammad صلى الله عليه of what they say, and remember Our slave Dâwûd (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (towards Allâh).
- 18. Verily, We made the mountains to glorify Our Praises with him [Dâwûd (David)] in the 'Ashî (i.e. after the mid-day till sunset) and Ishrâq (i.e. after the sunrise till mid-day).
- 19. And (so did) the birds assembled: all obedient to him [Dâwûd (David)] [i.e. they came and glorified Allah's Praises along with him]. (Tafsîr Al-Qurtubî).
- **20.** We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.
- 21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room);
- 22. When they entered in upon Dâwûd (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

وَقَالُواْرَبَّنَا عَجِل لَّنَاقِطَنَاقَتَلَ يَوْمِ ٱلْحِسَابِ 📆

ٱڞؠۯؚۼٙڮٙڡؘٵؽڠؙۅؙڸؗۅؘڽؘۅؘٲۮؙڰؙۯۼڹۮٵڎٳؽۮۮٵڷڵؽۧؾڐۣؖڸؘڡٞؗۥ ٲۊڮ۞

> إِنَّاسَخَزَيَّا أَلِجِبَالَ مَعَهُ لِيُسَيِّحْنَ بِٱلْقَشِيَ وَٱلْإِشْرَاقِ ۞

> > وَٱلطَّلَيْرَ مَحْشُورَةً كُلُّ لَّهُۥ أَوَّابٌ ۞

وَشَدَدْنَامُلُكُهُ وَءَاتَيْنَهُ لُلِمُكُمَةً وَفَصَلَ لَلِظاب ۞

* وَهَلْ أَتَىكَ نَبَوُا ٱلْحَصِّمِ إِذْ نَسَوَّرُواْ ٱلْمِحْرَابَ ۞

إِذْدَخَلُواْعَلَىٰ دَاوُدَ فَفَرْعَ مِنْهُمُّرَقَالُواْ لَاتَحَفَّ خَصّمَانِ بَغَى بَغَضْنَاعَلَى بَغَضِ فَاحْكُم بَيْنَنَايِا لَحْقِ وَلَاتُشْطِطْ وَلَهْدِنَا إِلَى سَوَاءِ الْصِرَطِ ۞

- 23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."
- 24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.
- 25. So We forgave him that, and verily, for him is near access to Us, and a good place of (final) return (Paradise).
- 26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.
- 27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!
- 28. Shall We treat those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds as the *Muſsidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?
- 29. (This is) a Book (the Qur'an) which We have sent down to you, full of blessings,

إِنَّ هَذَآأَخِىلُهُ رِيَسْعُونِسَعُونَ فَقِحَةً وَلِى نَقِحَةٌ وَخِودَةٌ فَقَالَ أَلْهُلِيهِا وَعَزَنِي فِي ٱلْخِطَابِ ۞

قَالَ لَقَدَّظَامَكَ بِسُوَّالِ نَعْمَنِكَ إِلَى يَعَاجِمِّهِ وَإِنَّ كَثِيرًا مِنَ ٱلْكَاطَآةِ لَيَتِنِي بَعْضُهُ مَكَىٰ بَعْضِ إِلَّا ٱلَّذِينَ عَامَنُواْ وَعَمِلُواْ الصَّلِيحَدِّتِ وَقَلِيلٌ مَّا هُرٍَّ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَهُ فَالسَّمَّغْفَرَرَبَهُ وَخَرَرَاكِمُا وَأَنْابَ ﴿ ۞

فَغَفَرُنَالُهُ وَلِكَّ وَإِنَّ لَهُ رِعِندَنَا لُزُلِّفَى وَحُسْنَ مَعَابٍ ۞

يندَاوُدُ إِنَّاجَعَلْنَكَ خَلِيفَةً فِي ٱلْأَرْضِ فَأَحْكُم بَيْنَ ٱلنَّاسِ بِٱلْخَقِ وَلَا تَتَبِع ٱلْهَوَىٰ فَيْضِلَّكَ عَن سَبِيلِ ٱللَّهِ إِنَّ ٱلَّذِينَ يَضِلُونَ عَن سَبِيلِ ٱللَّهِ لَهُمْ عَذَابٌ شَدِيدُ بِمَا لَسُو أِيْوَمَ ٱلْجِسَابِ ۞

وَمَاخَلَفْتَ ٱلسَّمَاءَ وَٱلْأَرْضَ وَمَانِيَنَهُمَا بَطِلًا ذَٰلِكَ ظَنُ ٱلَّذِينَ كَفَرُواْ فَوَيْلٌ لِلَّذِينَ كَفَرُواْ مِنَ ٱلنَّارِ ۞

أَمْخَعَلُ الْذِينَ ، امَنُواْ وَكَمِلُواْ الصَّلِحَتِ كَالْمُفْسِدِينَ فِي ٱلأَرْضِ أَمْخِعَلُ الْمُتَّقِينَ كَالْفُجَادِ ۞

كِتَكُ أَنَوَلْنَهُ إِلَيْكَ مُبَرَكِ لِيَدَّبَرُواْءَ ايَنتِهِ وَلِيَنَذَّكُرَ

Sûrah 38. Sâd

that they may ponder over its Verses, and that men of understanding may remember.

- 30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
- 31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihâd (holy fighting in Allâh's Cause)].
- 32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).
- 33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).
- 34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).
- 35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."
- 36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,
- 37. And also the Shayâtîn (devils) from the jinn (including) every kind of builder and diver,
 - 38. And also others bound in fetters.
- 39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."

أُو الْأَلْبَ الْأَلْبَ اللَّهُ الْمُعَالِينَ اللَّهُ اللّ

وَوَهَتِنَالِدَاوُرِدَسُلَتِمَرَّ نِعْمَ ٱلْعَبْدُ إِنَّهُ وَأَوَّابُ ٢

إِذْ عُرضَ عَلَيْهِ بِٱلْعَشِيِّ ٱلصَّافِئَتُ ٱلْجِيَادُ ١

فَقَالَ إِنْ أَحْبَبْتُ حُبَّ ٱلْخَيْرِعَن ذِكْرِ رَبِّي حَتَّى تَوَارَتُ بِٱلْحِجَابِ 📆

رُدُوهَاعَلَيَّ فَطَعْقَ مَسْحًا بِٱلسُّوقِ وَٱلْأَعْنَاقِ ٢

وَلَقَدْ فَتَنَاسُ لَيْمَانَ وَأَلْقَيْنَاعَلَى كُرْسِيتِهِ عَسَدًا الله أَنَات الله

قَالَ رَبّ أَغْفِرُ لِي وَهَبّ لِي مُلْكًا لَّا يَنْبُغِي لِأَحَدِمِّنْ تَعْدِيُّ إِنَّكَ أَنتَ ٱلْوَهَاكِ ٢

فَسَخَزَنَالَهُ ٱلرِّيعَ تَجْرِي بِأَمْرِهِ ورُخَآةً حَيْثُ أَصَابَ

وَٱلشَّيَطِينَ كُلَّ بَنَّآءِ وَغَوَّاصٍ ٦

وَءَاخَرِينَ مُقَرَّنِينَ فِي ٱلْأَصْفَادِ ٥ هَلِذَاعَطَآؤُنَافَأَمُنُنَأُوٓأَمُسِكَ بِغَيْرِحِسَابٍ ۞

- 40. And verily, for him is near access to Us, and a good (final) return (Paradise).
- 41. And remember Our slave Avvûb (Job), when he invoked his Lord (saying): "Verily, Shaitan (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!
- 42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink,"
- 43. And We gave him (back) his family, and along with them the like thereof, as Mercy from Us, and a Reminder for those who understand.
- 44. "And take in your hand a bundle of thin grass and strike therewith (your wife), and break not your oath. [1] Truly, We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!
- 45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.
- **46.** Verily, We did choose them by granting them (a good thing, - i.e.) the remembrance of the Home (in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allâh and to do good deeds for the Hereafter).
- 47. And they are with Us, verily, of the chosen and the best!
- 48. And remember Ismâ'îl (Ishmael), Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَإِنَّ لَهُ وِعِندَنَا لَزُلْقَ وَحُسْنَ مَعَابٍ ٢

وَٱذَكُوْعَنْدَنَآ أَوُّكِ إِذْ نَادَىٰ رَبُّهُۥ أَذِّي مَسَّنِيَ ٱلشَّيْطَانُ بنُصْب وَعَذَاب ١

ٱرْكُفْ برجِلِكَ هَلَاامُغْنَسَلُ بَارِدُوسَرَابُ ٢

وَوَهَيْنَا لَهُ رَأَهْلَهُ وَمِثْلَهُ مِمَّعَهُمْ رَحْمَةً مِّنَا وَذِكْرَىٰ لِأَوْلِي ٱلأَلْبَب ٥

وَخُذْ سَدِكَ صَغْتًا فَأَصْرِب بِهِ ء وَ لَا تَحْنَثُ النَّاوَ جَذْنَهُ صَادِرًا يُعْهُ ٱلْعَنْدُ انَّهُ وَأَوَّاكُ ١

وَٱذْكُرُ عِبَدَنَآ إِبْرَهِيمَ وَإِسْحَقَ وَيَعْفُوبَ أُولِي ٱلْأَبْدِي وَالْأَنْصَارِ ٥

إِنَّا أَخْلَصْنَاهُم عِمَا لِصَةِ ذِكْرَى ٱلدَّارِ ٢

وَإِنَّهُ مُوعِندَنَا لَمِنَ ٱلْمُصْطَفَيْنَ ٱلْأَخْبَارِ ١

وَٱذْكُرْ إِسْمَاعِيلَ وَٱلْيَسَعَ وَذَا ٱلْكِفَالِّ وَكُلُّ مِّنَ ٱلأَخْبَادِ ١

^{[1] (}V.38:44) During the ailment of Ayyûb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyûb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyûb (Job) to fulfil his oath by striking her with the bundle of thin grass. (Tafsîr Al-Qurtubî)

- 49. This is a Reminder. And verily, for the Muttaqûn (the pious — See V.2:2) is a good final return (Paradise),
- 50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.
- 51. Therein they will recline; therein they will call for fruits in abundance and drinks:
- 52. And beside them will be Qâsirât-at-Tarf [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.
- 53. This it is what you (Al-Muttaqûn the pious — see V.2:2) are promised for the Day of Reckoning!
- 54. (It will be said to them): Verily, this is Our Provision which will never finish.
- 55. This is so! And for the Taghûn (transgressors, the disobedient to Allâh and His Messenger صلى الله عليه وسلم disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).
- 56. Hell! Where they will burn, and worst (indeed) is that place to rest!
- 57. This is so! Then let them taste it a boiling fluid and dirty wound discharges.
- 58. And other (torments) of similar kind - all together!
- 59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
- **60.** They (The followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"
- 61. They will say: "Our Lord! Whoever brought this upon us, add to him a double

هَاذَاذِكُرُ أُوَانَ لِلْمُتَّقِينَ لَحُسْنَ مَعَابِ ٢

جَنَّاتِ عَدْنِ مُّفَتَّحَةً لَّهُوُٱلْأَوْرُبُ ۞

مُتَّكِينَ فِيهَايَدْعُونَ فِيهَا بِفَكِهَ إِكْثِيرَةٍ وَشَرَابٍ ٥

وعندَهُمْ قَصِرَتُ ٱلطَّرْفِ أَتْرَاتُ ٥

هَذَامَاتُوعَدُونَ لِيَوْمِ ٱلْجِسَابِ ٢

إِنَّ هَنَا لَرِزْقُنَا مَالَهُ مِن نَّفَادٍ ٥

هَنَأُوَإِنَّ لِلطَّلِغِينَ لَشَرَّمَابٍ ٥

جَهَنَّهَ يَصَلُونَهَا فَبِشْ ٱلْمِهَادُ ٥

هَذَا فَلْمَدُوقُوهُ حَمِيمٌ وَغَسَاقٌ ٥

وَءَاخَرُمِن شَكْلِهِ ۚ أَزْوَرَجُ ٥

هَاذَا فَوْجٌ مُّقْتَحِمُّ مَّعَكُمْ لَامَرْحَبًا بِهِمَّ إِنَّهُ مُ مَالُواْ النَّارِ ٥

قَالُواْ بَلْ أَنتُهُ لَامَرْحَبَّا بِكُمُّ أَنتُمْ قَدَّمْتُمُهُ وُلَنَّا فَيْ أَلْقَدَارُ ٢

قَالُواْ رَتَّنَا مَن قَدَّمَ لَنَاهَاذَا فَزِدُهُ عَذَابًا ضِعْفَا

torment in the Fire!"

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

- **63.** Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"
- **64.** Verily, that is the very truth the mutual dispute of the people of the Fire!
- (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,
- **66.** "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."
 - 67. Say: "That (this Qur'an) is great news,
 - 68. "From which you turn away!
- 69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
- 70. "Only this has been revealed to me, that I am a plain warner."
- 71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".
- 72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
- 73. So the angels prostrated themselves, all of them:
- 74. Except *Iblîs* (Satan): he was proud^[1] and was one of the disbelievers.
- 75. (Allâh) said: "O *Iblîs* (Satan)! What prevents you from prostrating yourself to one

في النّار ١

وَقَالُواْمَالَنَالَانَرَىٰ رِجَالَاكُنَّانَعُدُهُمُ مِّنَ ٱلْأَشْرَارِ ۞

أَتَخَذُنَهُ مْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُ مُ ٱلْأَبْصَارُ ١

إِنَّ ذَلِكَ لَحَقُّ تَخَاصُهُ أَهْلِ ٱلنَّارِ ١

قُنْ إِنَّمَا أَنَا مُنذِرٌّ وَمَامِنَ إِلَهِ إِلَّا ٱللَّهُ ٱلْوَحِدُ ٱلْقَهَارُ ۞

رَبُّ ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَا ٱلْعَزِيزُ ٱلْغَفَّرُ ۞

فُلْهُوَبَهُوَّا عَظِيمُ ۞ أَنْتُرَعَنْهُ مُغرِضُونَ۞ مَاكَانَ لِيَمِنْ عِلْمِ بِٱلْمَالِا ٱلْأَعْلَىٰ إِذْ يَخْتَصِمُونَ۞

إِن يُوجَىٰ إِلَىٰٓ إِلَّا أَنَّمَاۤ أَنَانُذِيرٌ مُّبِيكُ ۞

إِذْ قَالَ رَبُّكَ اِلْمَلَنْمِ كَمْ إِنِّي خَلِقٌ بَشَرًا مِن طِينِ ٣

فَإِذَاسَوَيْنُهُ,وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْلَهُ, سَجِدِينَ ۞

فَسَجَدَ ٱلْمَلْتَبِكَةُ كُلُّهُمْ أَجْمَعُونَ ٢

إِلَّا إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَفِرِينَ 🕸

قَالَ يَنَإِنلِيسُ مَامَنَعَكَ أَن تَشَجُدَلِمَا خَلَقْتُ بِيَدَيُّ

^{[1] (}V.38:74) See the footnote of (V.22:9).

whom I have created with Both My Hands^[1]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

- 76. [Iblîs (Satan)] said: "I am better than him. You created me from fire, and You created him from clay."
- 77. (Allâh) said: "Then get out from here; for verily you are outcast.
- 78. "And verily, My Curse is on you till the Day of Recompense."
- 79. [*Iblîs* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."
- **80.** (Allâh) said: "Verily, you are of those allowed respite
 - 81. Till the Day of the time appointed."
- **82.** [*Iblîs* (Satan)] said: "By Your Might, then I will surely mislead them all,
- **83.** "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."
- 84. (Allâh) said: "The Truth is and the Truth I say —
- **85.** That I will fill Hell with you [*Iblîs* (Satan)] and those of them (mankind) that follow you, together."
- **86.** Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).
- 87. "It (this Qur'an) is only a Reminder for all the 'Alamîn (mankind and jinn).
- **88.** "And you shall certainly know the truth of it after a while".

أَسْتَكْبَرُنَ أَمْرُكُتَ مِنَ ٱلْعَالِينَ ٥

قَالَ أَنَا خَيْرٌ مِنْ مُ خَلَقْتَنِي مِن نَارِ وَخَلَقْتَهُ و مِنطِينِ

قَالَ فَأُخْرُجُ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧

وَإِنَّ عَلَيْكَ لَقَنَتِيٓ إِلَّى يَوْمِ ٱلدِّينِ

قَالَ رَبِّ فَأَنظِ رِنِيٓ إِلَى يَوْمِ يُبْعَثُونَ ٥

قَالَ فَإِنَّكَ مِنَ ٱلْمُنظرينَ ٥

إِلَىٰ يَوْمِ الْوَقْتِ ٱلْمَعْلُومِ ۞ قَالَ فَهِعِزَ تِكَ لَأُغْوِ يَنَهُمُ أَجْمَعِينَ ۞

إِلَّاعِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٢

قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ۞

لَأَمَلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ٥

قُلْ مَا أَسْتَكُ كُوْعَلَيْهِ مِنْ أَجْرِوَمَا أَنَا مِنَ ٱلْمُتَكَلِّفِينَ ۞

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ۞

وَلَتَعْلَمُنَّ نَبَأَهُ وبَعْدَحِينِ ٨

^{[1] (}V.38:75) See the footnote of (V.3:73).

Sûrat Az-Zumar (The Groups) XXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- 2. Verily, We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.
- 3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliyâ'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- **4.** Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things). He is Allâh, the One, the Irresistible^[1].
- 5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
- 6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female;

ينونوالنعن

مِ اللَّهِ الرَّحْزِ الرَّحِيمِ

تَنزِيلُ ٱلْكِتَٰبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيدِ

إِنَّا أَنزَلْنَا إِلَيْكَ ٱلْكِتَبَ بِٱلْحَقِّ فَٱعْبُدِ ٱللَّهَ مُخْلِصَالَهُ ٱلدِّينَ ۞

أَلا بِنَهِ ٱلدِّينُ ٱلْخَالِصُّ وَٱلَّذِينَ ٱتَّخَذُواْ مِن دُونِهِ ۚ أَوْلِيآ اَمَانَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَاۤ إِلَى ٱللَّهِ زُلْفَىۤ إِنَّ ٱللَّهَ يَخَكُمُ بَنْنَهُمْ قِفِى مَاهُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَكُذِبٌ كَفَتَلِفُونَ ۚ إِنَّ ٱللَّهَ لَا يَهْدِى مَنْ هُوَكُذِبٌ

لَوْأَرَّادَ ٱللَّهُ أَن يَتَخِذَ وَلَدَا لَآضَطَنَى مِمَّا يَخْلُقُ مَا يَضُلُقُ مَا يَضُلُقُ مَا يَضُلُقُ ال

خَلَقَ ٱلسَّمَوَتِ وَٱلأَرْضَ وِٱلْحَقِّ يُكَوِّرُ ٱلنَّهَارَعَلَ ٱلنَّهَارِ وَيُكَرِّرُ النَّهَارَعَلَ ٱلنَّإِّرَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَّ كُلُّ يَجْدِي لِأَجْلِمُسَمَّقُ أَلَاهُوَالْقَرْدِزُ ٱلْغَفَّرُ ۞

خَلَقَكُمُ مِن نَفْسِ وَحِدَةِ نُتُرَجَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمُ مِنَ ٱلْأَنْعَدِ ثَمَنِيَةَ أَزْوَجُ يَخْلُقُكُمْ فِ بُطُونِ أَمْهَا يَرُكُمُ خَلْقًا مِنْ بَعْدِ خَلْقِ فِي طُلُمَتِ ثَلَكِ ذَلِكُمُ ٱللَّهُ رَبُّكُولُهُ ٱلْمُلَكِّ لَا إِلَهَ إِلَّاهُمِّ

^{[1] (}V.39:4) See the footnote of (V.2:116).

and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turned away?

- 7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.
- 8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"
- 9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- 10. Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious

فَأَنَّى تُصْرَفُونَ ٢

* وَإِذَا مَسَ ٱلْإِنسَنَ صُرُّدُ مَارَبَهُ وُمُنِيبًا إِلَيْهِ ثُوَّإِذَا خَوَّلَهُ نِعْمَةً مِنْهُ لِيَى مَاكَانَ يَدْعُوّا إِلَيْهِ مِن فَبْلُ وَجَعَلَ لِيَهِ أَندَادَ الْيُضِلَّ عَن سَبِيلِهِ مِنْ فَلَّ صَّتَعَ بِكُفْرِكَ قَلِيلًا إِنْكَ مِنْ أَصْحَبِ ٱلذَّارِ ۞

أَمَّنْ هُوَقَنِثُ ءَانَآءَ الَيْنِ سَاحِدًا وَقَآيِمَا يَحَدُرُ ٱلْآخِرَةَ وَيَرْجُواْرَهَمَةَ رَيِّةً. قُلْ هَلْ يَسْتَوِيمالَذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونٌ إِنْمَا يَتَذَكُّرُا وُلُواْ ٱلْأَلْبَيِ ۞

قُلْ يَعِبَ ادِ الَّذِينَ ءَامَنُواْ اَتَّقُواْرَيَّكُمُّ لِلَّذِينَ أَحْسَنُواْ فِي هَذِهِ الدُّنْبَ حَسَنَةٌ ۚ وَأَرْضُ اللَّهِ وَسِعَةٌ إِنْسَائِوَقَ الصَّيرُونَ أَجْرَهُمْ بِعَيْرِحِسَابٍ ۞ (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning. [11],

- 11. Say (O Muhammad صليه وسلم الله عليه وسلم):
 "Verily, I am commanded to worship Allâh
 (Alone) by obeying Him and doing religious deeds sincerely for His sake only.
- 12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."
- 13. Say (O Muhammad صلى الله عليه وسلم): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."
- 14. Say (O Muhammad صليه وسلم): (صلى الله عليه وسلم): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)"
- 15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
- 16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
- 17. Those who avoid At-Tāghût^[2] (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves—
- 18. Those who listen to the Word [good advice Lâ ilâha illallâh (none has the right

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ ٱللَّهَ مُغْلِصَالَّهُ ٱلدِّينَ ١

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ ٱلْمُسْلِمِينَ ٢

قُلْ إِنِّيَ أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يُومِ عَظِيمِ ٣

قُلِ ٱللَّهَ أَعْبُدُ فَعْلِصًا لَّهُ ودِينِي ٢

فَاعْبُدُواْمَاشِئْشُومِن دُونِةً قُلْ إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَأَهْلِيهِ مِّهَمَ الْقِيَمَةُ اَّلَاذَلِكَ هُوَ الْخُسْرَانُ الْمُهِينُ ۞

لَهُمِ مِن فَوْفِهِ وَظُلَلٌ مِنَ ٱلنَّارِ وَمِن تَحْيِّهِمْ ظُللَّ ذَلِكَ يُحَوِّفُ ٱللَّهُ بِهِء عِبَادَةً مَيْعِبَادِ فَاتَّقُونِ ﴿

وَاَلَّذِينَ ٱجْتَنَبُواْ ٱلطَّلغُوتَ أَن يَعَبُدُوهَا وَأَنَابُواْ إِلَى ٱللَّهِ لَهُوُ ٱلْبَشْرِيْٰ فَبَشِّرْعِبَادِ ۞

ٱلَّذِينَ يَسْتَمِعُونَ الْفَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُۥ اُوْلِتَبِكَ ٱلَّذِينَ هَدَنهُمُ ٱللَّهُ ۖ وَأُوْلَتِبِكَ هُمْ أَوْلُواْ

^{[1] (}V.39:10) See the footnote of (V.16:126).

^{[2] (}V.39:17) See the footnote of (V.2:256).

to be worshipped but Allâh) and Islâmic Monotheism] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid $T\hat{a}gh\hat{u}t$) those are (the ones) whom Allâh has guided and those are men of understanding. [1]

- 19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلى الله عليه وسلم) rescue him who is in the Fire?
- 20. But those who fear their Lord (Allâh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- 21. See you not that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.
- 22. Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!
- 23. Allâh has sent down the Best Statement, a Book (this Qur'ân), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is

ٱلأَلْبَب ٥

أَفَمَنْحَقَّ عَلَيْهِ كَلِمَةُ ٱلْعَذَابِ أَفَأَنتَ شُقِدُمَن فِي النَّادِ اللَّهِ الْعَذَابِ أَفَأَنتَ شُقِدُمَن فِي النَّادِ اللهِ

لَكِنِ ٱلْنِنَ ٱتَقَوَّارُيَّهُمُ لَهُمْ عُوَٰنِّ مِن فَقِهَا عُرَفٌ مَّنِينَةُ تَجَرِف مِن تَحَيِّهَا ٱلأَنْهَرُ ۗ وَعَدَاللَّهِ لاَيُخِلِفُ ٱللَّهُ ٱلْمِيعَادَ ۞

أَلْوَتَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاةِ مَا أَ فَسَلَكُهُ، يَنْفِيعَ فِي الْأَرْضِ ثُوَ يُخْرِجُ بِهِ وَزَمَا هُخَيْفًا أَلْوَنُهُ, ثُمَّ يَهِيجُ فَتَرَنِهُ مُصْفَرًا ثُوَّ يَجْعَلُهُ, حُطَّمًا إِنَّ فِي ذَلِكَ لَذِكْرَئُهُ مُثْلِقًا لِأَوْلِ الْأَلْبَ ۞

أَفَمَن شَرَحَ ٱللَّهُ صَدِّرَهُ لِلْإِسْلَامِ فَهُوَعَلَىٰ فُورِمِّن زَيِّهُۦ فَوَيْلٌ لِلْقَلْسِيَةِ قُلُومُهُ مِين ذِكْرِاللَّهُ أُوْلَتِيكَ فِيضَلَالِ مُعِينٍ ۞

ٱللَّهُ نَزَّلَ أَحْسَنَ ٱلْحَدِيثِ كِتَبَّا مُّتَشَنِّهِا مَّنَافِ تَقْشَعِرُ مِنْهُ جُلُودُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُمْ رُثُوَّتَالِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ ٱلنَّوْذَلِكَ هُدَى ٱلنَّدِيَهْ دِى يِهِ عَنَ يَشَاّةً وَعَن يُضْلِلِ اللَّهُ فَمَا لَهُۥ

^[1] (V.39:18) Like Zaid ibn 'Amr ibn Nufail, Salmân Al-Fârisî and Abû Dharr Al-Ghifârî. [*Tafsîr Al-Qurtubî*, also see the footnote of (V.2:135)]

the guidance of Allâh. He Guides therewith whom He wills; and whomever Allâh sends astray, for him there is no guide.

- 24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zâlimûn* (polytheists and wrong-doers): "Taste what you used to earn!"
- 25. Those before them denied, and so the torment came on them from directions they perceived not.
- 26. So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- 27. And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.
- 28. An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- 29. Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allâh Alone). Are those two equal in comparison? All praise and thanks are Allâh's! But most of them know not.
- 30. Verily, you (O Muhammad صلى الله عليه will die, and verily they (too) will die.
- **31.** Then, on the Day of Resurrection, you will be disputing before your Lord.
- 32. Then, who does more wrong than one who utters a lie against Allâh, ¹¹ and denies the truth [this Qur'ân, the Prophet (Muhammad

مِنْ هَادٍ ٣

أَفَمَن يَتَقِي بِوَجْهِهِ عُسُوَّهَ ٱلْعَذَابِ يَوْمَ ٱلْقِيلَمَةُ وَلَيْمَ الْقِيلَمَةُ وَقَلِيمً وَالْقِيلَمَةُ وَقُواْمَاكُنتُهُ تَكْسِبُونَ ۞

كَذَّبَٱلَّذِينَ مِن قَبَلِهِمْ فَأَتَنَهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَايَشْعُرُونَ۞

فَأَذَاقَهُمُ اللَّهُ الْخِرْيَ فِي الْحَيَوْةِ الدُّنَيَّا وَلَعَذَابُ الْآخِرَةِ أَحْــَبُرُّ لُوَكَانُواْ يَعَالَمُونَ۞

وَلَقَدْضَرَبْنَالِلنَّاسِ فِي هَذَا ٱلْقُرُّةَانِ مِن كُلِّ مَثَلِ لَعَلَّهُمْ يَتَذَكِّرُونَ ۞

قُرْءَانَاعَرَبِيًّاغَيْرَذِيعِوجِ لَعَلَهُمْ يَتَّقُونَ ٥

ضَرَبَ ٱللهُ مَثَلَا زَجُلَافِيهِ شُرَكَآءُ مُتَشَكِمُنُونَ وَرَجُلًا سَلَمَالِرَجُلِهَلْ يَسْتَوِيانِ مَثَلًا ٱلْحَمْدُ يَلَيَّهُ بَلُ أَخْتُرُهُمْ لَا يَعْلَمُوبَ ٢

إِنَّكَ مَيِّتٌ وَإِنَّهُ مِ مَّيِّتُونَ ٢

ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيكَمَةِ عِندَرَيِّكُمْ تَغْتَصِمُونَ ٢

فَعَنْ أَظْلَمُ مِمِّن كَذَبَ عَلَى ٱللَّهِ وَكَذَّبَ
 إلْوَمِدْ قِ إِذْ جَآءَ أُهُ أَلْيُسَ في جَهَنْ مَثْوَي

^{[1] (}V.39:32) See the footnote of (V.2:116).

and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad صلى الله عليه وسلم who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious — See V.2:2).

- **34.** They shall have all that they will desire with their Lord. That is the reward of the *Muhsinûn* (good-doers see the footnote of V.9:120).
- 35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do. [1]
- 36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.
- 37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?
- 38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust. [2]"
- 39. Say: (O Muhammad صلى الله عليه وسلم)
 "O My people! Work according to your way,

لِلْكَافِرِينَ ٢

وَالَّذِى جَآءَ يَالِصِّدْقِ وَصَدَّقَ بِهِ ۚ أُوْلَتَهِكَ هُمُ ٱلْمُثَّقُونَ ۞

> لَهُم مَّالِيَشَآءُونَ عِندَرَتِهِ قُرَّلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ۞

لِيُكَفِّرَالَقَهُ عَنْهُمْ أَسْوَأَالَّذِي عَمِلُواْ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِي كَانُواْيِغَمَلُونَ ۞

أَلْيَسَ ٱللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِٱلَّذِينَ مِن دُو يَؤْء وَمَن يُضْمِلِلِ ٱللَّهُ فَمَا لَهُ رِمِنْ هَادِ ۞

وَمَن يَهْدِ اللَّهُ فَكَالَهُ رَمِن مُّضِدٍ أَلَيْسَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

وَلَمِن سَأَلْتَهُم مِّنْ خَلَقَ ٱلسَّمَوَتِ وَٱلْأَرْضَ لَيَهُولُنَ ٱللَّهُ فُلُ أَفْرَءَ يَتُه مَّاتَ دَعُونَ مِن دُونِ اللَّهَ إِنْ أَرَادَ فِي ٱللَّهُ يُصُرِّهِ لَهُ هُنَّ صَيْفَتُ صُرِّيَة أَوْ أَرَادَ فِي بَرَحْمَةٍ هَلَهُ فُنَ مُمْسِحَتُ رَحْمَة هِ عُلْحَسْمِي ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ المُنهَ حَيْدُه فُلْحَسْمِي ٱللَّهُ عَلَيْهِ يَتَوَكَّلُ

فُلْ يَنِقُومِ آغَمَلُواْ عَلَى مَكَانَتِكُمْ إِنِّي عَيْمِلُّ

^{[1] (}V.39:35) See the footnote of (V.9:121).

^{[2] (}V.39:38) See the footnote of (V.12:67).

I am working (according to my way). Then you will come to know

- **40.** "To whom comes a disgracing torment, and on whom descends an everlasting torment."
- 41. Verily, We have sent down to you (O Muhammad صلی الله علیه وسلم) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad صلم الله عليه وسلم) are not a Wakil (trustee or disposer of affairs, or guardian) over them
- 42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- **43.** Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- **44.** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."
- 45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh توحيد الله) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice! [2]

فَسَوْقَ تَعْلَمُونَ 🕲

مَن يَأْتِيهِ عَذَابٌ يُغْزِيهِ وَيَحِلُ عَلَيْهِ عَذَابٌ مُقِيهُمُ ۞ إِنَّا أَنزَلْنَا عَلَيْكَ ٱلْكِتَبَ لِلنَّاسِ بِٱلْحَقِّ فَمَنِ الْهَتَدَىٰ فَلِنَفْسِةً - وَمَن صَلَّ فَإِنَّمَا يَضِلُ عَلَيْهَا ۗ وَمَا أَنتَ عَلَيْهِم بُوكِيلٍ ۞

ٱللَّهُ يَــُتُوفَى ٱلْأَنْفُسَ جِيرِتَ مَوْقِهَا وَٱلَّتِي آفِرَتَمُتْ فِي مَنَـامِهَ أَفِيُمْسِكُ ٱلَّتِي قَصَىٰ عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰۤ إِلَىٰٓ أَجَلِمُسَمَّى ۚ إِنَّ فِي ذَلِكَ لَاَيْنَ لِفَوْمِ يَتَفَكَّرُونَ ۞

أَمِ ٱتَّخَذُواْمِن دُونِ ٱللَّهِ شُفَعَآءٌ قُلْ أَوَلَوْكَانُواْ لاَيَمْلِكُونِ شَيَّعًا وَلَايَمْ قِلُونِ ۞

قُل لِلَهِ الشَّفَاعَةُ جَمِيعًا لَّهُ مُلْكُ السَّمَوَتِ
وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ
هَ

وَإِذَا ذُكِرَالِلَهُ وَخَدَهُ ٱشْمَأَزَتْ قُلُوبُ ٱلَّذِينَ لَا يُوْمِنُونَ بِٱلْآخِرَةِ وَإِذَا دُكِرَالَّذِينَ مِن دُونِهِ ۚ إِذَا هُمْ يَسْتَبْشِرُونَ ۞

^{[1] (}V.39:41) See the footnote of (V.3:85).

^{[2] (}V.39:45) See the footnote of (V.2:165).

- 46. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."
- 47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning. [1]
- **48.** And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.
- 49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
- **50.** Verily, those before them said it, yet (all) that they had earned availed them not.
- 51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad صلى الله عليه وسلم) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.
- **52.** Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!

قُلُ اللَّهُمَّ فَاطِرَ السَّمَوَتِ وَالْأَرْضِ عَلِمَ الْفَيْبِ وَالشَّهَادَةِ أَنتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَاكَانُواْ فِيهِ يَخْتَلِفُونَ ۞

وَلُوْأَنَّ لِلَّذِينَ ظَلَمُواْمَافِى ٱلْأَرْضِ جَيِيعًا وَمِثْلُهُۥ مَعَهُۥلَافَتَدَوَّاٰبِهِۦمِن سُوّع ٱلْعَذَابِ يَوْمَ ٱلْفَيَنَمَةُ وَہَذَا لَهُمْ مِنَ ٱللّهِ مَالْزَيكُوُولُ يُتَسِّبُونَ ۞

وَبَدَا لَهُمْ سَيِعَاتُ مَاكَسَبُواْ وَحَاقَ بِهِم مَّا كَانُواْ بِهِ مِيْسَتَهْرَءُونَ ۞

فَإِذَا مَسَّ الْإِنسَنَ ضُرُّدُعَانَا ثُمَّ إِذَا خَوَّلْنَهُ فِعْمَةَ مِنَّا قَالَ إِنَّمَا أُويَيتُهُ، عَلَى عِلْمٍ بَلَ هِيَ فِثْنَةٌ وَلَكِنَ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۖ

قَدْقَالَهَاالَّذِينَ مِن فَتِلِهِ وَفَمَا أَغْنَى عَنْهُ مِمَّا كَانُواْ يَكْسِبُونَ ۞ فَأَصَابَهُ مِّ سَيِّعَاتُ مَاكَسَبُواْ وَالَّذِينَ ظَلَمُواْ مِنْ هَؤُلِآءٍ سَيُصِيبُهُ مِ سَيِّعَاتُ مَاكَسَبُواْ وَمَاهُم يِمُعْجِزِينَ ۞

أُوَلَّةٍ يَعْلَمُواْ أَنَّ اللَّهَ يَبْسُطُ الْزِزْقَ لِمَن يَشَاءُ وَيَقْدِذُ إِنَّ فِي ذَلِكَ لَآيَتِ لِقَوْمِ يُؤْمِنُونِ ۞

^{[1] (}V.39:47) See the footnote of (V.3:91).

^{[2] (}V.39:51) See the footnote of (V.5:90).

53. Say: "O '*lbâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful. [1]

54. "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him (in Islâm) before the torment comes upon you, (and) then you will not be helped.

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

56. Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad ملى الله عليه وسلم and at the faithful believers]

57. Or (lest) he should say: "If only Allâh had guided me, I should indeed have been among the *Muttaqûn* (the pious — See V.2:2)."

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinûn* (good-doers — See V.2:112)."

59. Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs,

* قُلْ يَعِجَادِىَ ٱلَّذِينَ أَسْرَفُواْ عَلَىٰٓ أَنْفُسِهِمْ لَا تَقْ مُطُواْ مِن زَحْمَةِ ٱللَّهُ إِنَّ ٱللَّهَ يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا إِنَّهُ, هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ۞

وَأَنِيبُوٓا إِلَىٰ رَبِّكُمْ وَأَسْلِمُواْ لَهُ مِن قَبْلِ أَن يَأْتِيكُوْ الْعَذَابُ ثُغَّ لَا تُنصَرُونَ ۞

وَاتَّيِعُوۤاْأَحْسَنَ مَاۤ أُنزِلَ إِلَيَّكُم مِّن زَيِّكُم مِّن فَتِّلِ أَن يَأْتِيَكُو ٱلْعَذَاكُ بَغْتَةَ وَأَنتُمْ لَاتَشْعُوُونَ

أَن تَفُولَ نَفْشَ يَحَسَّرَقَى عَلَىٰ مَافَرَطتُ فِي جَنْبِ ٱللَّهِ وَإِن كُنتُ لِينَ ٱلسَّخِرِينَ ۞

أَوْتَقُولَ لَوْأَنَّ ٱللَّهَ هَدَانِي لَكُنتُ مِنَ ٱلْمُتَّقِينَ ٥

أَوْتَغُولَ مِينَ تَرَى الْعَذَابَ لَوْأَنَّ لِى كُرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ۞

بَلَىٰ قَدْجَآءَتُكَ ءَائِتِي فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ

^{[1] (}V.39:53): A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.

- 60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) their faces will be black. Is there not in Hell an abode for the arrogant?
- 61. And Allâh will deliver those who are the *Muttaqûn* (the pious See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.
- **62.** Allâh is the Creator of all things, and He is the *Wakîl* (Trustee, Disposer of affairs, Guardian) over all things.
- 63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- 64. Say (O Muhammad صلى الله عليه وسلم to the polytheists): "Do you order me to worship other than Allâh? O you fools!"
- 65. And indeed it has been revealed to you (O Muhammad معليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers. [2]»
- 66. Nay! But worship Allâh (Alone and none else), and be among the grateful.
- 67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be

وَكُنتَ مِنَ ٱلْكَيْفِرِينَ ٥

وَيَوْمَ الْقِيَّـمَةِ تَرَى الَّذِينَ كَنَوُاعَلَ اللَّهِ وُجُوهُهُم مُسْرَدَةً أَلْيَسَ فِي جَهَنَّمَ مَثْوَى لِلْمُنتَكَبِينَ ۞

وَيُنَجِّى اللَّهُ الَّذِينَ اتَّغَوَّا بِمَفَازَقِهِمْ لَايَمَسُّهُرُ السُّوَءُولَاهُمْ يَحْزَفُونَ ۞

> ٱللَّهُ خَلِقُ كُلِ شَيْءٍ وَهُوَعَلَى كُلِ شَيْءٍ وَكِيلٌ ۞

لَهُ مَقَالِيدُ ٱلسَّمَوَتِ وَٱلْأَرْضُّ وَٱلَّذِينَ حَفَرُواْ يِعَايَنتِ ٱللَّهِ أُوْلَتَبِكَ هُمُ ٱلْخَسِيرُ وِتَ ۞

فُلْ أَفَغَيْرُ اللَّهِ تَأْمُرُوِّ لِنَّ أَعْبُدُ أَيُّهَا اللَّهِ الْمُؤوِّلِ أَعْبُدُ أَيُّهَا المُ

وَلَقَدْ أُوحِىَ إِلَيْكَ وَإِلَىَ الَّذِينَ مِن قَبْلِكَ لَمِثَ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونِنَّ مِنَ ٱلْخَسِرِينَ ۞

بَلِٱللَّهَ فَأُعْبُدُ وَكُن مِّنَ ٱلشَّكِرِينَ ٥

وَمَاقَدَرُواْٱلْهَ حَقَّ قَدْدِهِ وَٱلْأَرْضُ جَمِيعًا قَبْضَتُهُ رِوْمَ ٱلْقِيَكَةِ وَٱلسَّكَوَٰتُ مَطْوِيَتَتُ

^{[1] (}V.39:59) See the footnote of (V.22:9)

^{[2] (}V.39:65): A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

grasped by His Hand^[1] and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

- **68.** And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold, they will be standing, looking on (waiting). [2]
- 69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.
- 70. And each person will be paid in full of what he did; and He is Best Aware of what they do.
- 71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word

يَمِينِهُ مُسْبَحَنَهُ وَتَعَلَىٰعَمَّا يُشْرِكُونَ

وَنُفِخَ فِى ٱلصَّهُودِ فَصَعِقَ مَن فِى ٱلسَّمَوَتِ وَمَن فِى ٱلْأَرْضِ إِلَامَن شَاءَ ٱللَّهُ ثُرَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُرْقِيَاهٌ يُنظُرُونَ ۞

وَأَشْرَقَتِ ٱلْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ ٱلْكِتَبُ وَجِاْىٓءَ بِٱلنَّبِيِّـنَ وَالشُّهَدَآءِ وَقُضِىَ بَيْنَكُمُ بِٱلْحَقِّ وَهُمْ لَايُظَامُونَ ۞

> وَوُفِيَتْكُلُّ نَفْسِمَّاعَمِلَتْ وَهُوَأَعْلَمُ بِمَايَفْعَلُونَ ۞

وَسِيقَ الَّذِينَ كَفَرُوٓ الْهِلَجَهَ نَرَرُمَرًّا حَقَّ إِذَا جَاهُوهَا فَيُحَتَ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَاۤ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنكُمْ يَتْلُونَ عَلَيْكُمْ اَيَتِ رَبِّكُمْ وَيُنذِرُ وَنَكُمْ لِقَاءَ يَوْمِكُمْ هَذَاْ قَالُواْ بَكَ وَلَيْكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَفِرِينَ ٢٠٠٠

^{[1] (}V.39:67) See the footnote of (V.35:41).

^{[2] (}V.39:68).a) Narrated Abû Hurairah زضي الله عليه وسلم The Prophet رضي الله عليه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.337).

b) Narrated Abû Hurairah رضى الله عليه رسلم; The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.338).

of torment has been justified against the disbelievers![1]

- 72. It will be said (to them): "Enter you the gates of Hell, to abide therein forever. And (indeed) what an evil abode of the arrogant!"
- 73. And those who kept their duty to their Lord (Al-Muttaqûn^[2]) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein forever."
- 74. And they will say: "All praise and thanks are Allâh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"
- 75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists)."

Sûrat Ghâfir or Al-Mu'min (The Forgiver or The Believer) XL

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.

قِيلَ ٱدۡخُلُوٓا أَبْوَبَجَهَ خَرَكِدِينَ فِيهَا ۗ فَيِئْسَ مَثْوَى ٱلْمُتَكَيِّرِينَ ۞

وَسِيقَ الَّذِينَ اَتَقَوَّا رَبَّهُمْ إِلَى الْجَنَةِ رُمَرًّا حَقَّةَ إِذَا جَآءُ وهَا وَفُتِحَتْ أَبُوبُهَا وَقَالَ لَهُمْ خَزَنَهُا سَلَمُ عَلَيْصُمْ طِبْشُمْ فَأَدْخُلُوهَا خَلِدِينَ ۞

وَقَالُواْ الْحَمْدُيِّةِ الَّذِي صَدَفَنَا وَعْدَهُ, وَأَوْرَشَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاً ۚ فَيْغَمَ أَجُرُالْعَجِلِينَ ۞

وَتَرَى ٱلْمَلَتَبِكَةَ مَاقِينَ مِنْحَوْلِ ٱلْعَرْشِ يُسَيِّحُونَ يِحَمْدِ رَبِّهِمَّ وَقُضِىَ بَيْنَهُم بِٱلْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَلَمِينَ ۞



حمّ۞

تَنزِيلُ ٱلْكِتَنِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْعَلِيمِ ٢

^[1] (V.39:71) See the footnote of (V.3:85).

^{[2] (}V.39:73) "Al-Muttagûn " See (V.2:2).

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). Lâ ilâha illâ Huwa (none has the right to be worshipped but He), to Him is the final return.

- 4. None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad صلى الله عليه وسلم, for their ultimate end will be the Fire of Hell)!
- 5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these: and everv (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!
- 6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. [1]
- 7. Those (angels) who bear the Throne (of Allâh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allâh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!
- 8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them and to the righteous among their fathers, their wives,

عَافِرُالذَّنْ وَقَامِلُ التَّوْبِ شَدِيدِ ٱلْعِقَابِ ذِى ٱلطَّوْلِّ لَآإِلَهَ إِلَّا هُوِّ إِلَيْهِ ٱلْمَصِيرُ ۞

مَايُجَدِلُفِي ٓ اللَّهِ إِلَّا الَّذِينَ كَثَرُواْ فَلَا مَعْرُرُكَ تَقَلُّبُهُمْ فِي الْمِلْدِ ۞

ڪڏَبَتْ قَتَاهُمْ قَوْمُ نُوج وَٱلْأَخَرَابُ مِنْ)بَعْدِهِمِّ وَهَمَّتْ ڪُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَا ۚخُدُوةٌ وَجَدَلُولْ بِٱلْبَطِلِ لِيُدْحِضُوا بِهِ ٱلْحَقَّ فَأَخَذْتُهُمُّ فَكَيْفَ كَانَعِقَابٍ۞

وَكَنَالِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى ٱلَّذِينَ كَفَرُوٓاْ أَنْهُمْ أَصْحَتْ النَّارِ ۞

ٱلَّذِينَ يَغَمِلُونَ ٱلْعَرْشَ وَمَنْ حَوْلَهُ. يُسَيِّحُونَ بِحَمَّدِ رَيِّهِمْ وَيُؤْمِنُونَ بِهِ • وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوًّ رَبَّنَا وَسِعْتَ كُلَّ شَيْءِ رَّحْمَةً وَعِلْمَا فَأَغْفِرْ لِلَّذِينَ تَابُواْ وَاتَّبَعُواْ سَيِيلَكَ وَقِهِمْ عَذَابَ لَلِّذِينَ تَابُواْ وَاتَّبَعُواْ سَيِيلَكَ وَقِهِمْ عَذَابَ لَلْجَجِمِعِ ۞

رَبَنَا وَأَدْخِلْهُ مْجَنَّكِ عَدْنِ ٱلَّتِي وَعَدَّتُهُمْ وَمَن صَلَحَ مِنْ ءَابَآيِهِمْ وَأَزْوَجِهِمْ وَدُيْكِنِيَةٍ مِنْ إِلَّكَ أَتَ ٱلْعَزِيرُ ٱلْحَصِيمُ ۞

^{[1] (}V.40:6) See the footnote of (V.3:85).

and their offspring! Verily, You are the All-Mighty, the All-Wise.

- 9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.
- 10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
- 11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsîr Al-Qurtubî)
- 12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!^[1]"
- 13. It is He Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky.

وَقِهِهُ ٱلسَّيِّاتِ وَمَن تَقِ ٱلسَّيِّاتِ يَوْمَبِذِ فَقَدْرَحِمْتَهُۥ وَذَالِكَ هُوَٱلْفَوْزُ ٱلْعَظِيمُ ۞

إِنَّ الَّذِينَ كَفَرُواْ يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُمِن مَقْتِكُو أَنفُسَكُو إِذْتُدْعَوْنَ إِلَى ٱلْإِيمَنِ فَتَكْفُرُونَ ۞

> قَالُواْرَيُّنَا آَمَتَنَا اَثْنَتَيْنِ وَأَحْيَيْتَنَا اَثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلِ ۞

ذَالِكُم بِأَنَّهُ وَإِذَا دُعِيَ اللَّهُ وَحَدَهُ. كَفَرَيُّمْ وَإِن يُشْرَكْ بِهِ ۚ تُؤْمِنُواْ فَٱلْحُكُمُ لِلَّهِ الْعَلِيِّ ٱلْكِيدِ ۞

هُوَالَّذِى يُويِكُمُ ءَايَندِهِ ءَ وَيُنَزِلُ لَكُوْمِنَ السَّمَآ ء رِزْقَاْ وَمَايَتَذَكَّرُ إِلَّا مَن يُنِيبُ ۞

^{[1] (}V.40:12) Narrated 'Abdullâh عنلي وسلم "The Prophet" رضي الله عنه said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 24).

And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

- مىلى الله So, call you (O Muhammad مىلى الله and the believers) upon (or invoke) عليه وسلم Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).
- 15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).
- 16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's, the One, the Irresistible!
- 17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.
- مىلى 18. And warn them (O Muhammad) of the Day that is drawing near (الله عليه وسلم (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to.
- 19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

فَأَدْعُواْ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ وَلَوْ كَرهَ ٱلْكَيْفِرُ ونَ ١

رَفِيعُ ٱلدَّرَجَلتِ ذُو ٱلْعَرَشِ يُلْقِي ٱلرُّوحَ مِنَ أَمْرِهِ عَلَىٰ مَن يَشَاءُ مِنْ عِبَادِهِ وَلَيْنذِرَ يَوْمَ ٱلتَّلَاق 🕲

يَوْمَهُم بَدرُونَّ لَا يَخْفَى عَلَى ٱللَّهِ مِنْهُمْ شَيْءٌ لِّمَن ٱلْمُلْكُ ٱلْمُؤُمِّ يِلَّهِ ٱلْوَحِدِ ٱلْقَفَارِ ١

ٱلْيَوْمَ تُجْزَيٰ كُلُنفْسٍ بِمَا كَسَبَتُّ لَاظُلُمَ ٱلْيَوْمَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْجِسَابِ

وَأَنذِرْهُمْ يَوْمَرُٱلْآرْفَيَةِ إِذِٱلْقُلُوبُلَدَى ٱلْحَنَاجِرِ كَيْظِمِينَ مَالِلظَّالِمِينَ مِنْ حَمِيمِ وَلَاشَفِيعِ يُطَاعُ ١

يَعْلَمُ خَآيِنَةَ ٱلْأَعْيُنِ وَمَاتَّخُفِي ٱلصُّدُورُ ١

- 20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.
- 21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.
- 22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.
- 23. And indeed We sent Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
- 24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"
- 25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!
- 26. Fir aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
- 27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
- 28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said:

وَاللّهُ يَقْضِى بِٱلْحَقِّ وَالَذِينَ يَنْغُونَ مِن دُونِكِ لَا يَقْضُونَ بِشَى ۚ إِنَّ اللّهَ هُوَالسَّمِيعُ الْبَصِيرُ ۞

* أَوَلَةُ يَسِي رُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَقِبَهُ ٱللَّذِينَ كَافُواْ مِن قَبْلِهِمْ كَافُواْ هُمْ أَشَدَّ مِنْهُ مُوْقَةً وَعَاشَارًا فِي ٱلْأَرْضِ فَأَخَذَهُ وَاللَّهُ بِذُنُونِهِمْ وَمَا كَانَ لَهُم مِنَ ٱللَّهِ مِن وَاقِ ۞

ذَلِكَ إِلَّهُمْ كَانَت تَأْتِيهِ مِرُرُسُلُهُم بِٱلْمِيَّنَتِ فَكَفَرُواْ فَأَخَذَهُمُ ٱللَّهُ إِنَّهُ ، فَقِىًّ شَدِيدُ ٱلْمِقَابِ۞

وَلَقَدُ أَرْسَلْنَامُوسَىٰ بِعَايَنِيَنَا وَسُلْطَانِ مُبين ۞

إِلَىٰ فِرْعَوْرَتَ وَهَنَمُوبَ وَقَنْدُورِنَ فَقَالُواْ سَنجِرٌ كَذَابٌ ۞

فَلَمَّاجَآءَهُم بِالْحَقِّينِ عِندِنَا قَالُواْ اَقْتُلُوَا أَبْنَآءَ الَّذِينَ ءَامَنُواْمَعَهُ, وَاَسْتَخْيُواْ نِسَآءَهُمَّ وَمَاكَيْدُ ٱلْكَفِرِينَ إِلَّا فِي صَلَاِ ۞

وَقَالَ فِرْعَوْنُ ذَرُونِيَّ أَقْتُلْمُوسَىٰ وَلْيَنْعُ رَبَّهُۥۗۤ إِلَّىَ أَخَافُأَن يُبَدِّلَ دِينَكُمْ أَوَّأَن يُظْهِرَفِي ٱلأَرْضِ ٱلْفَسَادَ۞

وَقَالَ مُوسَىٰۤ إِنِّى عُذْتُ بِرَتِى وَرَبِّهُمُ مِّن كُلِّ مُتَكَبِّرِلَايُوْمِنُ بِيَوْمِ ٱلْجِسَابِ۞

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّن عَالِ فِرْعَوْتَ يَكْتُمُ

"Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

- 29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
- **30.** And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!
- 31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.
- **32.** "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."
- 33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.
- 34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a asinner

إِيمَنَنَهُ اَلَقَتُلُونَ رَجُلًا أَن يَنَعُولَ رَقِي اللّهُ وَقَدْجَآءَكُم بِالْبَيِّنَتِ مِن رَبِّكُو وَإِن يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِبَكُم بَعْضُ ٱلَّذِى يَعِدُكُمُ ۚ إِنَّ اللّهَ لَايَهْ دِى مَنْ هُوَ مُشْرِقُ كُذَّابٌ ۞

يَنَقَوْمِ لَكُمُ الْمُلُكُ الْيُوْمَ ظَلِهِ بِينَ فِي اَلْأَرْضِ فَمَن يَنصُرُنَا مِنْ بَأْسِ اللّهِ إِن جَاءَنَا قَالَ فِرْعَوْنُ مَا أَرِيكُوْ إِلَّامَا أَرَىٰ وَمَا أَهْدِيكُوْ إِلَّاسَبِيلَ الرَّشَادِ ۞

وَقَالَ الَّذِيَ ءَامَنَ يَقَوْمِ إِنِّ أَخَافُ عَلَيْكُم مِّشْلَ وَمِ ٱلْأَخْزَابِ ۞

مِثْلَ دَأْبِ قَوْمِ نُوجِ وَعَادِ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمَا الِنْعِبَ ادِ ۞

وَيَنْقَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ ٱلشَّنَادِ ٢

يَوَمَ ثُوَلُونَ مُدْيِرِينَ مَالَكُمُ مِّنَ ٱللَّهِ مِنْ عَاصِيَّرٍ وَمَن يُضْلِلُ ٱللَّهُ فَمَالُهُ مِنْ هَادِ ۞

وَلَقَذَجَآةَ كُمْ وُلُوسُفُ مِن فَبْلُ بِٱلْبَيِنَتِ
فَمَازِلْتُمْ فِي شَكِّ مِّمَّا جَآءَكُم بِقِّهِ حَتَّى إِذَا
هَلَكُ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا
كَذَلِكَ يُضِئُ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُزَيَابُ

who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

- 35. Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
- **36.** And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —
- 37. "The ways of the heavens, and I may look upon the *llâh* (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).
- 38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].
- 39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."
- 40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.
- 41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

ٱلَّذِينَ يُجَلِدِلُونَ فِي ٓ اَيَتِ ٱللَّهِ بِغَيْرِ سُلَطَنِ أَتَنَاهُمِّ كَبُرَمَفَّتًا عِندَاللَّهَ وَعِندَ ٱلَّذِينَ ءَامَنُوْأَكَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىكُلِ قَلْبِ مُتَكَيِّرِجَبَّارِ ۞

وَقَالَ فِرْعَوْنُ بَهَامَنُ أَبْنِ لِي صَرْحًا لَعَـلِيَّ أَبْلُغُ ٱلأَسْبَبَ ۞

أَسْبَنبَ السَّمَوَتِ فَأَطْلِعَ إِلَىٓ إِلَهُ مُوسَىٰ وَإِنِّ لَأَظُنْهُ كَنِهِ عَنْ فَكَذَلِكَ نُثِنَ لِفِرْعَوْنَ سُوّءُ عَمَلِهِ - وَصُدَّعَنِ السَّبِيلِّ وَمَاكَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ۞

وَقَالَ الَّذِي َءَامَنَ يَنْقَوْمِ اُتَّىعِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۞

يَعَقَوْمِ إِنَّمَاهَنذِهِ ٱلْحَيَوٰهُ ٱلدُّنْيَ مَتَكُّ وَإِنَّ ٱلْآخِرَةَ هِيَ دَارُٱلْقَرَارِ ۞

مَنْ عَمِلَ سَيِّنَةَ فَلَا يُحْتَرَكَ إِلَّا مِثْلَقاً وَمَنْ عَمِلَ صَلِحًا مِن ذَكِرٍ أَوْأَنْنَ وَهُو مُؤْمِنُ فَأُوْلَتِكَ يَدْخُلُونَ ٱلْجَنَّةَ يُثْرَزَقُونَ فِيهَا بِغَيْرِ حِسَابِ ۞

* وَيَنْفَوْمِ مَالِنَّأَذَّعُوكُمْ إِلَى ٱلنَّجَوْةِ وَيَتْدَعُونَنِيَ إِلَى ٱلنَّارِ ۞

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- 42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!
- 43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and Al-Musrifûn (i.e. polytheists and arrogants, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!
- **44.** "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."
- **45.** So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.
- 46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
- 47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"
- **48.** Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"
- **49.** And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
- **50.** They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will

تَدْعُونِي لِأَحْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَالَيْسَ لِي بِهِ عِلْمُ وَأَنَا أَذْعُوكُمْ إِلَى ٱلْعَزِيزِ ٱلْغَفَارِ ۞

لَاجَرَمَ أَنْمَا نَدْعُونَنِيَّ إِلَيْهِ لَيْسَ لَهُ, دَعُوَةٌ فِ ٱلدُّنْيَا وَلَا فِ ٱلْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى ٱللَّهِ وَأَنَّ ٱلْمُسْرِفِينَ هُمْ أَصْحَبُ ٱلنَّادِ ۞

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفْوَضُ أَمْرِيَ إِلَى اللَّهَ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَ ادِ۞

> فَوَقَلَهُ ٱللَّهُ سَيِّعَاتِ مَامَكُرُوُّا وَحَافَ يِعَالِ فِرْعَوْرَ سُوَّءُ ٱلْعَذَابِ ۞

ٱلنَّارُيُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ نَعُومُ السَّاعَةُ أَدْخِلُواْءَالَ فِرْعَوْرِتَ أَشَدَ الْعَذَابِ ۞

وَإِذْ يَتَحَاّجُونَ فِي النَّارِ فَيَتُولُ الضُّعَفَّوُاْ لِلَّذِينَ آسْتَكُبُرُواْ إِنَّاكُمْ تَبَعَافَهَلْ أَنْتُمِمُّغْنُونَ عَنَانَصِيبًا مِّنَ النَّادِ ۞

قَالَ الَّذِينَ ٱسْتَكْبَرُقاْ إِنَّاكُلُّ فِيهَآ إِنَّا ٱللَّهَ قَدْ حَكَرَ بَيْنَ ٱلْمِبَادِ۞

وَقَالَ الَّذِينَ فِى التَّالِ لِخَزَنَةِ جَهَانَّةً ٱدْعُواْ رَبَّكُمْ يُنَخَفِّفْ عَنَا يَوْمَامِّنَ ٱلْمَذَابِ ۞

عَالُوۡا اَوۡلَٰمۡ نَكُ نَآٰتِيكُمۡ رُسُلُكُم وَاَلۡبَيۡنَتِّ عَالُواْ بَكَىٰۚ قَالُواْ فَادْعُواْ وَمَا دُعَتُواْ الْكَغِرِينَ reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"

- 51. Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection)—
- **52.** The Day when their excuses will be of no profit to *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
- 53. And, indeed We gave Mûsâ (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)] —
- **54.** A guide and a reminder for men of understanding.
- **56.** Verily, those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad صلی الله علیه وسلم) as a Messenger of Allâh and to obey you]^[2]. They will never

إِلَّا فِ ضَلَالٍ ٥

إِنَّالْنَنصُرُرُسُلَنَاوَٱلَّذِينَ ءَامَوُاْفِ ٱلْحَيَوْةِ ٱلدُّنْيَاوَيَوْوَيَقُومُ ٱلْأَشْهَدُ۞

يَوْمَ لَا يَنْفَعُ الظَّلِلِمِينَ مَعْذِرَتُهُمٌّ وَلَهُ مُ اللَّغَنَــُةُ وَلَهُمْ شُوّءُ الدَّارِ ۞

وَلَقَدْ ءَاتَبْنَامُوسَى ٱلْهُدَىٰ وَأَوْرَثُنَابَيْنَ إِسْرَاءِيلَ ٱلْكِتَبَ۞

هُدَى وَذِكْرَىٰ لِأَوْلِ ٱلْأَلْبَبِ ٥

فَأَصْبِرْ إِنَّ وَعْدَ ٱللَّهِ حَقُّ وَٱسْتَغْفِرُ إِلَاَ لِيَاكَ وَالسَّعَفِ وَإِلَاَ لِيَاكَ وَالْمَالِيَ ف وَسَيِّح بِحَمْدِ رَبِّكَ بِٱلْمَشِيِّ وَٱلْإِبْكَارِ ۞

إِنَّ اَلَّذِينَ يُجَدِدُلُونَ فِي ٓ اَبَنِ الْلَهِ بِغَيْرِ سُلْطَنِ أَتَىٰهُمْ إِن فِى صُدُورِهِمْ إِلَّا كِيْرٌ مَاهُم بِبَلِينِيهُ فَٱسْتَعِذْ بِاللَّهِ إِنَّهُ, هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ۞

⁽V.40:55) See the footnote of (V.4:106).

^{[2] (}V.40:56) See the footnote of (V.3:85).

have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صلى الشعليه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

- 57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.
- **58.** And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
- **59.** Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet, most men believe not.
- 60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"
- 61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.
- **62.** That is Allâh, your Lord, the Creator of all things: Lâ ilâha illâ Huwa (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?
- **63.** Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.
- 64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a

لَخَلْقُ السَّمَوَنِ وَالْأَرْضِ أَكْبَرُيْنَ خَلْقِ الْخَلْقُ السَّمَوَنِ وَالْأَرْضِ أَكْبَرُيْنَ خَلْقِ النَّاسِ وَلَكِنَ أَكْمَ ثَرُ النَّاسِ لَا يَعْلَمُونَ ۞ وَمَا يَسْتَوِى الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ ءَامَنُواْ وَعَـمِلُواْ الصَّلِحَتِ وَلَا الْمُسِى عُ قَلِمَلًا مَّا تَعَامُواْ الصَّلِحَتِ وَلَا الْمُسِى عُ قَلِمَلَا مَا تَعَدَّدُونَ ﴾ وَتَلَامَا تَعَدَّدُونَ ﴾ وَتَلَامُلُونَ اللَّهُ الْمُنْتِ اللَّهُ الْعَلَيْدِينَ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُلْكُونِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ الْمُلْكُونِ اللَّهُ الْمُنْ الْمُلْكُونُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ الْمُلْمُ اللْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُلْمُ اللْمُلْمُ الْمُلْمُ الْمُلْمُ الْمُل

إِنَّ السَّاعَةَ لَآتِيَةً لَارَبِّ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ۞

وَقَالَ رَبُّكُمُ الْمُعُونِيَّ أَسْتَجِبٌ لَكُمُّ إِنَّ اللَّيْنَ يَسْتَحِبُ لَكُمُّ إِنَّ اللَّيْنَ يَسْتِلْخُلُونَ عَنْ عِبَادَ تِي سَيَلْخُلُونَ جَهَ فَرَ دَاخِرِينَ ۞

اللهُ الذِّى جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُواْ فِيهِ وَالنَّهَارَمُبْصِرًّا إِنَّ اللهَ لَدُو فَضْمٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرُ النَّاسِ لَا يَشْكُرُونَ ۚ

ذَاكُو ٱللَّهُ رَبُّكُوْ خَافِقُ كُلِ شَفَءِ لَآ إِلَهُ إِلَّا هُوِّ فَأَنَّى ثُوْفَكُونَ ۞

> كَذَلِكَ يُوْفَكُ ٱلَّذِينَ كَانُواْ بِعَايَنتِ ٱللَّهِ يَجْحَدُونَ ۞

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَرْضَ قَرَارًا

canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed is Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

65. He is the Ever Living, Lâ ilâha illâ Huwa (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allâh's, the Lord of the 'Âlamîn (mankind, jinn and all that exists).

66. Say (O Muhammad صليه وسلم):
"I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Âlamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before,— and that you reach an appointed term in order that you may understand.^[1]

- **68.** It is He Who gives life and causes death. And when He decides upon a thing, He says to it only: "Be!" and it is.
- **69.** See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons,

*قُلْ إِنِّى نُهِيتُ أَنْ أَعَيُدَ ٱلَّذِينَ تَلْمُحُونَ مِن دُونِ ٱللَّهِ لَقَاحَآتِينَ ٱلْمِيْسَنُ مِن دَّيِفٍ وَأُمِرْتُ أَنْ أُسْلِمَ لِرُبِّ ٱلْمَاكِمِينَ ۞

هُوَالَّذِى خَلَقَكُم مِِّن ثُرَابٍ ثُمَّمِن نُطُفَةِ ثُمَّمِن عَلَقَةِ ثُوَّ يُخْرِجُكُمُ طِفْلَا ثُوَّ اِنتَبَانُوْا أَشُدَّكُمْ ثُوِّ اِنتَكُونُوا شُمُوخًا وَمِنكُمْ مَن يُنَوَقِّ مِن مَّتَلًا وَلِنَتَبْلُغُواْ أَجَلَامُسَنَّى وَلَمَاكُمُ تَعْقِلُونَ ۞

هُوَالَّذِي يُعِيء وَيُمِيثُ فَإِذَا فَضَىٰٓ أَمْرًا فَإِنَّمَا يَقُولُ لَهُركن فَيَكُونُ ۞

أَلَوْتَرَ إِلَى ٱلَّذِينَ يُجَادِلُونَ فِي عَاسِتِ ٱللَّهِ

^{[1] (}V.40:67) See the footnote of (V.22:5).

signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)]?

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along, [1]

72. In the boiling water, then they will be burned in the Fire. [2]

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners^[3]

74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers. [4]

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

76. Enter the gates of Hell to abide therein forever: and (indeed) what an evil abode of the arrogant!

مملی الله 77. So be patient (O Muhammad عملی الله); verily, the Promise of Allâh is true and whether We show you (O Muhammad

أَنِّ يُصْرَفُونَ ۞

ٱلَّذِينَ كَذَّبُواْ إِٱلْكِتَٰبِ وَبِمَاۤ أَرْسَلْنَا بِهِۦُرُسُلَنَّاً فَسَوْفَ يَعْلَمُونَ ۞

> إِذِٱلْأَغَّلَاُ فِيَ أَغَنَقِهِمْ وَٱلسَّلَسِلُ يُسْحَبُونَ ۞

فِ ٱلْحَمِيمِ ثُمَّ فِ ٱلنَّادِ يُسْجَرُونَ ٥

مِن دُونِ ٱللَّهِ قَالُواْصَلُواْعَنَا بَلِ لَمْ نَكُن نَّدْعُواْمِن فَبْلُ شَيْئًا كَذَلِكَ يُضِلُ ٱللَّهُ ٱلْكَالُصَفِينَ ۞

ذَاكُم بِمَاكُنتُمْ تَقَرَّحُونَ فِي ٱلْأَرْضِ بِغَيْرِالْحُقِّ وَہِمَاكُنةُ تَمْرَحُونَ ۞

ٱدْخُلُواْ أَبُوبَ جَهَنَّمَ خَلِدِينَ فِيهَّا فَيَشَ مَثْوَى الْمُتَكِبِينَ فِيهَا فَيَشَ مَثْوَى

فَٱصۡبِرۡ إِنَ وَعۡدَٱللَّهِ حَقُّ فَإِمَّا لُرِيَنَّكَ بَعۡضَ ٱلَّذِى نَعِدُهُمۡ أَوۡنَوَفَيۡمَنَكَ

^[1] (V.40:71) See the footnote of (V.17:97).

^{[2] (}V.40:72) See the footnote of (V.3:85).

^{[3] (}V.40:73) See the footnote of (V.4:135).

^{[4] (}V.40:74) See the footnote of (V.2:165).

in this world) some part of what We have promised them, or We cause you to die then still it is to Us they all shall be returned.

78. And, indeed We have sent Messengers before you (O Muhammad الصلى الله عليه وسلم): of some of them We have related to you their story. And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allâh. But, when comes the Commandment (i.e. the torment) of Allâh, the matter will be decided with truth, and the followers of falsehood will then lose (every thing).

- **79.** Allâh, it is He Who has made cattle for you, that you may ride on some of them, and of some you eat.
- **80.** And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.
- **81.** And He shows you His *Ayât* (signs and proofs) (of His Oneness in all the above-mentioned things). Which, then of the *Ayât* (signs and proofs) of Allâh do you deny?
- 82. Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land; yet all that they used to earn availed them not.
- 83. Then when their Messengers came to them with clear proofs, they were glad (and

فَإِلَيْنَا يُرْجَعُونَ 💮

وَلَقَدْ أَرْسَلْنَارُسُلَاقِن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكُ وَمَاكَانَ لِرَسُولٍ أَن يَأْفِيَ بِعَايَةٍ إِلَّا إِذِن اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهُ فَضِى بِٱلْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُون ۞

ٱللَّهُ ٱلَّذِي جَعَلَ لَكُمُ ٱلْأَنْعَلَمَ لِلْرَّكَبُولْمِنْهَا وَمِنْهَا تَأْكُلُونَ ۞

وَلَكُوْ فِيهَا مَنَافِعُ وَلِتَبْلُغُواْ عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ صُدُورِكُمْ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ۞

> وَيُرِيكُمْ ءَايَكِتِهِ عَأَثَّى ءَايَكِتِ ٱللَّهِ تُنكِرُونَ ۞

أَفَلَرْ يَسِيرُواْ فِ ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَقِبَةُ اللَّذِينَ مِن قَبْلِهِمَّ كَانُواْ أَكْثَرَ مِنْهُمْ وَأَشَدَ قُوَّةَ وَءَاتَارًا فِي ٱلْأَرْضِ فَمَاۤ أَغْنَى عَنْهُم مَّاكَانُواْ يَكْسِبُونَ ۞

فَلَمَّاجَآءَتْهُ مُرُسُلُهُم بِٱلْبَيِّنَاتِ فَرِحُواْبِمَا

^{(1) (}V.40:78) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will, namely: Muhammad صلى الله عليه رسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Îsâ (Jesus) — son of Maryam (Mary) عليه السلام .

proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

- 84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.
- 85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

Sûrat Fussilat (They are explained in detail) XLI

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. A revelation from (Allâh), the Most Gracious, the Most Merciful.
- 3. A Book whereof the Verses are explained in detail a Qur'ân in Arabic for a people who know.
- 4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.
- 5. And they say: "Our hearts are under coverings (screened) from that to which you

عِندَهُوتِنَ ٱلْعِلْرِوَحَاقَ بِهِم مَّاكَانُواْ بِهِء يَسْتَهْزِءُونَ ۞

فَلَمَّارَأُوَّا بَأْسَنَاقَالُوَّاءَامَنَابِاللَّهِ وَحْدَهُ, وَكَفَرَنَا بِمَاكُنَّا بِعِهُ مُشْرِكِينَ اللَّ

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَنْهُمْ لَفَارَأُوْاْ بَأْسَنَأْ سُنَّتَ اللَّهِ اَلَّتِي قَدْخَلَتْ فِي عِبَادِقُهِ وَخَسِرَهُ نَالِكَ اَلْكَهْرُونَ۞

مِنْ السِّحْدِينِ السِّعْدِينِ السِّعْدِينِ السِّعِينِ السِّعِينِ السِّعِينِ السِّعِينِ السِّعِينِ السِّعِينِ

حمّ۞

تَنزِيلٌ مِنَ ٱلرَّحْمَنِ ٱلرَّحِيمِ ٢

كِتَكُ فُصِّلَتْءَائِنَهُ دَقُرَءَانَا عَرَبِيَّا لِقَوْمِ مَعْ اَمُونَ ۞

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثُرُ فُهُ مِلْ لِيَسْمَعُونَ ٥

وَقَالُواْ فُلُوبُنَا فِي أَكِنَةِ مِتَالَدْعُونَا إِلَيْهِ وَفِي ٓ اذَانِنَا

invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."

- 6. Say (O Muhammad صليه وسلم): "I am only a human being like you. It is revealed to me that your Ilâh (God) is One Ilâh (God Allâh), therefore take Straight Path to Him (with true Faith Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikûn (the polytheists, idolaters, disbelievers in the Oneness of Allah).
- 7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.
- 8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad معليه وسلم Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).
- 9. Say (O Muhammad صليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the 'Âlamîn (mankind, jinn and all that exists).
- 10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).
- 11. Then He rose over(*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

وَقُرُّومِ المِيْنَاوَ بَيْنِكَ حِجَابٌ فَأَعْمَلْ إِنَّنَا عَمِلُونَ ٥

قُلْ إِنَّمَا أَنَابَشَرِّ عِثْمُلُكُمْ يُوحَىۤ إِلَّنَا أَنَمَاۤ إِلَهُۗ كُو إِلَهٌ وَجِدٌقَاسۡ تَقِيمُوۡ إِلَيْهِ وَٱسۡتَغۡفِرُوهُۚ وَوَيْلٌ لِلْمُشْرِكِينَ ۞

> ٱلَّذِينَ لَايُؤُوُّنَ ٱلنَّكَوْةَ وَهُمْ بِٱلْآخِرَةَ هُرْكَفِرُونَ ۞ إِنَّ ٱلَّذِينَ ءَامَنُولُوَعَمِلُواْ ٱلصَّلِكَتِ لَهُمْ أَخْرُغَيْرُومَنْوُنِ ۞

*فُلْ أَبِنَّكُولَتَكُفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِي يَوَمَيْنِ وَتَجْعَلُونَ لَهُوَ أَنْدَاذًا ۚ ذَلِكَ رَبُّ الْعَلَمِينِ ۞

وَجَعَلَ فِيهَا رَوَسِي مِن فَوْقِهَا وَيَـٰرَكَ فِيهَا وَقَـدَّرَ فِيهَا أَقْرَتَهَا فِت أَرْبَعَــٰهِ أَبَّـامِ سَوَآءَ لِلسَّـآبِلِيرِت ۞

ثُمَّرَ اَسْتَوَىٰٓ إِلَى اَلسَّمَاۤ وَهِى دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ اَثْنِيَا طَوْعًا أَوْكَرُهَا قَالَتَا أَتَيْنَا طَآمِينَ ۞

الجزء ۲٤

- 12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)¹¹ to be an adornment as well as to be guarded (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.
- 13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a Sâ'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sâ'iqah which overtook 'Âd and Thamûd (people)."
- 14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down angels. So indeed we disbelieve in that with which you have been sent."
- 15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations, etc.)!
- 16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.
- 17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism through Our Messenger, i.e. showed them the way of success), but they preferred blindness to guidance; so the Sā'iqah (a destructive awful cry, torment, hit,

فَقَصَّنهُنَّ سَبِّعَ سَمَوَاتٍ فِيقِيَيْنِ وَأَوْحَى فِيكُلِ سَمَاّةٍ أَمْرَهَاْ وَزَيَّنَا ٱلسَّمَاّةَ ٱلدُّنْيَابِمَصَيِيحَ وَحِفْظُ ذَلِكَ تَقْدِيْرُ ٱلْعَزِيْزِ ٱلْعَلِيدِ ۞

؋َإِنْ أَعْرَضُواْ فَقُلْ أَنْذَرْتُكُو صَلِعِقَةً فِثْلَ صَلِعِقَةٍ عَادِوَتُمُودَ ۞

إِذْ جَآةَ نَّهُ وُٱلرُّسُ لُ مِنْ بَيْنِ أَيْدِيهِ مِّ وَمِنْ خَلِفِهِ مَّ أَلَا تَتَبُدُوٓ أَ إِلَّا ٱللَّهَ قَالُواْ لَوْشَآةَ رَبُّنَا لَأَنزَلَ مَلَتَ بِكُفَةُ فَإِنَّا بِمَا أَرْسِيلُتُم بِهِ ، كَلِفِرُونِ ۞

فَأَمَّاعَادٌفَأُسْتَكُمْبَرُواْ فِي ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَقَالُواْ مَنْ أَشَدُّ مِنَافُوَّةً ۚ أَوَٰلَا يَسَرُواْ أَنَّ ٱللَّهَ ٱلَّذِى خَلَقَهُمْ هُوَأَشَدُ مِنْهُمْ فُوُّةً ۗ وَكَانُواْ وَيَدِينَا يَجْحَدُونَ ۞

فَأَرْسَلْنَاعَلَيْهِ ﴿ يِكَاصَرَصَرًا فِيَّ أَيَّامِ خَِسَاتِ لِنُذِيفَهُ مُ عَذَابَ ٱلْحِزْيِ فِي ٱلْحَيَوْةِ ٱلدُّنْيَّ أَوْلَعَذَابُ ٱلْآخِرَةِ أَخْرَكَ فَهُرْ لَا يُصَرُونَ ۞

وَأَمَّاثُمُودُ فَهَدَيْنَهُمْ فَأَسْتَحَبُّواْ ٱلْصَمَّعَلَ ٱلْهُدَىٰ فَأَخَذَتُهُمْ صَعِقَهُ ٱلْعَذَابِٱلْهُونِ بِمَاكَانُواْ يَكْمِبُونَ ۞

^{[1] (}V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

- 18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.
- 19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].
- 20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.
- 21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak, and He created you the first time, and to Him you are made to return."
- 22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.
- 23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!
- 24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.
- 25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were

وَنَجَيْنَاٱلَّذِينَءَامَنُواْوَكَانُواْيَتَقُونَ ٥

وَيَوْمَ يُخْشَرُ أَعْدَاءُ أُلَّهِ إِلَى ٱلنَّارِ فَهُمْ يُوزَعُونَ 🗓

حَتَّىٰ إِذَامَاجَاءُوهَاشَهِدَعَلَيْهِمْ سَمْعُهُمْ وَأَبْصَدُوهُمْ وَجُلُودُهُم بِمَا كَانُولَيْعَمَلُونَ ۞

وَقَالُوا لِجُلُودِهِ لِمُ لِمَّهِ دَثَّرَ عَلَيْتَ ۚ قَالُوۤا أَنْطَقَنَا ٱلدَّهُ ٱلَّذِي ٓ أَنطَقَ كُلِّ شَيْءً ۚ وَهُوَخَلَقَكُمُ أَوَّلَ مَرَّةِ وَالَٰذِهِ تُرْجَعُونِ ۖ ۞

وَمَاكُمُنُمُّ تَشَتَيْرُونَ أَنيَشْهَدَعَلَيْكُمْ سَمْفُكُمْ وَلِاَ أَبْصَنُرُكُمْ وَلَاجُلُودُكُمْ وَلَكِنَ ظَنَنتُمُّ أَنَّالَتَهَ لَابِعَلَمُ كَثِيرًا بِمَا تَعْمَلُونَ ۞

وَذَكِهُ ظَنُكُوْ الَّذِي ظَنَتُهُ بِرَيِّكُمْ أَرْدَىكُرُ فَأَصْبَحْمُ مِنَ ٱلْخَسِرِينَ ۞

فَإِن يَصْبِرُواْ قَالَنَا رُمَثْوَى لَهُمُّ وَإِن يَسْتَعْتِبُواْ فَمَاهُم مِنَ الْمُعْتَبِينَ ۞

*وَقِيَّضَنَ الْهُوْفُرُنَآةَ فَزَيَّنُواْلُهُو مَّابَيْنَ أَيْدِيهِوْ وَمَاخَلْفَهُوْ وَحَقَّ عَلَيْهِ وُٱلْقَوْلُ فِيَ أُمْمِ قَدْخَلَتْ مِن doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

- 26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."
- 27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.
- 28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, (deserving) recompense for that they used to deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- 29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."
- **30.** Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

قَتِلِهِ مِنَ ٱلْجِنِ وَٱلْإِنسِّ إِنَّهُمْ كَانُواْ خَسِرِينَ ٥

وَقَالَ ٱلَّذِينَ كَفَرُواْ لَاتَشَمَعُواْلِهَذَا ٱلْقُرَءَانِ وَٱلْغَوَّاٰفِيهِ لَعَلَّكُونَغْلِبُونَ۞

> فَلَنَذِيقَنَ ٱلَّذِينَ كَفَرُواْ عَذَابَا شَدِيدَا وَلَنَجْزِيَنَكُمُّزَأَسُوَأَالَّذِي كَانُواْ يَعْمَلُونَ ۞

ذَلِكَ جَزَاءُ أَعْدَاءِ ٱللّهِ ٱلتَّالِّزِّ لَهُوْفِيهَا دَارُٱلْخُلُدِ جَزَاءً بِمَاكَانُواْ بِعَايَنِيْنَا يَجْحَدُونَ ۞

وَقَالَ ٱلَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا ٱلَّذَيْنِ أَضَلَانَا مِنَ ٱلْجِيْزِوَالْإِنسِ نَجَعَلْهُمَا تَغَتَ أَقْدَامِنَالِيكُونَامِنَ ٱلْأَشْفَايِنَ ۞

إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا اللَّهُ ثُمَّ ٱسْتَقَلَمُواْ تَتَكَزَّلُ عَلَيْهِمُ ٱلْمَلَنَجِكَةُ اَلَاَحْنَافُواْ وَلَاحَحَزُفُواْ وَآيْشِ رُواْ بِٱلْجَنَّةِ ٱلَّتِيكُنْتُمْ تُوعَدُونَ ۞

^[1] (V.41:30) In Arabic *Istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

- 31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.
- 32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."
- 33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."
- **34.** The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger, ^[1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.
- 35. But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.
- 36. And if an evil whisper from Shaitân (Satan) tries to turn you away (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.
- 37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.

نَحَنُ أَوْلِيَآوُكُمْ فِي ٱلْحَيَوةِ ٱلدُّنْيَا وَفِي ٱلْآخِرَةِ وَلَكُمْ فِيهَا مَاتَشَمَعِينَ أَنفُسُكُمْ وَلَكُمْ فِيهَا مَانَذَعُونَ ۞

نُزُلَامِنْ غَفُورِزَحِيمِ ۞

وَمَنْ أَحْسَنُ قَوْلَا مِمَّن دَعَاۤ إِلَى ٱللَّهِ وَعَحِلَ صَلِحَا وَقَالَ إِنَّنِي مِنَ ٱلْمُسْلِمِينَ ۞

وَلَا تَشْتَوِى ٱلْحَسَنَةُ وَلِا ٱلشَّيِّعَةُ ٱدْفَعْ بِٱلَّتِي هِمَ أَحْسَنُ فَإِذَا ٱلَّذِى بَيْنَكَ وَبَيْنَهُ, عَدَوَةٌ كَانَّذُ، وَلَيُّ جَسِمٌ ۞

وَمَا يُلَفَّهُمَّ إِلَّا ٱلَّذِينَ صَبَرُواْوَمَا يُلَفَّهَ آ إِلَّا ذُوحَظٍ عَظِيمٍ ۞

وَإِمَّايَنزَغَنَكَ مِنَ الشَّيْطِنِ نَزُغٌ قَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ رَهُوَ السَّمِيعُ الْعَلِيمُ ۞

وَمِنْ اَلِنَدِهِ الَّذِلُ وَالنَّهَ اَرُ وَالنَّسَمْسُ وَالْقَـمَرُ لَانَسَجُدُ وَاللِشَّمْسِ وَلَا لِلْفَـمَرِ وَاَسْجُدُواْ لِلَّهِ الَّذِي خَلَفَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعَبُّدُونِ ۚ ۞

^{[1] (}V.41:34) See the footnote of (V.3:134).

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- **38.** But if they are too proud^[1] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
- 39. And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.
- **40.** Verily, those who turn away from Our $Ay\hat{a}t$ (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers [23]).
- 41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)
- **42.** Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عن و جل).
- **43.** Nothing is said to you (O Muhammad صلی الله علیه وسلم) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.^[3]

فَإِنِ ٱسۡـنَّےُبَرُواْ قَالَذِينَ عِندَ رَئِكَ يُسَبِّحُونَ لَهُۥ بِٱلَيْلِ وَٱلنَّهَادِ وَهُرْ لَاِيَنَصُونَ۩۞

وَمِنْ ءَائِمَنِهِءَأَنَّكَ تَرَى ٱلأَرْضَخَشِعَةَ فَإِذَا أَنْزَلْنَا عَلَيْهَا ٱلْمَاءَ ٱهۡتَزَتْ وَرَبَتْ إِذَ ٱلَّذِىۤ أَخْيَاهَالُمُحْيِ ٱلْمَوْقَ ۚ إِنَهُ عِلَى كُولِتُمَاءِ فَلِيرُ ۞

إِنَّ الَّذِينَ يُلْحِدُونَ فِي َءَايَنِنَا لَا يَخْفَوْتَ عَلَيْنَاۗ أَفَّنَ يُلْفَىٰ فِى النَّارِخَيْرُأَمْ مَن يَأْتِيَ ءَامِنَا يَوْمُ الْفِيَمَةُ أَعْمَالُواْ مَاشِئْتُمْ إِنَّهُ وَمِمَا تَعْمَلُونَ بَصِيرُرُ ۞

إِنَّ اللَّذِينَ كَفَرُواْ بِٱلذِّكْرِ لَمَاجَآهَ هُوَّ وَإِنَّهُ لَكِتَبُ عَزِيزٌ ۞

ؘڵٙؽٲ۫ؾۣۅٱڵڹٙڟؙؙؚؚۯڡۣۯؘؠٙؿ۬ڽؽۮؽۨۉۅٙڵٳڡۣڹٚڂڶڣ؋ۜ؞ؾٙڹڔۣؽؖ ڡؚ*ڹٚڂ*ڲؠٟڞؚؚؽڋ۞

مَّايُقَالُلَكَ إِلَّامَاقَدْقِيلَ لِلرُّسُلِ مِن قَبَلِكَ ۚ إِنَّ رَبَّكَ لَذُومَغْفِرَةِ وَذُوعِقَابٍ أَلِيوٍ۞

^{[1] (}V.41:38): See the footnote of (V.22:9).

^{[2] (}V.41:40) See the footnote of (V.17:97).

^{[3] (}V.41:43) See the footnote of (V.3:85).

- 44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."
- **45.** And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [*Tafsîr Al-Qurtubî*].
- **46.** Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves. [1]

وَلُوَجَعَلَنَهُ فُرَّءَانَا أَعْجَمِيًّا لَقَالُواْ لُوَلَا فُصِلَتَ ءَائِنُهُّ وَءَاغْجَمِيُّ وَعَرَفِّ قُلْ هُوَلِلَّذِينَ ءَامَوُلُ هُدَى وَشِقَأَ وَلَلِينَ لَايُؤْمِنُونَ فِيَءَاذَانِهِمْ وَقَـُّ وَهُوَ عَلَيْهِمْ عَمَّى أُوْلَتَهِكَ يُنَادَوْنِ مِن مَكَانٍ بَعِيدِ

وَلَقَدَّ ءَانَيْنَامُوسَى ٱلْكِنَبَ فَأَخْتُلِفَ فِيدُّ وَلَوْلَاكَلِمَةٌ سَبَقَتْ مِن زَبِّكَ لَقُضِى بَيْنَهُمْ وَإِنَّهُمْ لَكِي شَكِّ مِنْهُ مُرِيبٍ۞

مَّنْ عَمِلَ صَلِحًا فَلِنَفْسِةً عَوَمَنْ أَسَاءَ فَعَلَيْهَأُ وَمَارَبُكَ بِطَلِّرِ لِلْعَبِيدِ ۞

^{[1] (}V.41:46):

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

- 47. To Him (Alone) is referred the knowledge of the Hour. No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"
- **48.** And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment). [2]
- **49.** Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.
- 50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.

إلَيْهِ يُرَدُّ عِلْوُ السَّاعَةُ وَمَاتَخْرُجُ مِن ثَمَرَاتِ مِنْ
 أَكْمَامِهَا وَمَاتَحْمِلُ مِنْ أَنْنَ وَلَا نَضْمُ إِلَّا بِعِلْمِهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلْمُ عَلَى الْعَلْ

وَضَلَّعَنْهُومَّاكَانُوْأَيَدْعُونَ مِن فَبَّلُّ وَظَنُّواْمَا لَهُومِّن مَّحِيصِ

لَّايَشَعُوُالْإِنسَنُ مِن دُعَلَةِ ٱلْخَيْرِوَإِن مَّسَّهُ ٱلشَّرُ فَيَعُوسٌ قَنُوطٌ ۞

وَلَمِنْ أَذَفْنَهُ رَحْمَةَ مِنَا مِنْ بَعْدِ ضَرَآةَ مَسَنَهُ لَيَقُولَنَ هَذَا لِي وَمَأَأَظُنُ ٱلسَّاعَةَ فَآلِمِمَةَ وَلَمِن رُجِعْتُ إِلَى رَقِبَانَ لِيعِندَهُ لَلْحُسْئَ فَلَنُسَتِّ فَلَنُسَتِّ فَلَنُسَتِّ فَلَنُسَتِّ فَلَنُسَتِّ فَلَنُسَتِ كَثَرَ اللَّهِ مَنْ عَدَابٍ كَفَرُولْ بِمَا عَمِلُوا وَلَنُذِيهَ نَهُ مُرْمِنْ عَدَابٍ عَلِيظٍ ۞

the Qur'ân, the Sunnah (legal ways of the Prophet صلى الله عليه وسلم and the guidance which Prophet Muhammad صلى الله عليه وسلم brought] which they have accepted willingly."* (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 471)

^{*} The Jews refused to believe in the Message of 'Îsâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad مسلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (Al-Qastalânî, Vol. 4, Page 133).

^{[1] (}V.41:47) See the footnote of (V.7:187).

^{[2] (}V.41:48) See the footnote of (V.2:165).

- 51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.
- **52.** Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).
- 53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?
- **54.** Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

Sûrat Ash-Shûra (The Consultation) XLII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- **1.** *Hâ-Mîm*.
- 2. 'Aîn-Sîn-Oâf.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad صلى الله عليه وسلم) as (He sent Revelation to) those before you.
- 4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

وَإِذَا أَنْعَمْنَاعَلَى ٱلْإِنسَانِ أَعْرَضَ وَنَعَابِحَانِيهِ عَ وَإِذَا مَسَّهُ ٱلشَّرُ فَذُو دُعَآءٍ عَرِيضٍ ۞

قُلْ أَرَءَ يْنَتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ ثُمَّ كَفَرْتُم بِهِ-مَنْ أَضَلُّ مِمَنْ هُوَفِ شِقَاقِ بَعِيدِ ۞

سَنُرِيهِتَ الِنِيْنَا فِي الْآفَاقِ وَفِيَّ اَنْفُسِهِمْحَتَّى يَتَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكُفِ بِرَبِكَ أَنَّهُۥ عَلَىكُلْ شَيْءٍ شَهِيدُ ۞

ٱلَاإِنَّهُمْ فِيمِرْيَوْمِن لِقَاآءِ رَبِّهِمُّ ٱلَآإِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطُكُ ۞

المنافقة الم

بِنْ ﴿ وَاللَّهِ ٱلرَّحْمَرُ ٱلرَّحَارِ الرَّحَارِ الرَّحَارِ الرَّحَارِ الرَّحِيمِ

حمّ عَسَقَ۞

كَذَٰلِكَ يُوحِىٓ إِلَيْكَ وَإِلَى ٱلَّذِينَ مِن قَبْلِكَ ٱللَّهُ ٱلْعَرْيِنُ ٱلْحُتِكِيمُ ۞

لَهُ مَافِ ٱلسَّمَوَتِ وَمَافِ ٱلْأَرْضِّ وَهُوَ ٱلْعَبِيُّ ٱلْعَظِيمُ ۞

^[1] (V.42:3) See the footnote of (V.4:163).

- 5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.
- 6. And as for those who take as Auliyâ' (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] Allâh is Hafîz (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad صلى الله عليه وسلم are not a Wakîl (guardian or a disposer of their affairs) over them (to protect their deeds).
- 7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger على brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger صلى الله عليه وسلم brought them).
- **8.** And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers) will have neither a *Walî* (protector or guardian) nor a helper.
- 9. Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh He Alone is the Walî (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

تكاداُلسَّمَوَتُ يَتَفَظَرْنَ مِن فَوَقِهِنَّ وَالْمَلَتِهِكَةُ يُسَيِّحُونَ بِحَمَّدِرَتِهِمْ وَيَسْتَغْفِرُونَ لِمَن فِي ٱلْأَرْضَّ أَلَا إِنَّ اللَّهَ هُوَالْغَفُوزُ الرَّحِيـهُ ۞

وَٱلۡذِينَ ٱتَّخَدُواْ مِن دُونِهِۦٓ أَوۡلِيَاءَ ٱللّهُ حَفِيظٌ عَلَيۡهِ؞ۡوَمَاۤ أَنتَ عَلَيْهِم بِوَكِيلِ ۞

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ فَوَءَانَا عَرَبِنَا لِتُسْذِرَ أُوَّ الْفُرَىٰ وَمَنْ حَوْلَهَا وَتُسْذِرَ يَوْمَ الْجَمْعِ لَارَيْبَ فِيهُ فَيِقٌ فِى لَجْنَةَ وَوَرِيْقُ فِي السّعِيرِ ۞

وَلَوْشَآءَاللّهُ لَجَعَلَهُمْ أُمَّةً وَجِدَةً وَلَكِن يُدْخِرُمَن يَشَآءُ فِي رَحْمَتِهُ وَالظّليمُونَ مَالَهُم مِّن وَلِيّ وَلَا نَصِيرٍ ۞

أَمِ اتَّغَذُواْ مِن دُونِهِۦٓ أَوْلِيَآ أَفَالَمَهُ هُوَالُولِنُ وَهُوَيُحْقِ ٱلْمَوْتَى وَهُوَ عَلَىٰ كُلِ شَيْءٍ فَلِيرٌ ۞

^{[1] (}V.42:7) See the footnote of (V.3:85).

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10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلی to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from vourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which صلى We have revealed to you (O Muhammad and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions [1] in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikûn, [2] is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه وسلم) call them. Allâh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

14. And they divided not till knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before

وَمَا ٱخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ وَ إِلَى ٱللَّهِ ذَلِكُو ٱللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أَيْدِهِ أَيْدِ فَ

فَيطِ ٱلسَّمَهَ إِن وَٱلْأَرْضِ جَعَلَ لَكُم يِنْ أَنفُسِكُمْ أَزْوَاجَاوَمِنَ ٱلْأَنْعَلِمِ أَزْوَحَا بَذْرَؤُكُمْ فِيهُ لَيْسَ كَمِثْلِهِ عَنَيْ مُ وَهُو ٱلسَّمِيعُ ٱلْبَصِيرُ ١

لَهُ مَقَالِيدُ ٱلسَّعَاوَتِ وَٱلْأَرْضُ يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَاءُ وَيَقَدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٥

*شَـرَعَ لَكُمْ مِّنَ ٱلدِّينِ مَاوَضَىٰ بِهِ عَفُحًا وَٱلَّذِيّ أَوْحَيَّنَآ إِلَيْكَ وَمَاوَضَّيْنَابِهِ ۚ إِبْرَهِيمَ وَمُوسَى وَعِيسَتِيَّ أَنْ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِ كَبُرَعَلَى ٱلْمُشْركِينَ مَاتَدْعُوهُمْ إِلَيْهُ ٱللَّهُ يَجْتَنَ إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنيبُ

وَمَاتَفَرَقُواْ إِلَّامِنْ بَغْدِ مَاجَآءَهُمُ ٱلْعِلْوُ بَغْيَّا بَيْنَهُمَّ وَلَوْلَا كَلِمَةُ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلِ مُسَمَّى

^{[1] (}V.42:13) See the footnote of (V.3:103).

⁽V.42:13) Mushrikun: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

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from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

15. So to this (religion of Islâm alone and this Our'an) then invite (people) Muhammad صلى الله عليه وسلم), and stand firm [on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, - this Qur'an and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful

لَّهُضِىَ يَيْنَهُمُّ وَإِنَّ الَّذِينَ أُورِثُواْ الْكِتَبَمِنُ بَعْدِهِمْ لَهِي شَكِّ مِنْهُ مُرِيبٍ۞

فَلِنَاكِ فَاذَةً وَالسَّنَقِمْ حَكَمَا أَمِرْتُ وَلاَتَنَيَّعُ أَهْوَآءَ هُمِّ وَقُلْءَامَنتُ بِمَا أَنْزَلَ اللَّهُ مِن كِتَكِّ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُّ اللَّهُ رَبُنا وَرَبُكِّ مِنَا أَعْمَلُنا وَلَكُمْ أَعْمَلُكُمُّ لَاحُجَّةَ بَيْنَنَا وَبَيْنَكُمُ لَاللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ قَ

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اَسْتُجِيبَ لَهُو حُجَّتُهُوْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ عَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ ۞

> ٱللهَّالَّذِى أَنْزَلَ ٱلْكِتَبَ بِٱلْحَقِّ وَٱلْمِيزَاتُّ وَمَايُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ فَرِيبٌ ۞

يَستَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُواْمُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحُقُّ

^{[1] (}V.42:16) See the footnote of (V.3:85).

of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

- 19. Allâh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.
- 20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.
- 21. Or have they partners (with Allâh false gods) who have instituted for them a religion which Allâh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrong-doers) there is a painful torment.
- 22. You will see (on the Day of Resurrection), the Zâlimûn (polytheists and wrong-doers) fearful of that which they have earned, and it (Allâh's Torment) will surely befall them. But those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).
- 23. That is (the Paradise) whereof Allâh gives glad tidings to His slaves who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds. Say (O Muhammad صلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you." And

أَلَآ إِنَّ ٱلَّذِينَ يُمَارُونَ فِىٱلسَّاعَةِ لَفِىضَلَالٍ بَعِيدٍ ۞

ٱللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَأَةٌ وَهُوَ ٱلْفَوِئُ ٱلْعَزِيزُ ۞

مَنكَانَيُوبِيدُحَرْثَ ٱلْآخِرَةِ نَذِذْلُهُ. فِيحَرْثُةً وَمَنَ كَانَ يُوبِدُحَرْثَ الدُّنْيَا نُؤْتِهِ عِنْهَا وَمَالُهُ. فِي ٱلْآخِرَةِ مِن نَصِيبٍ۞

أَمْ لَهُمْ شُرَكَوَاْ شَرَعُواْ لَهُم قِنَ اَلدِّينِمَا ثَوْيَأْذَنَ بِهِ النَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَقُضِى بَيْنَهُمُّ وَإِنَّ الظَّلِيمِينِ لَهُمْ عَذَابُ أَلِيهُ ۞

تَرَى ٱلظَّلِلِمِينَ مُشْفِقِينَ مِمَّا كَسَبُواْ وَهُوَوَاقِكُمْ بِهِمُّ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ فِي رَوْضَاتِ ٱلْجَنَّاتِّ لَهُومَا يَشَاءُونَ عِندَرَبِّهِمُّ ذَلِكَ هُوَالْفَضْلُ ٱلْكَبِيرُ ۞

ذَلِكَ ٱلَّذِى يُبَشِّرُ ٱللَّهُ عِبَادَهُ ٱلَّذِينَ ءَامَنُواْ وَعَيلُواْ ٱلصَّلِيحَتُّ قُل لَا آَسْتَلُکُم عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِي ٱلْقُرْفَّ وَمَن يَقْتَرِفَ حَسَنَةً نَزِدْ لَهُ وفِيهَا حُسْنًا إِنَّ ٱللَّهَ عَفُورٌ سُتَكُورٌ ۞

^[1] (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islamic Monotheism, but I only request you not to harm me for the kinship

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whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against Allâh?" If Allâh had willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do. [1]

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect

أَمْ يَقُولُونَ ٱفْتَرَىٰ عَلَى ٱللَّهِ كُذِيَّا فَإِن يَشَا اللَّهُ يَغَيْتُمْ عَلَىٰ قَلْبِكُ ۗ وَيَمْحُ ٱللَّهُ ٱلْبَٰطِلَ وَيُحِقُ ٱلْحُقَّ بِكَلِمَنتِهُ * إِنَّهُ رَعَلِيمٌ إِذَاتِ ٱلصُّدُودِ ۞

وَهُوَ ٱلَّذِى يَفْتِلُ ٱلتَّوْبَةَ عَنْ عِبَادِهِ وَيَعَفُواْ عَنِ ٱلشَّيْمَاتِ وَيَعْلَمُ مَاتَفْعَلُونَ ۞

وَيَشَتَجِيبُ ٱلَّذِيرِتِ ءَامَـنُواْوَعَـمِلُواْ ٱلصَّلِحَتِ وَيَزِيدُهُرِ مِن فَضْلِهِۦ وَٱلْكَفِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ۞

*وَلَوْبَسَطَالُلَهُ الرِّزْقَ لِعِبَادِهِ مَلَىغَوَّا فِ ٱلْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرِمَا يَشَاءُ ۚ إِنَّهُ مِعِبَادِهِ خَيِرٌ بَصِيرٌ ۞

between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islamic Monotheism.

^{[1] (}V.42:25) Narrated Shaddâd ibn Aus نصنى الله عله Said, "The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allah is: Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta khalaqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min sharri ma sana'tu, abû'u laka bini'matika 'alaiya, wa abû'u laka bidhanbi faghfirlî fa innahû lâ yaghfiru adhdhunûba illâ Anta.' "The Prophet صلى الله عليه وسلم added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.318).

^{*} O Allah, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

- 28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Walî* (Helper, Supporter, Protector, Lord), the Worthy of all Praise.
- 29. And among His Ayât (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.
- **30.** And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See Verse 35:45).
- **31.** And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Walî* (guardian or protector) nor any helper.
- 32. And among His Signs are the ships in the sea like mountains.
- 33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.
- **34.** Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.
- 35. And those who dispute (polytheists with Our Messenger Muhammad صلى الله عليه) as regards Our Ayât (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)[11] [Tafsîr At-Tabarî].

وَهُوَ ٱلَّذِى يُنَزِّلُ ٱلْغَيْثَ مِنْ بَعْدِ مَافَّتَظُواْ وَيَشُرُرَحْمَتَةٌ. وَهُوَ ٱلْوَلُ ٱلْمِيدُ ۞

وَمِنْءَايْنِيهِ ِحَلَقُ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَمَاسَثَ فِيهِمَامِن دَاتَةً وَهُوَعَلَىجَمْعِهِمْ إِذَايَشَآءَفَدِيرٌ ۞

وَمَأَأَصَبَكُمْ مِن مُصِيبَةِ فِيَمَا كَسَبَتْ أَيْدِيكُوْ وَيَعْفُواْ عَنكَثِيرِ ۞

وَمَآأَنتُم بِمُعْجِزِينَ فِي ٱلْأَرْضَّ وَمَالَكُم ِيِّن دُونِ ٱلمَّهِ مِن وَلِيِّ وَلَا نَصِيرِ ۞

وَمِنْءَ ايَنتِهِ ٱلْجَوَارِفِي ٱلْبَحْرِكَٱلْأَعْلَيْرِ ۞

إِن يَشَأْيُسُكِنِ ٱلرِيحَ فَيَظْلَلْنَ رَوَاكِدَعَلَى ظَهْرِهُ ۚ إِنَّ فِي ذَلِكَ لَآذِئَتِ لِـُكُلِّ صَبَّالِيشَكُورٍ ۞

أَوْيُوبِقْهُنَّ بِمَاكَسَبُواْ وَيَعَفُ عَن كَثِيرِ ٢

وَيَعْلَمُ ٱلَّذِينَ يُجَدِلُونَ فِي ءَايَتِنَا مَالَهُ مِن تَجِيصٍ

^[1] (V.42:35) See the footnote of (V.3:85).

- 36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).
- **37.** And those who avoid the greater sins, $^{[1]}$ and Al-Fawahish (illegal sexual intercourse), and when they are angry, they forgive. $^{[2]}$
- 38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform As-Salât (Iqâmat-as-Salât), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.
- **39.** And those who, when an oppressive wrong is done to them, take revenge.
- **40.** The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers).
- 41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.
- **42.** The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

فَمَّا أُوتِيتُم مِّن شَّى عِ فَتَنَعُ ٱلْحَيْوَةِ ٱلدُّنْيَأُ وَمَا عِندَاللَّهِ خَيْرٌوَأَبْقَى لِلَّذِينَ ءَامَنُواْوَكَلَ رَبِّهِمْ بِتَوَكِّلُونَ ۞

ۅؙۘٲڷؘڍڹٙۼۜؾڹٷٮؘڲؾٙؠۧۯٵڷٳ۪ؿٝۄؘؚۯؙڶڡٛٙۅؘڃۺٙۄٙڸڎؘٳڡٙ ۼٙۻٷؙٳۿؙؠٞؿٞڣۯۅڹٙ۞

وَٱلۡذِينَ ٱسۡتَجَابُواۡلِرَبِهِ مَوَآقَامُواٛالصَّلَوَةَ وَٱمۡرُهُرۡشُورَىٰ بَيۡنَهُرُومِمَّا رَزَقْنَهُرُبُنِفِهُونَ۞

وَٱلَّذِينَ إِذَا أَصَابَهُمُ ٱلْبَغْيُ هُوْ يَنتَصِرُونَ ٢

وَجَزَوَّاٰسَيِئَةِ سَيِئَةٌ مِثْلُمٌّا فَنْعَفَا وَأَصْلَحَ فَأَجْرُهُ وَعَلَى اللَّهُ إِنَّهُ رِلَائِجِتُ الظّلِمِينَ ۞

وَلَمَنِ اُنتَصَرَ بَغَدَظُلْمِهِ عَ فَأُولَتِهِ فَ مَاعَلَيْهِمِ مِن سَبِيلِ ۞

إِمَّنَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبَعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَتِيكَ لَهُمْ عَذَابُ أَلِيمٌ ﴿

^[1] (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

^[2] (V.42:37); a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

- 43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.
- **44.** And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"
- 45. And you will see them brought forward to it (Hell) made humble by disgrace, [1] (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zâlimûn [i.e. Al-Kâfirûn (disbelievers in Allâh, in His Oneness and in His Messenger مسلى ألله عليه , polytheists, wrong-doers)] will be in a lasting torment. (Tafsîr At-Tabarî)
- **46.** And they will have no *Auliyâ'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.
- 47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).
- **48.** But if they turn away (O Muhammad صلى الله عليه وسلم from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم)

وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ ٥

وَمَن يُضْلِلِ ٱللَّهُ فَمَالَهُ مِن وَلِيّ مِنْ بَعْدِيَّ وَتَرَى ٱلظَّلِمِينَ لَمَّارَأَوُاْ ٱلْعَذَابَ يَقُولُونَ هَلَ إِلْ مَرَدِّيْن سَبِيلِ ۞

وَتَرَكُمُ وَيُعْرَضُونَ عَلَيْهَا خَشِعِينَ مِنَ الذُّلِ يَظُرُونَ مِن طَرْفِ خَفِيٌّ وَقَالَ الذِّينَ ءَامَنُواْ إِنَّ الْخَسِينَ الَّذِينَ خَسِرُواْ أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ ٱلْقِيدَمَةُ أَلْاَإِنَّ الظَّلِمِينَ فِي عَذَابٍ مُقِيمٍ ۞

وَمَاكَانَ لَهُم مِّنَ أَوْلِيَآءَ يَنَصُرُونَهُم مِّن دُونِ ٱلمَّيُّ وَمَن يُضْلِلِ ٱلدَّهُ فَمَالُهُ مِن سَبِيلِ ۞

ٱسْتَجِيبُواْ لِرَيِّكُوْمِن قَبْلِ أَن يَأْنِيَ يَوْثُرُّ لَاَمَرَدَّلَهُ, مِنَ ٱللَّهُ مَالَكُم ثِن مَلْجَإِ يَوْمَهِذِ وَمَالَكُم مِن نَكِيرٍ ۞

فَإِثْ أَعْرَضُواْ فَمَآ أَرْسَلْنَكَ عَلَيْهِمْ حَفِيظًّا إِنْ عَلَيْكَ إِلَّا ٱلْبَلَغُ ۗ وَإِنَّا إِذَاۤ أَذَقْنَا ٱلْإِنسَنَ مِنَّا

صلى الله عليه) A man said, "O Allah's Prophet (رسلم صلى الله عليه) Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He (وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol.6, Hadîth No.283).

as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense

as a *Hafiz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

- **49.** To Allâh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.
- **50.** Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.
- 51. It is not given to any human being that Allâh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, All-Wise. [1]
- 52. And thus We have sent to you (O Muhammad صلی الشعلیه وسلم Rûh (a Revelation, and Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلی are indeed guiding (mankind) to a Straight Path (i.e. Allâh's Religion of Islâmic Monotheism).
- 53. The Path of Allâh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allâh (for decision).

رَحْمَةً فَرِحَ بِهَا ۗ وَإِن تُصِبَهُ مِّسَيِّعَةٌ بِمَاقَدَّمَتْ أَيْدِيهِمْ فَإِتَ ٱلْإِنسَنَ كَفُورٌ ۞

لِتَومُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضُ يَغَلُقُ مَايَشَآةً يَهَبُ لِمَن يَشَآءُ ٱلذُّكُورَ اللهِ لَمِن يَشَآءُ ٱلذُّكُورَ اللهِ

ٲۘۊؽؙڒؘۊؚڿۿڒۮؙڪٞڒڶٵؘۅٳؘڬڬؖ۠ٲۅٙڲۼۘڡؙڶؙڡۜڹؽۺٙٲ عَقِيمًا۠ٳڣٞۮعَلِيمٌ قَدِيرٌ۞

﴿ وَمَاكَانَ لِبَشَرِأَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْمِن وَرَآيٍ حِجَابٍ أَوْيُرْسِلَ رَسُولًا فَيُوحَى بِإِذْنِهِ مِ مَايَشَآةً إِنَّهُ. عَلَىُّ حَكِيمٌ ۞

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِيّاً مَاكُمْتَ تَدْرِى مَا الْكِتَنَبُ وَلَا الْإِيمَانُ وَلَيْنَ جَعَلْنَهُ فُوزَانَهْدِى بِهِءَمَ لَشَآةُ مِنْ عِبَادِنَا وَإِنّكَ لَتَهْدِى إِلَىٰ صِرَطِ مُسْتَقِيمٍ ۞

> صِرَطِ ٱللَّهِ ٱلَّذِى لَهُ مِمَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضُّ أَلَا إِلَى ٱللَّهِ تَصِيرُ ٱلْأُمُورُ ۞

^{[1] (}V.42:51) See the footnote of (V.4:163).

Sûrat Az-Zukhruf (The Gold Adornments) XLIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

- 2. By the manifest Book (i.e. this Qur'an that makes things clear).
- 3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).
- **4.** And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom.
- 5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*. [1]
- **6.** And many a Prophet We have sent amongst the men of old.
- 7. And never came there a Prophet to them but they used to mock at him.
- 8. Then We destroyed men stronger (in power) than these and the example of the ancients has passed away (before them).
- 9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."
- 10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.





حمّ

وَالْكِتَابِ ٱلْمُبِينِ ٢

إِنَّاجَعَلْنَهُ قُرَّءَنَّاعَ رَبِيًّا لَّعَلَّكُمِّ وَالْعَالَعَلَاكُمِّ الْعَلَّكُمِّ وَالْعَالَمُ الْعَلَى

وَإِنَّهُ وَ أَمُّ ٱلْكِتَابِ لَدَيْنَا لَعَالَيُّ حَكِيمُ ۞

ٱفْنَضْرِهُ عَنكُوُ ٱلذِّكْرَصَفْحًا أَن كُنتُمْ قَوْمَاتُسْرِفِيرت ۞

وَكُمْ أَرْسَلْنَامِن نَّبِيِّ فِٱلْأَوَّلِينَ ٥

وَمَايَأْتِيهِ مِقِن نَبِي إِلَّا كَانُواْبِهِ = يَسْتَهْزِءُ ونَ ٧

فَأَهۡلَکۡنَاۤ أَشَدَ مِنْهُ مِنَطۡشَاوَمَضَىٰ مَثَلُ ٱلأَوۡلِينَ ۞

وَلَيِن سَأَلْتُهُمُ مَّنْ خَلَقَ السَّمَوَٰتِ وَٱلْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ ٱلْعَرِيْزُالْعَلِيهُ ۞

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْ دَا وَجَعَلَ لَكُمُ الْأَرْضَ مَهْ دَا وَجَعَلَ لَكُمُ الْأَرْضَ مَهْ دَا وَجَعَلَ لَكَا لَكَمْ تَهُ مَدُونَ اللهِ الْكَالْحُمْ وَمَهْ مَدُونَ اللهِ الْكَارِيْنِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الله

^{[1] (}V.43:5) *Musrifûn:* Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم الله عليه وسلم

- 11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).
- 12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:
- 13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us. and we could have never had it (by our efforts).
- 14. And verily, to Our Lord we indeed are to return!"
- 15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!
- 16. Or has He taken daughters out of what He has created, and He has selected for you sons?
- 17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!
- 18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?
- 19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَٱلَّذِي نَزَّلَ مِرَ ۖ ٱلسَّمَآءِ مَآءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ ۗ بَلْدَةً مَّنْتَأَكَذَلِكَ تُخْرَجُونَ ١

وَٱلَّذِي خَلَقَ ٱلْأَزْوَجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ ٱلْفُلْكِ وَٱلْأَنْعَامِ مَاتَرَكُبُونَ ٢

لِتَسْتَوْءُا عَلَى ظُهُورِهِ عِنْ تَذَكُّرُواْ يِعْمَةَ رَبِّكُمْ إِذَا ٱسْتَوَنُّهُ عَلَيْهِ وَتَقُولُواْ سُيْحَنَّ الَّذِي سَخَّولَنَا هَاذَاوَمَاكُنَّا لَهُ رِمُقْرِيْنَ ١

وَإِنَّا إِلَىٰ رَبِّنَا لَمُنقَابُونَ ١

وَجَعَلُواْ لَهُ رَمِنْ عِبَادِهِ جُنْوَاْ إِنَّ ٱلْإِنسَانَ لَكَ فُورٌ مُبِينُ ١

> أَمِ ٱتَّخَذَ مِمَّا يَخَلُقُ بَنَاتِ وَأَصْفَلِكُمْ بٱلْيَنِينَ 🗇

وَإِذَا لِشِّرَ أَحَدُهُم بِمَاضَرَبَ لِلرَّحْمَنِ مَثَلَاظَلَّ وَجْهُهُ مُسْوَدًا وَهُوَكَظِيرٌ ١

> أُوَمَن يُنَشَّوُا فِي ٱلْحِلْيَةِ وَهُوَ فِي ٱلْخِصَامِر غَيْرُمُبِين 🕲

وَجَعَلُواْ الْمَلَتِكَةَ ٱلَّذِينَ هُمْ عِبَكُ ٱلرَّحْمَلِ إِنَاتًا أَشَهِدُواْ خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَلُونَ ١

- 20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!
- 21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?
- 22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."
- 23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."
- 24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."
- 25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).
- 26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,
- 27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me."
- 28. And he made it [i.e. Lâ ilâha illallâh (none has the right to be worshipped but Allâh Alone-True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition).
- 29. Nay, but I gave (the good things of this life) to these (polytheists) and their

وَقَالُواْلُوْشَاءَ الرَّحْمَنُ مَاعَبَدْنَهُمُّ مَّالَهُم بِذَلِكَ مِنْعِلْمِ ۖ إِنْ هُمْ إِلَّا يَخَرُصُونَ ۞

> أَمْ ءَاتَيْنَاهُمْ كِتَبَاعِن فَبَلِهِ عَفَهُم بِهِ عَ مُسْتَمْسِكُونَ ۞

بَلْ قَالُوَّا إِنَّا وَجَدْنَاءَ ابَاءَنَا عَلَيَّ أُمَّةِ وَإِنَّا عَلَيْ عَاشُرهِم مُهْمَدُونَ ﴿

وَكَذَلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِى قَرْيَةِ مِن نَذِيرٍ إِلَّا قَالَ مُثْرَفُوهَا ۚ إِنَّا وَجَدُنَا ٓ عَالَمَ أَمَّةٍ وَإِنَّا عَلَىٰ ءَاثَرُهِم مُقْتَدُونَ ۞

* قَلَ أَوَلُوجِتْ تُكُرُ بِأَهْدَىٰ مِمَّا وَجَد تُتُمْ عَلَيْهِ عَابَآءَكُمُ قَالُواْ إِنَّا بِمَا أَرْسِلْتُه بِهِ عَكَهْرُونَ ۞

> فَٱنتَقَمْنَامِهُمُّ فَٱنظُرْ كَيْفَكَانَ عَقِبَهُ ٱلْمُكَذِينَ ۞

وَإِذْ قَالَ إِبْرُهِ يُرُلِأَ بِيهِ وَقَوْمِهِ ۚ إِنَّنِي بَرَآءٌ مِّمَا تَعْبُدُونَ اللَّهِ مِنْ اللَّهِ مَا تَعْبُدُونَ اللَّهِ مَا اللَّهِ مَا اللَّهُ مُا اللَّهُ مُلَّا اللَّهُ مُلْكُونَ اللَّهُ مُلْكُونًا اللَّهُ مُلْكُونًا اللَّهُ مُلْكُونًا اللَّهُ مُلِيعًا اللَّهُ مُلْكُونًا لِللَّهُ مُلِمُ اللَّهُ مِنْ اللَّهُ مُلْكُونًا اللَّهُ مُلْكُونًا اللَّهُ مُلْكُونًا لَهُ مُلْكُونًا اللَّهُ مُلْكُونًا لَلْكُونُ اللَّهُ مُلْكُونًا لَلْكُونًا لَلْكُونُ اللَّهُ مُلْكُونًا لَلْكُونُ اللَّهُ مُلْكُونًا لَلْكُونًا لِلللَّهُ مُلْكُونًا لَلْكُونَا لَلَّهُ مِلْكُونًا لِلللَّهُ مِلْكُونًا لَلْكُونَا لَلْكُونًا لَلْمُلْكُونًا لَلْكُونَا لَلْكُونَا لَلْكُونُ لَلْكُونًا لَلْكُونَا لَلَّهُ مُلْكُونًا لَمُلْكُونًا لَلْمُلْكُونًا لَلْمُؤْمِنَا لَلْمُلْكُونَا لَلّالِمُ لَلْمُلْكُونَا لَلْمُلْكُونَا لَلْمُلْكُونَا لَلْمُلْكُونًا لَلْمُلْكُمُ لَلْمُلْكُونَا لَمُلْكُمُ لِللَّهُ مِلْكُونَا لَلْمُلْكُمُ مُلْكُمُ لِللَّهُ مِلْكُونًا لَلْمُلْكُمُ لِللَّالِمُ لَلْمُلْكُمُ لِللَّهُ مِلْكُمُ لِللَّهُ مِلْكُمُ لِللَّالِمُ لَلَّا لَمُلْكُمُ لِللَّالِمُلْكُمُ لِلللَّالِمُ لِللَّهُ مِلْكُمُ لَلْمُلْكُمُ لِلللَّهُ لِلللَّهُ لِللْلَّالِمُ لِلْمُلِلْمُلِلْكُمُ لِللَّالِمُ لِلللَّالِمُ لِللَّالِمُ لِللللَّالِمُ لِلللَّالِ

إِلَّا ٱلَّذِي فَطَرَنِي فَإِنَّهُ وسَيَهْدِينِ

وَجَعَلَهَاكَلِمَةُ بَاقِيَةً فِي عَقِيهِ ِ لَعَلَّهُ مُر يَرْجِعُونَ ۞

بَلْ مَتَّعْتُ هَوُّلاَّ وَءَابَاتَهُ هُرَحَتَّى جَآءَ هُو ٱلْحَقُّ

الجزء ٢٥

fathers to enjoy, till there came to them the truth (the Qur'an), and a Messenger making things (صلى الله عليه وسلم Muhammad) clear.

- 30. And when the truth (this Our'an) came to them, they (the disbelievers in this Our'ân) said: "This is magic, and we disbelieve therein."
- 31. And they say: "Why is not this Qur'an sent down to some great man of the two towns (Makkah and Tâ'if)?"
- 32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy صلى (Paradise) of your Lord (O Muhammad) is better than the (wealth of this الله عليه وسلم world) which they amass.
- 33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only). We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend.
- **34.** And for their houses, doors (of silver). and thrones (of silver) on which they could recline.
- 35. And adornments of gold. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but enjoyment of this world. And the Hereafter with your Lord is (only) for the Muttagûn.[1]

وَلَمَّا جَاءَهُمُ ٱلْحُقُّ قَالُواْ هَنذَا سِحْرٌ وَإِنَّا بِهِ م كَفُونَ ١

وَقَالُواْ لَوْلَانُزِّلَ هَٰذَا ٱلْقُرْءَانُ عَلَىٰ رَجُل مِنَ ٱلْقَرْيَتَيْنِ عَظِير 📆

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَكُمُ مَّعِيشَتَهُمْرِ فِي ٱلْحَيَوٰةِ ٱلدُّنْيَأُورَ فَعَنَا بِعُضَهُمْ فَوْقَ بَعْضِ دَرَجَاتِ لَيَتَخِذَ بَعْضُهُم بَعْضَاسُخْرِيَّأَ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ ٢

وَلَوْ لَا أَن تَكُونَ ٱلنَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكَفُرُ بِٱلرَّمْنَ لِبُنُوتِهِ مِّ سُقُفَامِّن فِضَةٍ وَمَعَادِجَ عَلَيْهَا يَظْهَرُونَ ٢

وَلَهُ وَعِمْ أَنْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِونَ ٢

وَزُخْرُ فَأُوانِ كُلُّ ذَلِكَ لَمَّا مَتَكُمُ ٱلْحَيَوْةِ ٱلدُّنْتَأْوَ ٱلْآخِيرَةُ عِندَرَبِّكَ لِلْمُتَّقِينَ

^{[1] (}V.43:35) Al-Muttagûn: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

- 36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'an and worship of Allâh), We appoint for him Shaitân (Satan devil) to be a Oarîn (a companion) to him.
- 37. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!
- 38. Till, when (such a one) comes to Us, he says [to his Qarîn (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!
- 39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your Qarîn) in the punishment.
- عملى الله عليه O Muhammad معلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?
- 41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.
- 42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.
- صلى الله A3. So hold you (O Muhammad صلى الله (عليه وسلم) fast to that which is revealed to you. Verily, you are on a Straight Path.
- 44. And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad صلى الله and your people (Quraish people, or your followers), and you will be questioned (about it).
- صلى الله عليه 45. And ask (O Muhammad مسلى الله عليه those of Our Messengers whom We sent (وسلم

وَمَن يَعْشُرَعَن ذِكْرَالزَّخْمَن نُقَيِّضْ لَهُ وشَيْطَنَا فَهُوَلَهُ وقَرِينٌ ١

وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ ٱلسَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ 🕾

> حَةً [إذَاجَآءَنَاقَالَ يَكَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ ٱلْمَشْرِقَيْنِ فَيِئْسَ ٱلْقَرِينُ ١

وَلَن يَنفَعَكُمُ ٱلْيُؤْمَ إِذظَامَتُمْ أَنَّكُمُ فِي ٱلْعَذَابِ مُشْتَرَكُونَ 🕲

أَفَأَنتَ تُسْمِعُ ٱلصُّمَّ أَوْتَهْدِي ٱلْعُمْنَ وَمَنَكَانَ فِي ضَلَالمُبِينِ ٢

فَإِمَّانَذُهَ بَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ١

أَوْ نُرِيَنَّكَ ٱلَّذِي وَعَدْنَهُمْ فَإِنَّا عَلَيْهِم مُقْتَدرُونَ ١

فَأَسْتَمْسِكْ بِٱلَّذِيَّ أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَطٍ مُسْتَقِيرِ ٢

وَ انَّهُ. لَذَتْ لَكَ وَلِقَوْمِكُّ وَسَوْفَ تُسْتَلُونَ ٢

وَسْعَلْ مَرْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُسُلِنَا أَجَعَلْنَا مِن

before you: "Did We ever appoint âlihâh (gods) to be worshipped besides the Most Gracious (Allâh)?"

- 46. And indeed We did send Mûsâ (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the 'Âlamîn (mankind, jinn and all that exists)."
- 47. But when he came to them with Our Ayât (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.
- **48.** And not an $\hat{A}yah$ (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].
- 49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright),"
- 50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).
- 51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?
- 52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?
- 53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

دُونِ ٱلرَّحْمَنِ ءَالِهَةَ يُعْبَدُونَ ٥

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ عَايَٰدِينَاۤ إِلَىٰ فِيرْعَوْنَ وَمَلَاثِهِۦ فَقَالَ إِذِي رَسُولُ رَبِ ٱلْعَالَمِينَ ١

فَلَمَّاحَآءَهُم بِعَايَلِتِنَآ إِذَا هُرِيِّنْهَا يَضْبِحَكُونَ ٢

وَمَانُرِيهِ مِينْ ءَايَةٍ إِلَّاهِيَ أَكْبَرُمِنْ أُخْتِهَا وَأَخَذْنَهُم بُالْعَذَابِلَعَلَهُمْ يَرْجِعُونَ ١

وَقَالُواْيَتَأَيُّهُ ٱلسَّاحِرُ آدْعُ لَنَا رَبِّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَالَكُهُ تَدُونَ ١

فَلَمَّاكَشَفْنَاعَنْهُمُ ٱلْعَذَابَ إِذَاهُمْ يَنَكُنُونَ ۞

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ ء قَالَ يَكَوَّوْمِ أَلْيَسَ لِي مُلْكُ مِصْرَ وَهَاذِهِ ٱلْأَنْهَارُ تَجْدِي مِن تَعْتَى أَفَلا يُّصِرُونَ 🕲

أَمْرَأَنَا خَنْرٌ مِنْ هَلَا ٱلَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ

فَلُولَا أَلْقِيَ عَلَيْهِ أَسُورَةٌ مِّن ذَهَبِ أَوْجَاءَ مَعَهُ ٱلْمَلَنَكَةُ مُقْتَرِنِينَ ۞

- 54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were Fâsiqûn (rebellious, disobedient to Allâh).
- 55. So when they angered Us. We punished them, and drowned them all.
- 56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.
- 57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Îsâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).
- 58. And say: "Are our âlihah (gods) better or is he ['Îsâ (Jesus)]?" They quoted not the above example for you except for argument. Nav! But they are a quarrelsome people. (See V. 21:98-101)
- 59. He ['Îsâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).
- 60. And if it had been Our Will. We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsîr At-Tabarî].
- 61. And he ['Îsâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth].[1] Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

فَلَمَّآءَ اسَفُونَا ٱنتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فَحَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لَلْأَخِرِينَ ٥

*وَلَمَّاضُهرِ بَ آبْنُ مَرْيَعَ مَشَلًا إِذَا قَوْمُكَ مِنْهُ بَصَدُّونِ ﴿ ﴿ ﴾

وَقَالُواْ ءَأَ لَهَ مُنَاحَبُرُ أَمْهُوْ مَاضَرَبُوهُ لَكَ إِلَّا جَدَلًا بَلْ هُوْ قَوْمُ خَصِمُونَ ١

إِنْهُوَ إِلَّاعَتْدُ أَنْعَمْنَاعَلَتِهِ وَجَعَلْنَهُ مَثَلًا لِبَنِي إِسْرَاءِيلَ ١

وَلَوْ نَشَآءُ لَجَعَلْنَامِنكُمْ مَّلَتَبِكُةً فِي ٱلْأَرْضِ عَغْلُفُونَ أَنَّ

وَإِنَّهُ لِعَالَةٌ لِلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَأُتَّبِعُونَ هَلْذَا صرَطُ مُستَقدٌ ١

فَأَسْتَخَفَّ قَوْمَهُ وَفَأَطَاعُوهُ إِنَّهُمْ كَانُواْ قَهُ مَا فَسِقِينَ ٥

^{[1] (}V.43:61) See the footnote of (V.3:55).

- **62.** And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.
- 63. And when 'Îsâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with Al-Hikmah (Prophethood), and in order to make clear to you some of the (points) on which you differ. Therefore fear Allâh and obey me.
- **64.** "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."
- 65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Îsâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!
- 66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?
- **67.** Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2).
- 68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,
- 69. (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh Islâmic Monotheism).
- **70.** Enter Paradise, you and your wives, in happiness.
- 71. Trays of gold and cups will be passed round them; (there will be) therein all that

وَلَايَصُدَّنَّكُو ٱلشَّيْطَنَّ إِنَّهُ ولَكُو عَدُوٌّ مُّبِينٌ ١٠

وَلَمَّاجَاءً عِيسَىٰ بِٱلْبَيِّنَتِ قَالَ قَدْ حِثْنُكُمُ بِٱلْحِصْمَةِ وَلاَبُيِنَ لَكُرِبَعْضَ ٱلَّذِي تَخْتَلِفُونَ فِيَّةٍ فَاتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ۞

إِنَّ اللَّهَ هُوَرَقِي وَرَبُكُوْ فَأَعْبُدُوهُ هَلَذَا صِرَّطُ مُسْتَقِيرٌ ۞

فَآخْتَلَفَٱلْأَحْزَاكِ مِنْ بَيْنِهِمِّ فَوَيْلٌ لِلَّذِينَ ظَلَمُواْ مِنْ عَذَابِ يَوْمِ أَلِيمٍ ۞

هَلْ يَنظُرُونَ إِلَّالْسَاعَةَ أَنْتَأْتِيَهُم بَغْتَةً وَهُوْ يَغْتَةً

ٱڵٲڿؘڷۜٚٷٙمَيِڔ۬ؠۼڞؙۿۄٞڔڶؠۼۻٟ عَدُوُّۤٳڵؖ ٱڵؙؙٛڡؙؾؘٙ<u>ۊ</u>ؠؾ۞

يَعِبَادِ لَاخَوْقُ عَلَيْكُو ٱلْيَوْمَ وَلَا أَسُّمْ تَغَزَفُونَ ١

ٱلَّذِينَءَامَنُواْيِعَايَنِيَنَا وَكَانُواْ مُسْلِمِينَ ۞

ٱدْخُلُوا ٱلْجَنَّةَ أَنْتُمْ وَأَزْوَجُكُمْ تُعَبَّرُونَ ۞

يُطَافُ عَلَيْهِم بِصِحَافِ مِن ذَهَبٍ وَأَكُوابٍ

inner-selves could desire, and all that eyes could delight in and you will abide therein forever

- 72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
- 73. Therein for you will be fruits in plenty. of which you will eat (as you desire).
- 74. Verily, the Mujrimûn (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.
- 75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
- 76. We wronged them not, but they were the Zâlimûn (polytheists, wrong-doers).
- 77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."
- 78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'an) to you, but most of you have a hatred for the truth [1]
- 79. Or have they plotted some plan? Then We too are planning.
- 80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.
- 81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in

وَفِيهَا مَا تَشْتَهِ مِهِ ٱلْأَنفُسُ وَتَكَذُّ ٱلْأَعْيُثُ وَأَنتُهُ فِيهَا خَلِدُونَ ١

وَيَلْكَ ٱلْجِنَّةُ ٱلَّتِي أُورِثِنُّتُمُوهَابِمَا كُنتُمْ تَعْمَلُونَ ٧٠٠

لَكُ فِهَا فَكُهَةٌ كُثِيرَةٌ مِنْهَا تَأْكُلُونَ ٢

إِنَّ ٱلْمُجْرِمِينَ فِي عَذَابِجَهَنَّمَ خَلِدُونَ ٢

لَانُفَدَّ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ

وَ مَاظَامَّنَهُمْ وَلَكِينَ كَانُواْهُمُ ٱلظَّالِمِينَ ٢

وَيَادَوْاْيَكُمِيكُ لِيَقْضِ عَلَيْنَارَبُكُّ قَالَ إِنَّكُمْ مَّنِکُونَ ۞

لَقَدْجِنَّنَكُم بِٱلْحَقِّ وَلِكِيَّ أَكْثَرَكُوْ لِلْحَقِّ كَرِهُونَ ٢

أَمْرَأَبْرَمُوا أَمَّرًا فَإِنَّا مُبْرِمُونَ ٢

أَمَّيَحْسَبُونَ أَنَّا لَانَسَمَعُ سِتَّرُهُمْ وَيَجْوَنِهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِ مْرِيَكُتُبُونَ ٦

قُلْ إِن كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أُوَّلُ ٱلْعَبِدِينَ ٨

^[1] (V.43:78) See the footnote of (V.41:46).

Allah Alone and testify that He has no children)]." [Tafsîr At-Tabarî].

- 82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).
- 83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.
- 84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.
- **85.** And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.
- 86. And those whom they invoke instead of Him have no power of intercession except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). [1]
- 87. And if you ask them who created them, they will surely say: "Allâh." How then are they turned away (from the worship of Aliah, Who created them)?
- 88. (And Allâh has the knowledge) of (Prophet Muhammad's صلى الله عليه وسلم saving: "O my Lord! Verily, these are a people who believe not!"
- 89. So turn from them away Muhammad صلى الله عليه وسلم), and say: Salâm (peace)! But they will come to know. [2]

سُبْحَنَ رَبّ ٱلسَّمَوَاتِ وَٱلْأَرْضِ رَبّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ١

فَذَرْهُمْ يَخُوضُهِ أُويَلْعَبُواْحَتَّىٰ يُلَقُواْ يَوْمَهُمُ ٱلَّذِي

وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَهُ وَفِي ٱلْأَرْضِ إِلَهُ وَهُوَ المُحَكِّمُ ٱلْعَلِيمُ ١

وَتَهَارَكَ ٱلَّذِي لَهُو مُلْكُ ٱلسَّهَاتُ وَٱلْأَرْضِ وَمَا بَيْنَهُمَا وَعِندَهُ، عِلْمُ ٱلسَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ٨

وَلَا بِهَاكُ ٱلَّذِينَ بَدْعُونَ مِن دُونِهِ ٱلشَّـفَاعَةَ إِلَا مَن شَهِدَ بِٱلْحُقِّ وَهُمْ يَعْلَمُونَ ۞

> وَلَينِ سَأَلْتَهُم مَّنْ خَلَقَكُمْرَ لَيَقُولُنَّ ٱللَّهُ فَأَلَّى ئۇقگۇن 🕲

وَ فِيلَهُ ءَيْدَتِ إِنَّ هَنَّؤُلَّا ۚ فَوْرٌ لَّا يُؤْمِنُونَ ٨

فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلَازُّ فَسَوْفَ يَعَلَمُونَ ٥

^[1] (V.43:86) See the footnote of (V.2:165).

⁽V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

Sûrat Ad-Dukhân (The Smoke) XLIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ.-Mîm.

[These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

- 2. By the manifest Book (this Qur'ân) that makes things clear.
- 3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of Al-Qadr, Sûrah No. 97) in the month of Ramadân—the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].
- 4. Therein (that night) is decreed every matter of ordainments. [11]
- 5. As a Command (or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),
- 6. (As) Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.
- 7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.
- **8.** Lâ ilaha illâ Huwa (none has the right to be worshipped but He). It is He Who gives life and causes death your Lord and the Lord of your forefathers.
 - 9. Nay! They play about in doubt.

بِنْ ______اللَّهِ ٱلرَّحْزَالِ َ عِيدِ

حمّ

وَٱلْكِتَٰبِٱلْمُبِينِ۞

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُّبَرَكَةً إِنَّاكُنَّا مُنذِرِينَ ﴿

فِهَايُفْرَقُ كُلُّ أَمْرِحَكِيمٍ ٥

أَمْرَا مِنْ عِندِنَأَ إِنَّا كُنَّا مُرْسِلِينَ ۞

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ,هُوَ ٱلسَّمِيعُ ٱلْعَلِيمُ ٢

رَبِّ السَّمَوَتِ وَٱلْأَرْضِ وَمَابَيْنَهُمَّ إِن كُنتُ مُوقِينَ ۞

لَآإِلَهَ إِلَّاهُوَيُخِيء وَيُعِيثُ زَيُّكُوُ وَرَبُ ءَابَآبِكُو ٱلْأَوَّلِينَ ۞

بَلْهُمْ فِي شَكِي يَلْعَبُونَ ٢

^{[1] (}V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

- 10. Then wait you for the Day when the sky will bring forth visible smoke,
- 11. Covering the people: this is a painful torment.
- 12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"
- 13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.
- 14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"
- 15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).
- 16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.
- 17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام
- 18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.
- 19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.
- 20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).
- 21. "But if you believe me not, then keep away from me and leave me alone."

فَأَرْتَقِتْ يَوْمَ تَأْتِي ٱلسَّمَآءُ بدُخَانِ مُّبين ۞

مَعْشَدِ ٱلنَّاسُّ هَذَاعَذَاكُ أَلِيمٌ ١

رَّتَنَا ٱكْشِفْعَنَّا ٱلْعَدَابَ إِنَّا مُؤْمِنُونَ ١

أَذَّ لَهُ وُ ٱلذَّكِرَىٰ وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ ١٠

ثُمَّ وَلَوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونَ ١

إِنَّا كَاشِفُواْ ٱلْعَذَابِ قَلِيلًا إِنَّكُمْ عَآبِدُونَ ١

وَ مَ نَبُطِثُ ٱلْبَطْشَةَ ٱلْكُبْرَيْ إِنَّا مُنتَقِمُونَ ١

« وَلَقَدْ فَتَنَّا قَتَلَهُ مِ قَوْمَ فِرْعَوْنَ وَجَآءَهُ مَ رَسُولٌ كَرِيمُ ۞

> أَنْ أَدُواْ إِلَىٰ عِبَادَ أُللَّهِ إِنِّي لَكُمْ رَسُولُ أمير بي 🕲

وَأَن لَا تَعْلُواْ عَلَى ٱللَّهِ إِنَّ اللَّهِ إِنَّ اللَّهِ إِلَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّه

وَإِنَّى عُذْتُ بِرَتِّي وَرَبِّكُو أَن تَرْجُمُونِ ٥

وَإِن لَّوْ تُؤْمِنُواْ لِي فَأَعْتَزِلُونِ ١

22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."

- 23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.
- 24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."
- 25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,
- 26. And green crops (fields) and goodly places,
- 27. And comforts of life wherein they used to take delight!
- 28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).
- 29. And the heavens and the earth wept not for them, [1] nor were they given a respite.
- **30.** And indeed We saved the Children of Israel from the humiliating torment:
- **31.** From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifûn* (those who transgress beyond bound in spending and other things and commit great sins).
- **32.** And We chose them (the Children of Israel) above the 'Âlamîn (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,
- 33. And granted them signs in which there was a plain trial.

فَدَعَارَيَّهُ مُ أَنَّ هَلَوُلَاءَ قَوْمٌ مُّجْرِمُونَ ٢

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ٣

وَٱثْرُكِ ٱلْبَحْرَرَهَوَّأً إِنَّهُمْ جُندٌ مُّغْرَقُونَ ٥

كَمْ تَرَكُواْ مِن جَنَّاتٍ وَعُيُونٍ ۞

وَزُرُوعِ وَمَقَامٍ كَرِيدٍ ۞

وَنَعْمَةِ كَانُواْ فِيهَا فَكِهِينَ ٥

كَذَالِكُ وَأَوْرَثُنَاهَا قَوْمًاءَ اخَرِينَ ٨

فَتَابَكَتْ عَلَيْهِهُ ٱلسَّمَآةَ وَٱلْأَرْضُ وَمَاكَانُولْ مُنظرِينَ ۞

وَلَقَدْ نَجَيْنَا بَنِيَ إِسْرَاءِ يلَمِنَ ٱلْعَذَابِ ٱلْمُهِينِ ۞

مِن فِرْعَوْنَ إِنَّهُ وَكَانَ عَالِيًّا مِّنَ ٱلْمُسْرِفِينَ ۞

وَلَقَدِ ٱخْتَرْنَهُ مُعَلَى عِلْمِعَلَى ٱلْعَالَمِينَ ٣

وَءَاتَيْنَهُم مِنَ ٱلْآيِكِ مَافِيهِ بَلَوُّ أُمُيِيكُ ٢

^{[1] (}V.44:29) Narrated Ibn Jarîr At-Tabarî: Ibn 'Abbâs رضى الله عنها said, "When a believer dies, the place of earth on which he used to prostrate himself in his Salât (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsîr At-Tabarî].

- 34. Verily, these (Quraish people) are saying:
- 35. "There is nothing but our first death. and we shall not be resurrected.
- 36. "Then bring back our forefathers, if you speak the truth!"
- 37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed Muirimûn (disbelievers, polytheists, sinners, criminals).
- 38. And We created not the heavens and the earth, and all that is between them, for mere play.
- 39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not
- 40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —
- 41. The Day when a Maulâ (a near relative) cannot avail a Maulâ (a near relative) in aught, and no help can they receive.
- 42. Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.
 - 43. Verily, the tree of Zagaûm
 - 44. Will be the food of the sinners.
- 45. Like boiling oil, it will boil in the bellies.
 - 46. Like the boiling of scalding water.
- 47. (It will be said) "Seize him and drag him into the midst of the blazing Fire,

إِنَّ هَنَّوُلَاءٍ لَيَقُولُونَ ٢

إِنْ هِيَ إِلَّا مَوْتَتُنَا ٱلْأُولَىٰ وَمَا نَحَنُ بِمُنشَرِينَ ٢

فَأَوُا بِعَابَآيِنَآ إِن كُنتُمْ صَدِقِينَ اللهُ

أَهُمْ خَيْرًأَمْ قَوْمُرْتُبَعِ وَٱلَّذِينَ مِن قَبْلِهِمْ أَهْلَكُنَّهُمْ إِنَّهُ مِ كَانُواْ مُجْرِمِينَ ٧

وَمَاخَلَقْنَا ٱلسَّمَهُ تِ وَٱلْأَرْضَ وَمَائِينَ فَهُمَا لَعِينَ ٥

مَاخَلَقْنَهُمَآ إِلَّا بِٱلْحَقِّ وَلَكِنَّ أَحُثَّرَهُمْ لَا يَعْلَمُونَ ٢

إِنَّ يَوْمَ ٱلْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ٢

يَوْمَ لَا يُغْنِي مَوْلِّي عَن مَّوْلَى شَيْئًا وَلَاهُمْ يُنصَهُ ونَ ١

إِلَّا مَن رَّجِهَ ٱللَّهُ إِنَّهُ وهُوَ ٱلْعَزِيذُ ٱلرَّجِيهُ ۞

إِنَّ شَجَرَتَ الزَّقُّومِ ٢ طَعَامُ ٱلْأَيْبِ عِنْ كَٱلْمُهُلِ يَغْلِي فِٱلْبُطُونِ ٥

كَغَلِي ٱلْحَمِيمِ ٥ خُذُوهُ فَأَعْتِهُ هُ إِلَى سَوَآءِ ٱلْحَدِيمِ ٢

- 48. "Then pour over his head the torment | of boiling water.
- 49, "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!
- 50. "Verily, this is that whereof you used to doubt!"
- 51. Verily, the Muttaqûn (the pious. See V.2:2), will be in place of Security (Paradise).
 - 52. Among Gardens and Springs,
- 53. Dressed in fine silk and (also) in thick silk, facing each other,
- 54. So (it will be). And We shall marry them to $H\hat{u}r^{[1]}$ (fair females) with wide, lovely eyes.
- 55. They will call therein for every kind of fruit in peace and security;
- 56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
- 57. As a Bounty from your Lord! That will be the supreme success!
- 58. Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember.
- صلى الله عليه 59. Wait then (O Muhammad وسلم); verily, they (too) are waiting.

ثُمَّ صُدُّا فَهُ قَ رَأْسِهِ عِنْ عَذَابِ ٱلْحَمِيمِ

ذُقَ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْكَرِيمُ ۞

إِنَّ هَنذَا مَاكُنتُم بِهِ عَتَمْتَرُونَ ٥

إِنَّ ٱلْمُتَّقِينَ فِي مَفَامٍ أَمِين ١

في جَنَّاتِ وَعُيُونِ ٢ يَكْبَسُونَ مِن سُندُسِ وَإِسْتَبْرَقِ مُتَقَلِيلانَ ٢

كَذَاكَ وَزَوَجْنَاهُم بِحُورِعِين ٥

يَدْعُونَ فِيهَابِكُلِّ فَلَكِهَةٍ ءَامِنِينَ @

لَايَدُوقُونَ فِيهَا ٱلْمَوْتَ إِلَّا ٱلْمَوْتَ أَ ٱلْأُولِيُّ وَوَقَائِهُ مُعَذَابَ ٱلْجَحِيمِ ٢

فَضَلَامِن رَّتِكَ ذَلِكَ هُوَالْفَوْزُ ٱلْعَظِيمُ ۞

فَإِنَّمَا يَسَّرَّنَكُ بِلِسَانِكَ لَعَلَّهُ مَ بَتَذَكِرُونَ ٥

فَأَدْ تَقَتْ إِنَّهُ مِنْ مُوْتَقِبُونَ ٥

^{[1] (}V.44:54) Hûr: Very fair females created by Allah as such, not from the offspring of Adam , with intense black irises of their eyes and intense white scleras. [For details see the book Hadi Al-Arwâh by Ibn Al-Qaiyim, Chapter 54, Page 147].

Sûrat Al-Jâthiyah (The Kneeling) (XLV)

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings).

- 2. The revelation of the Book (this Our'an) is from Allâh, the All-Mighty, the All-Wise.
- 3. Verily, in the heavens and the earth are signs for the believers.
- 4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
- 5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.
- **6.** These are the $\hat{A}v\hat{a}t$ (verses) of Allâh, سلى which We recite to you (O Muhammad with truth. Then in which speech after Allâh and His Âvât will they believe?
 - 7. Woe to every sinful liar
- 8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!
- 9. And when he learns something of Our Verses (this Qur'an), he makes them a jest. For such there will be a humiliating torment.

تَنزيلُ ٱلْكِتَبِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَيْكِيرِ ٥

إِنَّ فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ لَاينتِ لِلْمُؤْمِنِينَ ٢

وَفَحَلْقِكُمُ وَمَالِبُثُ مِن دَاَّبَةٍ ءَالِتُ لِقَوْمِ يُوقِنُونَ ٢

وَٱخْتِلَفِ ٱلَّيْلِ وَٱلنَّهَارِ وَمَآ أَنزَلَ اللَّهُمِنَ ٱلسَّمَآءِ مِن رَزْقِ فَأَحْيَابِهِ ٱلْأَرْضَ بَعْدَمَوْتِهَا وَتَصْرِيفِ ٱلرِّيَاحِ ءَايَنتُ لِقَوْمِ يَعْقِلُونَ ٥

تلَكَ ءَايَنْتُ أَللَّهِ نَتْلُوهَاعَلَىٰكَ بِٱلْخُوِّ فَأَيّ حَدِيثِ بَعْدَ ٱللَّهُ وَءَاكِتِهِ عِنْوَمِنُونَ ٢

> وَيْلُ لَكُلِّ أَفَاكِ أَشِيمِ يَسْمَعُ ءَايَتِ ٱللَّهِ تُتَّلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأْنِ لَةً يَسْمَعُهُمُّأَفَيَشِرُهُ بِعَذَابِ أَلِيمِ ٨

وَإِذَاعَا مِنْ ءَايَنتنَا شَيْعًا أَتَّخَذَهَا هُزُوًّا أَوْلَيكَ لَهُمْ

- 10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliyâ' (protectors, helpers) besides Allâh. And theirs will be a great torment.
- 11. This (Qur'ân) is guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).
- 12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.
- 13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.
- 14. Say (O Muhammad صلى الله عليه وسلم to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers). [1]
- 15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.
- 16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the 'Âlamîn' (mankind and jinn of their time, during that period),

مِن وَرَآيِهِ مِرْجَهَ فَرَّوَلا يُغِيٰ عَنْهُم مَاكَسَبُواْ شَيْنَا وَلَامَا أَتَّخَذُواْ مِن دُونِ اللّهِ أَوْلِيَآيًّ وَلَهُمْ عَذَابٌ عَظِيرٌ ۞

هَذَاهُدَى وَالَّذِينَ كَفَرُولْ بِعَابَنتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِن يَخْزَلِيهُ ٥

*اللّهُ الَّذِي سَخَرَكُمُ الْبَحْرَلِتَجْرِيَ ٱلْفُلْكُ فِيهِ إِلَّمْرِهِ، وَلِتَنْتَغُواْ مِن فَضْلِهِ، وَلَعَلَّمُ تَشْكُرُونَ ۞

وَسَخَرَكُمُ مَّافِى السَّمَوَتِ وَمَافِى الْأَرْضِ جَمِيعَا مِّنَهُ إِنَّ فِى ذَلِكَ لَآيَتِ لِقَوْمِ يَتَفَكَّرُونَ ۞

ھُلِلَّذِينَ ءَامَنُواْيَغْفِرُواْ لِلَّذِينَ لَايَرْجُونَ أَيَّامَ اَللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُواْيكْسِبُونَ ۞

مَنْ عَمِلَ صَلِحَافَلِنَفْسِيَّةِ مُومَنَّ أَسَاءَ فَعَلَيْهَ أَثُمَّ اللَّهِ وَمَنْ أَسَاءَ فَعَلَيْهَ أَثُمَّ

وَلَقَدْ ءَاتَيْنَا بَنِيَ إِسْرَةِ يِلَ ٱلْكِتَنَبَ وَالْحُكُووَ النَّبُوَّةَ وَرَزَقْنَاهُمِ مِنَ الطَّيِبَاتِ وَفَضَلْنَاهُ مُعَلَى ٱلْعَالَمِينَ الصَّالِيَةِ وَفَضَلْنَاهُ مُعَلَى ٱلْعَالَمِينَ الصَّالِيةِ الْعَالَمِينَ اللَّهُ الْعَلَيْدِينَ الْعَلَيْدِينَ الْعَلَيْدِينَ الْعَلْمُ الْعَلَيْدِينَ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلَيْدِينَ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلَيْدِينَ اللَّهُ الْعَلَيْدِينَ الْعَلْمُ اللَّهُ اللَّهُ اللّهُ اللَّهُ الْعَلَيْدِينَ اللَّهُ الْعَلَيْدِينَ اللَّهُ اللَّ

⁽V.45:14) The provision of this Verse was abrogated by the Verse of *Jihâd* (holy fighting) (V.9:36) against the polytheists.

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

18. Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (Tafsîr At-Tabarî)

- 19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers) are *Auliyâ'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2).
- 20. This (Qur'an) is a clear insight and evidence for mankind, and guidance and mercy for a people who have Faith with certainty. [1]
- 21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.
- 22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged. [2]

وَءَاتَيْنَهُم بَيِّنَتِ مِّنَ ٱلْأَمْرِ َّفَمَا ٱخْتَلَفُواْ إِلَّامِنْ بَغْدِ مَاجَآءَهُمُ ٱلْحِلَّا بَقْنَا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِى بَيْنَهُمْ فِوْمَ ٱلْقِيَّمَةِ فِيمَاكَانُواْ فِيهِ يَخْتَلِفُونَ ۞

ثُمَّجَعَلْنَكَ عَلَىٰشَرِيعَةِ مِنَ ٱلْأَمْرِ فَٱنَّبِعْهَا وَلَاَتَبِعْهَا وَلَاَتَنِيعُ الْأَمْرِ فَٱنَّذِيت وَلَاتَنَبِعُ أَهْوَاءَ ٱلَّذِيتَ لَايَعَالُمُونَ ۞

إِنَّهُ مِ لَن يُغْنُواْ عَنكَ مِن ٱللَّهِ شَيْئًا وَإِنَّ ٱلظَّلِمِينَ بَعْضُهُمْ أَوْلِيَالُهُ بَغْضٌ وَلَسَّهُ وَلِيُّ ٱلْمُتَقِينَ ۚ

> هَذَابَصَآيِرُ لِلتَّاسِ وَهُدَى وَرَحْمَةُ ۗ لِقَوْمِ يُوقِئُونَ ۞

أَمْحَسِبَ الَّذِينَ اجْتَرَحُواْ السَّيِّئَاتِ أَن يَجْعَلَهُمْ كَالَّذِينَ امَنُواْ وَعَمِلُواْ الصَّلِحَتِ سَوَاءَ مَّحْيَاهُمْ وَمَمَانُهُمْ سَاءَمَايُحَكُمُونَ ۞

وَخَلَقَ ٱللَّهُ ٱلسَّمَوَٰتِ وَٱلْأَرْضَ بِٱلْحَقِّ وَلِتُجْرَىٰ كُنَّ نَفْسٍ بِمَاكَسَبَتْ وَهُمْ لَا يُظْامُونَ ۞

^{[1] (}V.45:20): a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

^{[2] (}V.45:22) See the footnote of (V.15:23).

- 23. Have you seen him who takes his own lust (vain desires) as his ilâh (god)? And Allâh, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?
- 24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (time).[1] And they have no knowledge of it: they only conjecture.
- 25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"
- 26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not "
- 27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Dav that the Hour will be established - on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).
- 28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.
- 29. This Our Record speaks about you with truth. Verily, We were recording what

أَفَيَّ مَنَّ مَن ٱتَّخَذَ إِلَاهَهُ وهَوَيْهُ وَأَصَلَّهُ ٱللَّهُ عَلَى عِلْهِ وَخَلَّهَ عَلَىٰ سَمْعِهِ ء وَقَلْبِهِ ء وَجَعَلَ عَلَى بَصَرِه عِشَاوَةً فَن يَهْدِيه مِنْ يَعْدَاللَّهُ أَفَلَا تَذَكَّرُونَ ١

وَقَالُواْ مَا هِيَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَغَيَا وَمَا يُهْلِكُنَاۤ إِلَّا ٱلدَّهْرُومَالَهُم بِذَاكِ مِنْ عِلْمَ إِنْ هُمْ إِلَّا يَظُنُّونَ ٢

وَإِذَاتُنَا عَلَيْهُمْ ءَايَلُنَا بَيِّنَاتِ مَّاكَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُواْ أَنْتُواْبِعَابَآبِنَآإِن كُنتُمْ صَلِدِقِينَ ٥

قُلْ ٱللَّهُ يُحْمِيكُمْ ثُرَّتُهُمِيتُكُمْ ثُرَّيَجَمَعُكُمْ إِلَىٰ يَوْمِ ٱلْقِيَلَمَةِ لَارَيْبَ فِيهِ وَلَيْكِمَ ۚ أَكُثِّرَ ٱلتَّاسِ لَابْعَلَمُونَ 📆

وَيلَّهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۚ وَيَوْمَ نَقُومُ ٱلسَّاعَةُ يُوَمَىإِذِ يَخْسَهُ ٱلْمُتَطِلُونَ ۞

وَتَرَىٰكُلَّ أُمَّةِ جَائِيَةً كُلُ أُمَّةِ تُدْعَىۤ إِلَىٰ كِشَبِهَا ٱلْيَوْمَ تُحْزَوْنَ مَاكُنةُ تَعْمَلُونَ ٢

هَٰذَاكِتَابُنَايَنِطِقُ عَلَيْكُمْ بِٱلْحَقِّ إِنَّاكُنَّا نَسْتَنهِ

said: "Allah صلى الله عليه وسلم Allah's Messenger رضي الله عنه said: "Allah" (V.45:24) said, 'The son of Adam annoys Me for he abuses Ad-Dahr* (Time) though I am Ad-Dahr (Time); in My Hands are all things, and I cause the revolution of day and night." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.351).

^{* &#}x27;I am Ad-Dahr' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

you used to do (i.e. Our angels used to record your deeds).

- 30. Then, as for those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.
- 31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were people who were Mujrimûn (polytheists, disbelievers, sinners, criminals)."
- 32. And when it was said: "Verily, Allâh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."
- 33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.
- 34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."
- 35. This, because you took the revelations of Allâh (this Our'ân) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), 111 nor shall they be returned to the

فَأَمَّا ٱلَّذِيرِ ﴾ ءَامَنُهِ أَوَعَمِلُهِ ٱلصَّلِحَتِ فَكُدِّخِلُهُمّ رَبُّهُمْ فِي رَجْمَتِهُ عَذَلِكَ هُوَ ٱلْفَوْزُ ٱلْمُبِينُ ١

وَأَمَّا ٱلَّذِينَ كَفَوُوٓ أَفَامُ تَكُنَّءَ ايَتِي تُتَّلِّئَ عَلَيْكُمْ فَٱسْتَكْبَرَثُرُ وَكُنتُهُ قَوْمَا مُجْرِمِينَ ١

وَإِذَا قِدَ إِنَّ وَعُدَالْتَهُ حَقٌّ وَالسَّاعَةُ لَارْبَ فِيهَا قُلْتُم مَّانَدْدِي مَاٱلسَّاعَةُ إِن نَّظُرُّ إِلَّاظَنَّا وَمَانَحَنُ بمُسْتَنْفنانَ 📆

وَبَدَا لَهُمْ سَيَّاتُ مَاعَمِلُواْ وَحَاقَ بِهِمِ مَّاكَانُواْ بِهِهِ

وَقِيلَ ٱلْمَوْمَ نَنسَنُهُ كَمَانَسِيتُهُ لِقَاءَ يَوْمِكُمُ هَلَاا وَمَأْوَنِكُوالنَّاكُ وَمَالَكُمْ مِن نَّصِرِينَ ١

ذَلِكُ بِأَنَّكُهُ ٱتَّخَذْتُو ءَايِئِتِ ٱللَّهِ هُـزُوَا وَغَرَّتُكُمُ ٱلْحَيَوَةُ ٱلدُّنْيَأَ فَٱلْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَاهُمْ يُسْتَعْتَبُونَ ٥

[,] Said صلى الله عليه وسلم Allah's Messenger رضني الله عنه Said : رضني الله عنه Said (V.45:35): a) Narrated Anas "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 521)

b) Narrated Anas رضى الله عنه said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?" till the Lord of the 'Alamîn (mankind, jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)!' Paradise will remain spacious enough

worldly life, (so that they repent to Allah, and beg His Pardon for their sins).

- 36. So all praise and thanks are Allâh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Alamin (mankind, iinn and all that exists).
- 37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

Sûrat Al-Ahqâf (The Curved Sand-hills) (XLVI)

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Hâ-Mîm.

[These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings].

- 2. The revelation of the Book (this Our'an) is from Allâh, the All-Mighty, the All-Wise.
- 3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.
- 4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed) before this, or some trace of knowledge (in support of your claims), if you are truthful!"

فَيْلَةِ ٱلْحُمَٰدُرَتِ ٱلْسَمَوَتِ وَرَبّ ٱلْأَرْضِ رَبّ ٱلْعَالَمِينَ 🗇

وَلَهُ ٱلْكِبْرِيَآءُ فِي ٱلسَّمَاءَاتِ وَٱلْأَرْضُ وَهُوَ ٱلْعَابِيرُ



تَنزيلُ ٱلْكِتَابِ مِنَ ٱللَّهِ ٱلْعَزِيزِ ٱلْحَكِيمِ ٥

مَاخَلَفْنَا ٱلسَّمَوَتِ وَٱلْأَرْضَ وَمَابَيْنَهُمَاۤ إِلَّابِٱلْحَقِّ وَأَجَلِمُّسَتَمُ وَالَّذِينَ كَفَرُواْعَمَّا أَنذِرُواْ مُعْرِضُونَ ٣

قُلْ أَرَءَ يَشُع مَّا تَدْعُونِ مِن دُونِ ٱللَّهِ أَرُونِي مَاذَا خَلَقُواْ مِرِبَ ٱلْأَرْضِ أَمْرِ لَهُمْ شِيرَكُ فِي ٱلسَّمَهُ وَ لَيْ ٱتْتُونِي بِكِتَكِ مِن قَبَلِ هَاذَآ أَوۡ أَثَوۡ وَمِنۡ عِلْمِ إِن كُنۡ أَمۡ صدفترس 🗗

worshipped but You); Who does not die, while the jinn and the human beings die." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 480).

to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 481). c) Narrated Ibn 'Abbâs مملى الله عليه وسلم The Prophet رضي الله عنهما used to say, "I seek refuge (with You) by Your 'Izzat (Honour and Power) Lâ ilâha illâ Anta (none has the right to be

- 5. And who is more astray than one who calls on (invokes), besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?^[1]
- 6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.
- 7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an) when it reaches them: "This is plain magic!"
- 8. Or say they: "He (Muhammad صلی الله اعليه وسلم has fabricated it?" Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Our'an)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."
- 9. Say (O Muhammad صلى الله عليه وسلم 9. Say (O Muhammad) am not a new thing among the Messengers (of Allah i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."
- 10. Say: "Tell me! If this (Our'an) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that (this Our'ân is from Allâh) like [the Taurât (Torah)], and he believed (embraced Islâm)[2] while you are too proud (to believe)." Verily, Allâh guides not the people who are Zâlimûn (polytheists, disbelievers and wrong-doers).

وَمَنْ أَضَالُ مِمَّن يَدْعُواْ مِن دُونِ ٱللَّهِ مَن لَّا تَسْتَجِبُ لَهُ وَإِلَىٰ يَوْمِ ٱلْقِيكَمَةِ وَهُمْ عَن دُعَآبِهِ مُغَلِفِلُونَ ٥

وَإِذَا حُيِثْمَ ٱلنَّاسُ كَانُواْ لَهُمْ أَعْدَآ ۚ وَكَانُواْ بِعِبَادَتِهِمْ گَفِرِينَ ٢

وَإِذَا تُتَا عَنَهُمْ وَالِكُنَا بَيِّنَاتِ قَالَ ٱلَّذِينَ كَفَرُواْ لِلْحَقِّ لَمَّا حَآءَهُمْ هَذَا سِحْرٌ مُّسِنُّ ٧

أَمْ يَقُولُونَ أَفْتَرَنَّهُ قُلْ إِن أَفْتَرَنَّتُهُ وَفَلا تَمْلِكُونَ لِي مِنَ ٱللَّهِ سَّيَّا أَهُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَى بِمِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَالْفَكُورُ ٱلرَّحِيمُ

قُلْ مَاكُنتُ بِدْعَا مِنَ ٱلرُّسُلِ وَمَآ أَدْرِي مَا يُفْعَلُ بِي وَلَابِكُو إِنْ أَتَبِهُ إِلَّامَايُوحَىٰ إِلَىٰٓ وَمَآأَنَا إِلَّا نَذِيرٌ

قُلْ أَرَءَ يْتُمْ إِن كَانَ مِنْ عِندِ ٱللَّهِ وَكَفَرْتُم بِهِ وَشَهدَ شَاهِدُ مِنْ بَنيٓ إِسْرَتِهِ بِلَعَلَى مِثْلِهِ مِفَامَنَ وَٱسۡتَكُبۡرَتُو إِنَّ ٱللَّهَ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّالِمِينَ ١

^{[1] (}V.46:5) See the footnote of (V.2:165).

^[2] (V.46:10) See the footnote of (V.5:66).

- 11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism is صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: "This is an ancient lie!"
- 12. And before this was the Scripture of Mûsâ (Moses) as a guide and mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Muhsinûn (good-doers. See the footnote of V.9:120).
- 13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism,[1] on them shall be no fear, nor shall they grieve.
- 14. Such shall be the dwellers of Paradise, abiding therein forever — a reward for what they used to do.
- 15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَ قَالَ ٱلَّذِينَ كَفَرُواْ لِلَّذِينَ ءَامَنُواْ لَوْكَانَ خَيْرًا مَّاسَبَقُونَا إِلَيْهُ وَإِذْلَرْ يَهْتَدُواْبِهِ عَنْسَيَقُولُونَ هَذَاۤ إِفَكُ قَدِيرٌ ١

وَمِن قَتْلِهِ عِكَتُكُ مُوسَى إِمَامًا وَرَحْمَةً وَهَلَذَا كتَكُمُ صُدِّقٌ لِسَانًا عَوَبِيًّا لَيُنذِرَ ٱلَّذِينَ ظَلَمُواْ وَ بُشِّمَ يَ لِأَمُحَسِنِينَ ١

إِنَّ ٱلَّذِينِ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقَامُواْ فَلَاخَوْفُ عَلَيْهِ مُ وَلَاهُمْ يَعَزَنُونَ ١

أُوْلَتَهِكَ أَصْحَابُ ٱلْجُنَّةِ خَلِدِينَ فِيهَا جَزَلَةٌ بِمَاكَانُولْ يَعْمَلُونَ ١

وَوَصِّينَا ٱلْإِنسَانَ وَإِلدَيْهِ إِحْسَنَّا حَمَلَتُهُ أُمُّهُ وَكُرْهَا وَوَضَعَتْهُ كُرُهَا وَحَمْلُهُ وَفِصَلْهُ وَلَلْهُ وَلَا تُعَلَّمُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَا بَلَغَ أَشُدَّهُ وَيَهَلَغَ أَرْيَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنَ أَنْ أَشُّكُ يِعْمَتَكَ ٱلِّتِيَّأَنْعَمْتَ عَلَىَّ وَعَلَى وَلِدَيَّ وَأَنْ أَعْمَلَ صَلِحَاتَرْضَلهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِيٌّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ ٱلْمُسْلِمِينَ ١

^{[1] (}V.46:13); stand firm on the Islamic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30)].

- 16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise a promise of truth, which they have been promised.
- 17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."
- 18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.
- 19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.
- 20. On the Day when those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).
- 21. And remember (Hûd) the brother of 'Âd, when he warned his people in Al-Ahqâf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

أُوْلَتِهِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمُ آخْسَنَ مَاعَمِلُواْ وَيَتَجَاوَزُعَن سَيِّنَافِهِمْ فِيَ أَصْحَبِ ٱلْمِثَنَّةِ وَعْدَ ٱلصِّدْقِ ٱلَّذِى كَانُولُوْعَدُونَ ۞

وَٱلَّذِى قَالَ لِوَلِدَيْهِ أُفِّ لَكُمَّ ٱلْتَحِدَانِيَ أَنْ أُخْرَجَ وَقَدْ خَلَتِ ٱلْقُرُونُ مِن قَبْلِ وَهُمَّا يَسْتَغِيثَانِ ٱللَّهَ وَيَلْكَ عَامِنْ إِنَّ وَعَدَ ٱللَّهِ حَتَّى فَيْقُولُ مَا هَذَا إِلَّا أَسَطِيرُ الْأَذَلِينَ ۞

ٱُولَتِهِكَ ٱلَٰذِينَ حَقَّ عَلَيْهِمُ ٱلْقَرُّلُ فِيَّ أُمَمِ قَدْخَلَتْ مِن فَبْلِهِمِينَ ٱلِّذِي وَٱلْإِنِسُّ إِنَّهُمْ كَانُولُخَسِرِينَ ۞

ۅؚٙڮؙڲؚڔۮڗڿٮؓڡؚٙڡٙٵۼؠڶؙۯؙؖ۠ۅڸۏؿؘۿؙڡٞٲڠٙؽڵۿؠ۫ۄؘۉۿڗ ڵٳؿڟڵڡؙۅڹٙ۞

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُواْ عَلَى النَّارِأَذْهَبَتُوَّ طَيِّبَتِيْكُوفِ حَيَاتِكُو الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيُوْمَ يُجْزَوْنَ عَذَابَ الْهُونِ بِمَاكُنتُمْ تَشْتَكُيرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَاكُنتُمْ تَفْسُقُونَ ۞

﴿ وَانْكُرْأَخَاعَادِإِذْ أَنْذَرَقَوْمُهُ, بِالْأَحْقَافِ وَقَدْ خَلَتِ النَّذُدُ مِنَ بَيْنِيدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوۤاْ إِلَّا اللَّهَ إِنَّ آَخَافُ عَلَيْكُوْ عَذَابَ يَوْمِ عَظِيرٍ ۞

- 22. They said: "Have you come to turn us away from our âlihah (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"
- 23. He said: "The knowledge (of the time of its coming) is with Allah only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"
- 24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened, — a wind wherein is a painful torment!
- 25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are Mujrimûn (criminals, sinners, polytheists, disbelievers)!
- 26. And indeed We had firmly established them with that wherewith We have not established you (O Ouraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayât (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!
- 27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).
- 28. Then why did those whom they had taken for âlihah (gods) besides Allâh, as a

قَالُوٓ أَجْتُنَا لِتَأْفِكُاعَنَ ءَالهَتِنَا فَأَتِنَا بِمَاتِعِدُنَا إِن كُنتَ مِنَ ٱلصَّادِ قِينَ ٢٠٠٠

قَالَ انَّمَا ٱلْعِلْهُ عِندَ ٱللَّهِ وَأَتَلَغُكُم مَّا أَرْسِلْتُ بِهِ عَ وَلَكِنَ ۚ أَرِيْكُو فَوْمَا تَجْهَلُونَ ٢

فَلَمَّا رَأُوهُ عَارِضَا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُواْ هَاذَا عَارِضٌ مُّمْطِرُنَأْ بَلْ هُوَمَا ٱسْتَعْجَلْتُ وَبِهِ وَيُحْفِيهَا عَذَاكُ أَلَّهُ ١

تُدَمِّرُكُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُواْ لَايُرَيِّ إِلَّا مَسَكِنُهُمْ كَذَالِكَ نَجْزى ٱلْقَوْمِ ٱلْمُجْرِمِينَ

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِن مَّكَّنَّكُمْ فِيهِ وَجَعَلْنَالَهُمْ سَمْعَاوَأَبْصَارًا وَأَفِيْدَةً فَيَا أَغْيَىٰ عَنْهُمُ سَمْعُهُمْ وَلَاَّ أَيْصَدُهُمْ وَلَاَّ أَفَدَتُهُم مِن شَيْءٍ إِذْ كَانُواْ يَجْحَدُونَ بَعَايَتِ ٱللَّهِ وَحَاقَ بِهِمِ مَّا كَانُواْ بِهِ، يَسْتَهْزِءُ وِنَ ٢

> وَلَقَدْ أَهْلَكُ نَامَاحَوْلَكُم مِنَ ٱلْقُرَىٰ وَصَرَّفْنَا ٱلْإِينت لَعَلَّهُمْ يَرْجِعُونَ ١

فَلَوْلَا نَصَهَ هُمُ اللَّذِينَ التَّخَذُواْ مِن دُونِ اللَّهِ

way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

- 29. And (remember) when We sent towards you (Muhammad صلی الله علیه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.
- 30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islâm).
- 31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad معليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)
- 32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliyâ'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error."
- 33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.
- **34.** And on the Day when those who disbelieve will be exposed to the Fire (it will be

فُرْيَانًاءَالِهَ أَنَّهُ مَلَ صَلُواْعَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَاكَانُواْ يَفْتَرُونَ ۞

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُواْ أَنصِتُواً فَلَمَّا فُضِيَ وَلَوَّا إِلَىٰ قَرِمِهِم مُّنذِرِيت ۞

قَالُواْيَنَقُومَنَا إِنَّاسَمِعْنَاكِتَبَّاأُنْزِلَ مِنْبَعَـدِ مُوسَىٰ مُصَدِّقَالِمَابَيْنَ يَدَيْهِ يَهُدِىۤ إِلَى ٱلْحُقِّ وَإِلَىٰ طَوِيْقِ مُسْتَقِيرِ ۞

يَقَوْمَنَآ أَجِيبُواْدَاعِىٓ اللَّهِ وَءَامِنُواْبِهِۦ يَغْفِرْلَكُم مِن دُنُوبِكُرُونِيُحِرُكُرِينَ عَذَابٍ أَلِيدِ ۞

وَمَنَ لَا يُحِبْدَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزِ فِى ٱلْأَرْضِ وَلَيْسَ لَهُ, مِن دُونِهِ ۚ أَوْلِيَآءٌ أُوْلَتْبِكَ فِيضَلَالِ مُبِينٍ ۞

أَوَلَوْ يَرَوْاْ أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَتِ وَالْأَرْضَ وَلَمْ يَغْى بِحَلْقِهِمنَ بِقَددٍ عَلَىٰٓ أَن يُحْقِى ٱلْمَوْلِّئُ بَلَىٰٓ إِنَّهُ عَلَىٰكُلُ شَيْءٍ وَقَدِيرٌ ۞

وَيَوْمَ يُعْرَضُ ٱلَّذِينَ كَفَرُواْ عَلَى ٱلنَّارِ ٱلْيَسَ هَذَا بِٱلْحُقِّ

^[1] (V.46:31) See the footnote of (V.3:85).

said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad صلى الله عليه وسلم) as did the Messengers of strong will^[1] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fâsiqûn (the rebellious against Allah's Command, the disobedient to Allâh)?

قَالُواْبَكِيْ وَرَبِيّناً قَالَ فَذُوقُواْ ٱلْعَدَابَ بِمَا كُنُهُمْ تَكُفُرُونَ ٢

فَاصْبِرَكَمَاصَبَرَاُوُلُواْ الْعَـزْمِينَ ٱلرُّسُٰلِ وَلَاتَشَتَعْجِلَ لَهُمُّرَّكَاْفَهُمْ يَرْمَ مَرَوْنَ مَا يُوعَدُونَ لَهُ يَبْسَثُواْ إِلَّاسَاعَةَ مِن نَهَارٍ بَلَكُ فَهَلَ يُهُلَكُ إِلَّا الْقَوْمُر ٱلفَسْقُونَ ۞

Sûrat Muhammad or Sûrat Al-Qitâl (Muhammad or Sûrat Al-Qitâl (Muhammad صلى الله عليه وسلم or (The Fighting) (XLVII)

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain. [2]
- 2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) for



بِنْ اللَّهُ الرَّحْيَارِ الرَّحِيمِ

ٱلَّذِينَ كَفَرُواْ وَصَدُّواْ عَنسَيِيلِ ٱللَّهِ أَضَلَّ أَعْمَاكُهُمْ ۞

وَٱلۡذِينَ ءَامَنُواۡ وَعَيلُواۡ الصَّلِحَٰتِ وَءَامَنُواۡ بِمَانُزِلَ عَلَ مُحُمَّدِ وَهُوَٱلْحُوُّ مِن زَيِّهِ مِّكَنَّرَعَنْهُ مُسَيِّدَاتِهِمْ

^{[1] (}V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely, Muhammad صلى الله عليه رسلم, Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus), son of Maryam (Mary) عليها السلام (Mary).

 $^{^{[2]}}$ (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلی الله علیه وسلم).

Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

- 3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.
- 4. So, when you meet (in fight Jihâd in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lavs down its burden. Thus [you are ordered by Allâh to continue in carrying out Jihâd against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will. He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.[1]
- 5. He will guide them and set right their state.
- **6.** And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world). [2] [Tafsîr Ibn Kathîr]

وَأَصۡلَحَ بَالَهُمۡ ۞

ذَلِكَ بِأَنَّ ٱلَّذِينَ كَفَرُواْ اَتَبَعُواْ ٱلْبَطِلَ وَأَنَّ ٱلَّذِينَ ءَامَنُواْ اَتَبَعُواْ ٱلْحَقَّ مِن زَقِهِ مُّمَكَذَلِكَ يَضْرِبُ ٱللَّهُ لِلنَّاسِ أَمْشَاهُمْ ﴿

فَإِذَالْقِيدُ الَّذِينَ كَفَرُواْفَضَرْتِ الزِّقَابِحَتَّىٰ إِذَا أَغْمَنْتُمُوهُمْ فَشُدُواْ الْوَثَاقَ فَإِمَامَنَّا بَعَدُ وَإِمَّالِهَ آءٌ حَتَّى صَنَهَ لَكُرْنِ اَوْزَارَهَاْ ذَلِكَ فَ وَلَوْيَشَاءَ اللَّهَ لَا نَصَرَمِنْهُمْ وَلَلِكِن لِيَبْدُواْ مِعْضَكُمْ بِبَعْضِ وَالَّذِينَ قُتِلُواْ فِي سِيبِلِ اللّهِ فَلَن يُضِلِّ أَعْمَلَكُمْ رَبَّ

سَيَهْدِيعِة وَيُصْلِحُ بَالَهُمْ ٥

وَيُدْخِلُهُ وُلَلْتَنَّةً عَرَّفَهَا لَهُمْ ٥

^{[1] (}V.47:4) See the footnote of (V.2:190) and (V.9:20).

^{121 (}V.47:6) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه Allah's Messenger صلى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 542)

- 7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- 8. But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.
- 9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.
- 10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.
- 11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).
- 12. Certainly Allâh will admit those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.
- 13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه which has driven you out We have destroyed. And there was none to help them.
- 14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- 15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the

يَّأَيُّهُا ٱلَّذِينَ ءَامَنُوٓ الِن تَصُرُواْ ٱللَّهَ يَنصُرُّكُو ُويُثَيِّتَ أَقْدَامَكُو ۞

وَٱلَّذِينَ كَفَرُواْ فَتَعْسَالَهُمْ وَأَضَلَّ أَعْمَلَهُمْ

ذَلِكَ بِأَنَّهُ وَكَرِهُواْمَا أَنَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ۞

*أَفَلَوَيْسِيرُواْ فِي ٱلأَرْضِ فَيَنظُرُواْ كَيْفَكَانَ عَلِيمَةُ ٱلَّذِينَ مِن فَبَالِهِمِّ دَمَرًاللَّهُ عَلَيْهِمٌّ وَلِلْكَفِرِينَ أَمْثَالُهَا ۞

دَلِكَ بِأَنَّ ٱللَّهَ مَوْلَى ٱلَّذِينَ ءَامَنُواْ وَأَنَّ ٱلْكَفِرِينَ لَامَوْلَ لَهُمْ ۞

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُواْ وَعَيِلُواْ الصَّىلِحَتِ جَنَّتِ تَجْرِيمِن تَخْتِهَا الْأَفْرُّ وَالَّذِينَ كَشَرُواْ يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ ٱلْأَنْفَلُمُ وَالنَّارُمَنْوَى لَفْرْ ۞

ٷڲؙڹۣڹڡۣٚڹڎٙڿۿؚۿؽٲۺۘڎؙۊؙۊؘڲڹۊڝٚۊٙڽؾڬٵڵٙؾٙٲڂٝڔؘڝٙڬ ٲۿڶػؙؽؙۿڒڣؘڵڒڹڶڝڔڵۿؙؠ۫۞

> أَفَنَكَانَ عَلَىٰ بَيِّنَةِ بِنِ زَيِّهِ لَكُنَ زُيِّنَ لَهُ وُ سُوَّءُ حَمَلِهِ عَ وَلَتَبَعُوۡ أَهُواۤ هُم ۞

مَّثَلُ ٱلْجَنَّةِ ٱلَّتِي وُعِدَ ٱلْمُتَّقُونَّ فِيهَآ أَنْهَرٌ مِن مَّاءٍ غَيْرِ

taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

- 18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?^[11]
- 19. So know (O Muhammad وصلى الله عليه عليه) that, $L\hat{a}$ ilâha illallâh (none has the right to be worshipped but Allâh)^[2], and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).
- **20.** Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and

ٵڛڹۣۅؘڷؙڣۧۯٞڝٚڶۜڹؘڹڵڗۜؽٮؘۼؘؿۜڗڟۼڡؙۿۥۅۧڷؙڣۿڒؿڹٚڂؠۨڔڵٙڎٙۊ ڵؚڵۺ۠ڔۣۑڹڹؘۅڷٛڹ۫ڣڒۛۦؿڹٚۼڛڸٟڡؙؗڞڣٞۜٷۿؿڔڣۿٳڝ۬ػؙڷ ٱڶؿٞٮڒؾؚۅؘڡڡۼڣۯڎٞڝڹڗؘڽۼۣڿؖڴؽڹۿۅؘڂێٳؿڣۣٱڶؾؘڔ ۅؙۺؙؿؗۅڶڡٙڷۼۘڃؚۑڝؘڶڡٛڡٛڟۼٲڞۼٲۼڎڒ۞

وَمِنْهُمْ مَّن يَسْتَعِمُ إِلَيْكَ حَقَّ إِذَا خَرَجُواْمِنْ عِندِكَ قَالُوالِلَّذِينَ أُوثُواْ ٱلْمِلْمُ مَاذَاقَالَ الِقَالُّولَتِهَكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِ مِوَلَّنَبَعُوّاً أَهْوَآءَهُمْ ۞

وَٱلَّذِينَ أَهْتَدَوْاْ زَادَهُمْ هُدَى وَءَاتَىٰهُمْ تَقُونَهُمْ ۞

فَهَلَ يَظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيهُم بَعْنَةٌ فَقَدْجَاءَ أَشْرَاطُهَأَفَأَفَ لَهُمْ إِذَاجَاءَتْهُمْ نِكْرَبُهُمْ ۞

فَاعْلَمْ أَنَهُ, لَآ إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْكِكَ وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَتُ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُرُ وَمَغْوَنَكُمْ ۞

وَمَعُولُ الَّذِيرَ ءَامَنُواْ لَوْلَانْزِلَتَ سُورَةٌ ۚ فَإِذَا أُنْزِلَتَ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَرَضٌ يَظُرُونَ إِلَيْكَ نَظَرَ

^{[1] (}V.47:18) See the footnote of (V.6:158).

^{[2] (}V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

fighting (Jihâd — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

- **21.** Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.
- 22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?^[1]
- 23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- **24.** Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?
- 25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).
- 26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

ٱلْمَغْشِيِّ عَلَيْهِ مِنَ ٱلْمَوْتِّ فَأُوْلِيَا لَهُمْ ۞

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ فَإِذَا عَزَمَ ٱلْأَمْرُ فَاوَحَدُمَ ٱلْأَمْرُ فَاللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمُ اللَّهُمْ اللَّهُمُ اللَّا اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّلْمُمُ اللَّهُمُ اللَّهُمُ ا

فَهَلْ عَسَيْتُمْ إِن قَلِيْتُمُ أَن تُفْسِدُواْ فِي ٱلأَرْضِ وَتَقَطِّعُواْ أَرْحَامَكُمْ ۞ أُوْلَتِكَ ٱلَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَهُمُ وَأَعْمَى أَصْدَهُمْ ۞

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرَّءَ انَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَا لُهَا ۗ

إِنَّ الَّذِيرِ َ اَرْتَدُّواْعَلَىٰٓ أَدَبَىرِهِم مِنْ بَغْدِمَا تَبَرَّرَ لَهُمُوَالَّهُدَى ٱلشَّيْطُنُ سَوَّلَ لَهُمُوَأَتْهَا لَهُمۡ ۞

ذَلِكَ بِأَنْهُمْ قَالُواْ لِلَّذِينِ كَيْهُواْ مَانَزَلَا اللَّهُ سَنُطِيعُكُمْ فِ بَغْضِ ٱلْأَمْرِّ وَاللَّهُ يَعْلَمُ إِسْرَادِهُمْ ۞

^{[1] (}V.47:22). a) Narrated Abû Hurairah عند الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said,'I seek refuge with you from Al-qatî'ah (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.354).

b) See the footnote of (V.2:27).

- 27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- 28. That is because they followed that which angered Allâh and hated that which pleased Him. So He made their deeds fruitless.
- 29. Or do those in whose hearts is a disease (of hypocrisy), think that Allâh will not bring to light all their hidden ill-wills? [1]
- 30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allâh knows (all) your deeds.
- **31.** And surely, We shall try you till We test those who strive hard (for the Cause of Allâh) and *As-Sâbirûn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- 32. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger (صلی الله و سلم (by standing against him and hurting him), after the guidance lab has been clearly

فَكَيْفَ إِذَا تَوَقَّتُهُمُ ٱلْمَلَتِبِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَنَرَهُمْ ۞

ذَلِكَ مِأْنَهُ مُأَنَّبَعُواْ مَآأَسْخَطُ ٱللَّهَ وَكِيهِ هُواْ رِضْوَانَهُ وَفَأَحْبَطَ أَعْمَلَهُمُ ۞

ٱمْرَحَسِبَ ٱلَّذِينَ فِي قُلُوبِهِ مِ مَّرَضٌ أَن لَن يُخْرِجَ ٱللَّهُ أَضْغَنَاكُمُ ۞

وَلَوْنَشَآءُ لَأَرْيَنَكَهُمْ فَلَعَرَفْتَهُم بِسِيمَهُمْ وَلَوْنَشَآءُ لَأَرْيَنَكُمْ اللَّهُ يَعْدَلُوا تَعْدَلُكُمْ اللَّهُ اللَّهُ يَعْدَلُوا تَعْدَلُكُمْ اللَّهُ اللّهُ اللَّهُ اللَّاللَّهُ اللَّهُ الللَّهُ

وَلَنَبْلُوَنَكُوحَتَى تَعَلَمُ ٱلْمُجَهِدِينَ مِنكُرُ وَالصَّبِينَ وَبَنْلُوْا أَخْبَارَكُرُ ۞

إِنَّ ٱلْذِينَ كَفَرُواْ وَصَدُواْ عَن سَبِيلِ ٱللَّهِ وَشَاقُواْ ٱلرَّسُولَ مِنْ بَعْدِمَا تَبَيَّنَ لَهُمُ ٱلْهُدَىٰ لَن يَضُرُّواْ ٱلدَّشَوْكَ مِنْ بَعْدِمَا أَعْلَمُهُ ۞

Narrated Abū Mūsâ رضى الله عنه Said, "The example of guidance and knowledge (the Qur'ân and the Sunnah) with which Allah has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion (Islam) and gets benefit (from the knowledge) which Allah عنه has revealed through me (the Prophet مناه عليه وسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allah's Guidance revealed through me: (He is like that barren land)." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.79).

^{[1] (}V.47:29) See hypocrisy in the Appendix II

^[2] (V.47:32) A)

B) Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allåh, i.e. Allah opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

shown to them, they will not harm Allâh in the least, but He will make their deeds fruitless,

- 33. O you who believe! Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه عليه) and render not vain your deeds.
- 34. Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers Allâh will not forgive them.
- 35. So be not weak and ask not for peace (from the enemies of Islâm) while you are having the upper hand. Allâh is with you, and He will never decrease the reward of your good deeds.
- 36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allâh Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.
- 37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.
- 38. Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islâm and the obedience to Allâh), He will exchange you for some other people and they will not be your likes.

*يَتَأَيُّهُا اَلَٰذِينَ ءَامَنُوٓاْ أَطِيعُواْ اَلَمَهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَاثْتُطِلُوٓاْ أَعْمَلَكُمْ ۞

إِنَّ ٱلَّذِينَ كَفَرُواْوَصَدُّواْعَنسَيِيلِ ٱللَّهِ ثُمَّمَاتُواْ وَهُمْ كُفَّارٌ فَكَن يَغْفِرَٱلنَّهُ لَهُمْ ۞

فَلاَقِهَنُواْ وَتَدْعُواْ إِلَى السَّلْمِ وَأَنتُهُ ٱلْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَن يَدِرَكُمْ أَعْمَلَكُمْ ۞

إِنَّمَا ٱلْحَيْوَةُ الدُّنْيَا لَعِبٌ وَلَهَوُّ وَإِن تُؤْمِنُواْ وَيَتَقُوْا يُؤْيِكُواْ أُجُورَكُمْ وَلَايَسْعَلْكُو أَمْوَالْكُو ۞

إِن يَسْنَلَكُمُوهَا فَيُحْفِكُمُ تَتَخَلُواْ فَيُخْرِجْ أَضْغَنَكُمُ ۞

هَآنَتُمْ هَوُلَاءَ نُدْعَوَنَ الْتُنفِقُواْ فِي سَبِيلِ ٱللَّهِ فَمِنكُمُ مَن يَبْخَلُّ وَمَن يَبْخَلُ فَإِنَّمَا يَبْخَلُ عَن نَفْسِهُ. وَاللَّهُ ٱلغَنِثُ وَأَنْتُمُ ٱلْفَقَى لَهُ وَلا تَتَوَلَّوْا يَسَتَبَدِلْ فَوَمًا عَيْرَكُمْ تُنُمَّ لا يَكُونُواْ أَمْثَلَكُمْ ﴿

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and pious preachers who preach the truth i.e. Islamic Monotheism.

^{[1] (}V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath (The Victory) (XLVIII)

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We have given you (O Muhammad صلى الله عليه وسلم a manifest victory.
- 2. That Allâh may forgive you your sins of the past and the future, [1] and complete His Favour on you, and guide you on a Straight Path,
- 3. And that Allâh may help you with strong help.
- 4. He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.
- 5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,
- 6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*¹²¹ men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them and worst indeed is that destination.

شِوْرَةُ الْمَتْبَحْ

بِنَ اللَّهِ ٱلرَّحْيَرُ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحَامُّبِينًا ۞

لِّنَغْفِرَلَكَ النَّهُ مَانَقَلَمَ مِن ذَنْبِكَ وَمَاتَأَخَرَوَيُتِمَّ نِعْمَتَهُ,عَلَيْكَ وَيَهْدِيَكَ صِرَطَا امُّشْتَقِيمَا ۞

وَيَنَصُرَكَ ٱللَّهُ نَصْرًا عَزِيزًا ۞

هُوَالَّذِى َ أَنزَلَ السَّكِينَةَ فِى قُلُوبِ الْمُؤْمِنِينَ لِبَرْدَادُوَا إيمَنَامَّعَ إِيمَنِهِمُّ وَيسَّهِجُنُودُ السَّمَوَاتِ وَٱلْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِمَا ۞

لِيُدْضَ الْمُؤْمِنِينَ وَالْمُؤْمِنِينَ جَنَّتِ بَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلِايِينَ فِيهَا وَيُكَفِّرَعَنْهُمْ سَيِّعَاتِهِمْ وَكَانَ ذَلِكَ عِندَاللَّهِ فَوْلًا عَظِيمًا ۞

وَيُعَذِبَ ٱلْمُنْفِقِينَ وَٱلْمُنْفِقَاتِ وَٱلْمُشْرِكِينَ وَٱلْمُشْرِكَتِ ٱلظَّانِينَ بِاللَّهِ طَلَّ السَّزَةُ عَلَيْهِمْ دَآبِرَهُ ٱلسَّوَّةُ وَغَضِبَ ٱللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَةً فَرَّصَاءَتْ مَصِيرًا ۞

⁽V.48:2) Narrated Al-Mughîrah: The Prophet صلى الله عليه used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.360).

⁽V.48:6) *Al-Mushrikûn:* Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

- 7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Mighty, All-Wise.
- 8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a warner[1]].
- 9. In order that you (O mankind) may believe in Allâh and His Messenger (عليه وسلم), and that you assist and honour him (صلى الله عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.
- 10. Verily, those who give Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving Bai'ah (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.
- 11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever Well-Acquainted with what you do.
- 12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."
- 13. And whosoever does not believe in Allâh and His Messenger (Muhammad مىلى), then verily, We have prepared

وَيِلَهِ جُنُودُ ٱلسَّمَوَتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَنِيزًاحَكِمُمًا ۞

إِنَّا أَرْسَلْنَكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ٥

لِّنُوْمُوْاْبِاللَّهُ وَرَسُولِهِ وَتُعَرِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكَرَةً وَأَصِيلًا ۞

إِنَّ ٱلَّذِينَ يُبَايِعُونَكَ إِنَّمَايُبَايِعُونَ ٱللَّهَ يَـدُ ٱللَّهِ فَوَقَأَ تَيدِيعِمْ فَمَن نَّكَ فَإِنَّمَا يَنكُ عَلَىٰ نَفْسِةً - وَمَنْ أَوْقَ بِمَاعَهَدَ عَلَيْهُ ٱللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ۞

سَيَقُولُ لَكَ الْمُخَلَفُونَ مِنَ الْأَغْرَابِ شَغَلَشْنَا أَمْوَلُنَا وَأَهْلُونَا فَأَسْتَغْفِرَلْنَا يَقُولُونَ بِأَلْسِنَتِهِم مَّالْيَسَ فِي كُوبِهِمْ قُلَ فَمَن يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيِّنَا إِنْ أَرَادَ بِكُوضَرًّا أَوْ أَرَادَ بِكُونَفَعْ أَبْلُ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿

بَلْ ظَنَنتُوْأَ لَنَ يَنقَلِبَ الرَّسُولُ وَالْمُوْمِثُونَ إِلَّنَ أَهْلِيهِمْ أَبْدَا وَزُيْنَ ذَالِكَ فِى قُلُوبِكُو وَظَنَنتُوظَنَّ السَّوْءِ وَكُمُنُمْ قَوْمًا بُورًا ۞

وَمَن لَمْ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ عَإِنَّا أَعْتَذْنَا لِلْكَفِيرِينَ سَعِيرًا ۞

^{[1] (}V.48:8) See the footnote of (V.2:42).

for the disbelievers a blazing Fire. [1]

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلع الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down As-Sakînah (calmness and tranquillity) upon them, and He rewarded them with a near victory,

وَلِتَهِ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِ يَغْفِرُ لِمَن يَشَآهُ وَلِيَّا مِنْكَاهُ وَلِيَّا اللَّهُ عَفُورًا تَحِيمًا اللَّهُ عَفُورًا تَحِيمًا اللَّهُ عَفُورًا تَحِيمًا

سَيَقُولُ ٱلْمُحَلِّقُورَت إِذَا ٱنطَلَقَتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُدُوهَا ذَرُونَا نَشِّعْكُمْ يُرِيدُونَأَن يُبَدِّلُواْ كَلَمْ ٱللَّمَ ُفُلَلَّا فَكُلْ لَكُونَاكُنَاكُمُ قَالَ ٱللَّهُ مِن قَبَلٌّ فَسَيَقُولُونَ بَلْ تَحْسُدُونَتَأْ بَلْكَافُواْ لاَيَفْقَهُونَ إِلَّاقِلِيلًا ۞ إِلَّاقِلِيلًا ۞

ڡؙٛڶڸٙؽؙڡؗڝؘٚڶڣڽڹٙڡڹٲڵٲڠٙۯڮؚڛۺؙڎٷڹ ٳڬۊٙۼٟٲ۠ۏڮ ؠڶ۫ڛۺۧۮۑۑڔٮؙڡۜؾڶۅؙڹۿؙؗؠۯٲۊؽۺٳۻۅڹۜٞٷڹؿؙڟۣۑٷڶؽٷؾػؙۅ ٱللَّه۫ٲ۫ڿڒٵ حَسَٮؙؖؾؙؖٷڹٮۜؾؘٷؖۊٛٵ۫ػڡٵٷؖڷؿؿؙڡؿڹڨؘڹڷ ؽڡؘڍ۫ڹڴۯۼۮٙڶٵؘٲڮؠڬ۞

لَيْسَعَلَ ٱلْأَغْمَىٰ حَرَجٌ وَلَاعَلَى ٱلْأَغْرَجَ حَرَجٌ وَلَاعَلَى ٱلْمَرِيضِ حَرَجٌّ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُ. يُدْخِلْهُ جَنَّتِ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهُزِّ وَمَن يَتَوَلَّ بُعَذِبْهُ عَذَابًا أَلِيمًا ۞

> *لَقَدْرَضِي اللّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَافِ تُلُومِهِ وَأَلْزَلَ السَّكِينَةَ عَلَيْهِ وَأَثَبَهُمْ فَتُحَاقِيبًا ۞

^{[1] (}V.48:13) See the footnote of (V.3:85).

- 19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise
- 20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to a Straight Path.
- 21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.
- 22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Walî* (protector, guardian) nor a helper.
- 23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.
- 24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever All-Seer of what you do.
- 25. They are the ones who disbelieved (in the Oneness of Allâh Islâmic Monotheism) and hindered you from Al-Masjid-al-Harâm (in Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

وَمَغَانِمَ كَثِيرَةَ يَأْخُذُونَهَأَ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۞

وَعَدَكُواللَّهُ مَغَانِدَكِيرَةَ تَأْخُدُونَهَا فَعَجَّلَ لَكُمْ هَاذِهِ وَقَفَّ أَيِّدِى ٱلنَّاسِ عَنكُو وَلِتكُونَ عَايَةً لِلْمُؤْمِنِينَ وَيَهْ دِيكُو صِرَطَا مُسْتَقِيمًا ۞

وَأُخْرَىٰ لَمَ تَقْدِرُواْ عَلَيْهَا فَدْ أَحَاطَ ٱللَّهُ بِهَأْوَكَانَ ٱللَّهُ عَلَى كُلِّ شَيْءِ قَدِيرًا ۞

> وَلُوْفَتَلَكُمُ الَّذِينَ كَفَرُواْلُوَلُوْاْ الْأَدَّبَسَ تُمَّلَا يَجِدُونَ وَلِيَّا وَلَاضِيزًا ۞

سُنَّةَ اَلَّهِ اَلَّتِي قَدْخَلَتْ مِن فَبَلِّ وَلَن تَجِدَ لِسُنَّةِ اللَّهَ تَبْدِيلًا ۞

وَهُوَالَذِىكُفَّ أَيْدِيَهُمْ عَنْهُ وَأَيْدِيَكُو عَنْهُم يَبَطْنِ مَكَّةَ مِنْ بَعْدِأَنَّ أَظْفَرُكُو عَلَيْهِمْ وَكَاتَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۞

هُمُ الَّذِينَ كَفَرُواْ وَصَدُّ وَكُمْ عَنِ الْمَسْجِدِ الْحَدَرَامِ وَالْهَدْى مَعْكُوفًا أَن يَبْلُغَ مَجِلَّهُۥ وَلَوْلَا رِعِالُ مُؤْمِنُونَ وَلِسَاةً مُؤْمِنَتُ لَرَّتَعْلَمُوهُمْ أَن تَطْعُوهُمْ فَصْيبَكُمْ مِنْهُمْ مَعَدَّةً إِعَنْرِيلِمِّ لِيَنْخِلَ اللّهُ فِي رَحْمَتِهِ عَنَ يَشَاهً ۚ لَوَتَزَيَّلُواْ لَعَذَبْنَا الَّذِينَ كَفَرُواْ مِنْهُمْ عَذَابًا أَلِيمًا ۞

26. When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger (صلى and upon the believers, and made (الله عليه وسلم them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is ever All-Knower of everything.

27. Indeed, Allâh shall fulfil the true vision صلى الله) which He showed to His Messenger saw صلى الله عليه وسلم ji.e. the Prophet (عليه وسلم a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, vou shall enter Al-Masiid- al-Harâm, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

28. He it is Who has sent His Messenger with guidance (صلى الله عليه وسلم Muhammad) and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allah as a Witness.

is the (صلى الله عليه وسلم) Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers

إِذْ جَعَلَ ٱلَّذِينِ كَفَرُواْ فِي قُلُوبِهِ مُ ٱلْخَمِيَّةَ حَمِيَّةَ ٱلْجِهِلِيَّةِ فَأَنْزَلَ أَلِنَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى اللَّهِ لَهُ وَعَلَى ٱلْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ ٱلتَّقُوكِي وَكَانُوٓا أَحَةً ، بِهَا وَأَهْ لَهَأْ وَكَانَ ٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمَاڻَ

لَقَدْصَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءَ يِنَابِٱلْحُقِّ لَتَنْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَاءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَاتَّحَافُوتُ فَعَامَ مَا لَهُ تَعْلَمُواْ فَجَعَلَ مِن دُونِ ذَالِكَ فَتْحَا قَريبًا ۞

هُوَ ٱلَّذِي أَرْسَلَ رَسُولَهُ, بِٱلْهُدَىٰ وَدِين ٱلْحُقِّ ليُظْهِرَهُ وعَلَى ٱلدِّين كُلِّهِ وَكَفَىٰ بِٱللَّهِ شهدداه

مُحَمَّدُ زَسُولُ ٱللَّهِ ۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَىٱلْكُفَّارِ رُحَمَآ يَبْنَهُمُّ تَرَاهُمْ رُلِّعًا سُجَدًا يَبْتَغُونَ فَضْلَامِنَ ٱللَّهِ وَرِضُوَ نَأْسِيمَا هُوَ فِي وُجُوهِهِ مِنْ أَثَرُ ٱلسُّجُودُ ذَلِكَ مَتْلُهُمْ فِٱلتَّوْرَىٰةُ وَمَتَّلُهُمْ فِٱلْإِنجِيلِ كَزَرْعِ أَخْرَجَ شَطْعَهُ وفَعَازَرَهُ وفَاسْتَغْلَظَ فَأَسْتَوَىٰ عَلَىٰ سُوقِهِ عَ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ ٱلْكُفَّارُّ وَعَدَاللَّهُ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّلَحَاتِ مِنْهُمِ مَّغْفِرَةً وَأَجْرًا عَظمًا ١

with them. Allâh has promised those among them who believe (i.e. all those who follow Islâmic Monotheism, the religion of Prophet till the Day of صلى الله عليه وسلم Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

Sûrat Al-Hujurât (The Dwellings) XLIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you who believe! Make not (a decision) in advance[1] before Allâh and His Messenger (صلى الله عليه وسلم), and fear Allâh. Verily, Allâh is All-Hearing, All-Knowing.
- 2. O · you who believe! Raise not your صلى الله) voices above the voice of the Prophet عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.
- 3. Verily, those who lower their voices in صلى الله presence of Allah's Messenger (مسلى الله) عليه وسلم), they are the ones whose hearts Allâh has tested for piety. For them is forgiveness and a great reward.
- 4. Verily, those who call you from behind the dwellings, most of them have no sense.
- 5. And if they had had patience till you could come out to them, it would have been better for them. And Allâh is Oft-Forgiving, Most Merciful.
- 6. O you who believe! If a Fâsia (liar evil person) comes to you with any news, verify it, lest you should harm people in



تَتَأَتُّهُا ٱلَّذِينَ ءَامَنُواْ لَاتُقَدِّمُواْ بَيْنَ يَدَي ٱللَّهِ وَرَسُولِهِ ـ وَٱتَّقُواْ ٱللَّهُ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ ٥

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ لَا تَرْفَعُواْ أَصْوَاتَكُمْ فَوْقَ صَوْتِ ٱلنَّيِّ وَلِا يَجْهَرُواْلَهُ ، بِٱلْقَوْلِ كَجَهْر بَعْضِكُ لِبَعْضِ أَن تَحْمَظ أَعْمَلُكُمْ وَأَنتُهُ لَا تَشْعُرُونَ ٢

إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصْوَا تَصُمْ عِندَ رَسُولِ ٱللَّهِ أُوْلَنَيكَ ٱلَّذِينِ ٱمْتَحَنَّ ٱللَّهُ قُلُوبَهُمْ لِلتَّقْوَيْ لَهُم مَّغَفِهُ وَأَجْرُ عَظِيمٌ ٢

إِنَّ ٱلَّذِينَ بِينَادُونَكَ مِن وَرَآءِ ٱلْحُجُرَاتِ أَحْتُرُكُمُ لَايَعْقِلُونَ 🗈 وَلَوْ أَنَّهُ مُ صَبَرُواْحَتَّى تَخْرُجَ إِلَيْهِ مِلْكَانَ خَيْرًا لَّهُمَّ وَاللَّهُ عَلَىٰ " رَحِه " قَ

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ إِن جَآءَكُمْ فَاسِقُ بِنَيَا فَتَبَيُّنُواْ أَن تُصِيبُواْ قَوْمَا إِبَحَهَالَةِ فَتُصْبِحُواْ عَلَى مَافَعَلْتُمْ

^{[1] (}V.49:1) i.e. hasten not to decide in matters of war or religion before Allah and His Messenger صلى الله عليه وسلم , that you may decide the contrary to what Allah and His may decide. صلى الله عليه وسلم Messenger

ignorance, and afterwards you become regretful for what you have done.

- 7. And know that among you there is the Messenger of Allâh (صلی الله علیه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلی الله علیه وسلم) hateful to you. Such are they who are the rightly guided.
- 8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knower, All-Wise.
- 9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.
- 10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.
- 11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed Zâlimûn (wrong-doers, etc.).

نَادِمِينَ ۞

وَٱعۡاَمُوۤاْ أَنَّ فِيكُوْرَسُولَ اللَّهُ لَوْيُطِيعُكُوفِ كَثِيرِ مِّنَ ٱلأَثْمِرِلَعَنِـثُمُّ وَلَكِنَّ اللَّهَ حَبَّتِ إِلَيْكُواْ الْإِيمَانَ وَزَيْنَهُ، فِي فَلُوبِكُو وَكَنَّ إِلَيْتُكُواْ الْكُفْرَوَاْ لَفُسُوقَ وَٱلْمِصْيَانَ أَوْلَتِكَ هُوُالزَّشِدُونَ ۞

فَضْلَامِّنَ ٱللَّهِ وَيِعْمَةً وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٥

وَإِن طَآبِهَٰتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتُلُواْ فَأَصْلِحُواْ بَيْنَهُمَّا فَإِنْ بَغَتْ إِحَدَنْهُمَا عَلَى ٱلْأُخْرَى فَقَتِلُواْ ٱلَتِي تَبْغِىحَتَّى فِيَّ عَإِلَىٰٓ أَمْرِلَمْتَوْ فَإِن فَآءَتْ فَأَصْلِحُواْ بَيْنَهُمَا بِٱلْعَلْدِلِ وَأَفْسِطُوّاْ إِنَّ ٱللّهَ يُحِبُّ ٱلْمُفْسِطِينَ ۞

> ٳڹۜڡٵٲڵڡٛٚۄٝڡؚڡؗۏؘٳڂۛۊۘڐؙڡؘؙٞڟۛڝڸڂؗۅ۠ڹؾڹۜٲڂؘۅؘؽۨڡؙٛ؞ٞ ٷۘڷؿٙڡؙؙۅ۠ٲڷڵة ڶۼڶۘػؙۅؙؿ۫ڗۧۿؙۅڹٙ۞

يَتَأَيُّهُا الْذِينَ ءَامَنُواْلَايَسَخَرْقَوْمٌ مِن قَوْمٍ عَسَىٰ أَن يَكُنُ يَكُونُواْخَيْرًا مِنْهُمْ وَلَانِسَآءٌ مِن نِسَآءٍ عَسَىٰۤ أَن يَكُنُ خَيْرًا مِنْهُنِّ وَلَا تَأْمِنُواْ أَنْفُسكُوْوَلَا تَنَابَرُواْ إِالْأَلْقَابِّ بِنْسَ الْإِنْسُمُ الْفُسُوقُ بَعَدَ الْإِيمَانِ وَمَن لَّرَ

- 12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)^[1]. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.
- 13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the *Al-Muttaqûn* (the pious. See V.2:2)]. Verily, Allâh is All-Knower, Well-Acquainted (with all things).
- 14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ اَجْتَنِبُواْكَثِيرًا مِّنَ ٱلظَّنِ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمُرُّ وَلاَجَنَّسُواْ وَلَا يَغْتَب بَعْضُكُمْ بَعْضًا لَيُحِبُّ أَصَّدُكُمُ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتَا فَكَرِهْتُمُوهُ وَاتَّـعُواْ ٱللَّهَ إِنَّ اللّهَ فَوَّابُ رَحِيمٌ ۞

ؾڷؘؿ۠ٵؙڶڬٙٲۺٳێٙٲڂڷڡٞٮۜٛۮؙڝؚٚۏػٙۘڕۅٙٲ۫ؿؘۅٙڝٙڵؾۜػؙۄۺؙۼۅؠۜٙ ۅٙڣۧؠۜؠٟٙڶڸؾؘۼٲۯٷؖڗ۠۫ٳڹۜٲؘٛٛٞٛۓٚۯڡۘػؙۄۼڹۮٱڵؽۅٲؘؿٚڡٙۘۮؙۄ۠ ٳڹۜٲڵؠؘةۼؽؠڴؚڂؚؠؿڗ۞

* قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا أَقُلُ لَمْ تُوْمِنُواْ وَلَكِن قُولُواْ أَسْاَمَنَا وَلَمَايَدْخُلِ آلْإِيمَنُ فِي قُلُوبِكُمِّ وَإِن تُطِيعُواْ ٱلمَّهُ وَرَسُولُهُ لَا يَلِتَكُمْ مِن أَعْمَلِكُمْ شَيْعًا إِنَّ ٱللَّهَ

b) Narrated Hudhaifah صلى الله عليه وسلم I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât*"* will not enter Paradise." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عز و جل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs رضى الله عنهما Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (Sahîh Al-Bukhârî, Vol.8, Hadîth No.78).

- * Najash means to offer a high price for something in order to allure another customer who is interested in the thing.
- **A Qattât is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

^{[1] (}V.49:12). a) Narrated Abû Hurairah زصنی الله عنه Allah's Messenger صلی الله علیه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise Najash* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.92).

^{***}This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons. [Fath Al-Barî, Vol. I, Page 332].

and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

- 15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.
- 16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Knower of everything.
- 17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.
- 18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is All-Seer of what you do.

Sûrat Qâf.L

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Qâf.

[These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the Glorious Qur'an.

- 2. Nay, they wonder that there has come to them a warner (Muhammad صلى الله عليه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!
- 3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

عَفُورٌ رَّحِيمٌ ١

إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱلْقَوَرَسُولِهِ ثُمَّرَلَوْيَنَا الْإِلْوَجَهَدُواْ بِأَمْوَالِهِمْ وَأَنفُيسِهِرْ فِ سَيِيلِ ٱللَّمَةُ أَوْلَتَهِكَ هُوُ ٱلصَّدِقُونَ ۞

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَنِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۞

يَمُنُونَعَلَيْكَأَنْ أَسَلَمُوَّا قُلُلَاتَمُنُواْ عَلَىٰ إِسْلَمَكُرٍّ بَلِ اللَّهُ يَسُمُنُ عَلَيْكُو أَنْ هَدَنكُو لِلْإِيمَنِ إِن كُنتُوصَدِقِينَ ۞

> إِنَّ ٱللَّهَ يَعْلَمُ غَيْبَ ٱلسَّمَلَوَتِ وَٱلْأَرْضِ ۗ وَٱللَّهُ بَصِيرٌ بِمَاتَعْمَلُونَ ۞

STATE OF THE STATE

قَ وَٱلْقُرْءَانِ ٱلْمَجِيدِ

بَلْ عِجُبُواْ أَن جَآءَ هُرِمُنذِ رُّقِنْهُ مِ فَقَالَ ٱلْكَفِرُونَ هَذَاشَيْءُ عَجِيبُ ۞

أَهِ ذَامِتْنَا وَكُنَّا ثُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ٢

الجزء ٢٦

- 4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).
- 5. Nay, but they have denied the truth (this Our'an) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).
- 6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?
- 7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
- 8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).
- 9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.
- 10. And tall date-palms, with ranged clusters.
- 11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).
- 12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the Dwellers of Ar-Rass, and Thamûd;
- 13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);
- 14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْعَلِمْنَامَاتَنَقُصُ ٱلْأَرْضُ مِنْهُم وَعِندَنَاكَتَكُ حَفِيظٌ ٦

بَلْكَذَبُواْ بِٱلْحَقّ لَمَّا جَآءَ هُوْفَهُ فَهُ مِّ فِي أَمْرِ مَّرِيحٍ ٥

أَفَادَ يَنظُونُ وَأَ إِلَى ٱلسَّمَاءَ فَوَقَهُمْ كَنْفَ مَنْتَنْهَا وَزَيَّنَّهَا وَمَالَهَا مِن فُرُوجٍ ٥

وَٱلْأَرْضَ مَدَدْنَهَا وَأَلْقَيْنَا فِيهَا رَوَسِيَ وَأَنْتُنَا فِيهَا مِن كُلِ زَوْجِ بَهِيجٍ ٧

تَتْصِهَ ةَ وَذَكَّرَىٰ لِكُلِّعَبْدِ تُمنِيبِ ٨

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءَ مُّكِرِّكَا فَأَنْكِتَنَا بِهِ ء جَنَّات وَحَتَ ٱلْحَصِيد ١

وَٱلنَّخْلَ بَاسِقَاتِ لَّهَاطَلْعٌ نَضِيدٌ ١

رِّنْقَا لِلْعِبَاتِّدُ وَأَحْيَيْنَا بِهِ عِبْلَدَةً مَّيْتًا كَنَالِكَ ٱلْخُرُوجُ ١

كَذَّبَتَ قَبْلَهُمْ قَوْمُرُنُوجِ وَأَصْحَابُ ٱلرَّيِسَ وَثَمُودُ ٢

وَعَادٌ وَفِرْعَوْثُ وَاحْوَنُ لُوطٍ ١

وَأَصْحَابُ ٱلْأَيْكَةِ وَقَوْمُ لُبَّعِ كُلُّ كَذَبَ ٱلرُّسُلَ فَحَقَّ

- 15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).
- 16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).
- 17. (Remember) that the two receivers (recording angels) receive (each human being), ^[1] one sitting on the right and one on the left (to note his or her actions). ^[2]
- 18. Not a word does he (or she) utter but there is a watcher by him ready (to record it). [3]
- 19. And the stupor of death will come in truth: "This is what you have been avoiding!"
- 20. And the Trumpet will be blown that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).
- 21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.
- 22. (It will be said to the sinners): "Indeed, you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"
- 23. And his companion (angel) will say: "Here is (this Record) ready with me!"
- 24. (Allâh will say to the angels): "Both of you throw into Hell every stubborn

أَفَعَيِينَا بِٱلْخَاتِّقِ ٱلْأَوَّلِّ بَلَّهُمْ فِي لَبْسِ مِّنَ خَلْقِ جَدِيدِ ۞

وَلَقَدْخَلَقْنَا ٱلْإِنسَنَ وَيَعْلَمُوالُوسُوسُ بِهِۦ نَفَسُهُۥ وَيَغَنُ أَقْرَبُ إِلَيْهِ مِنْحَبِلِ ٱلْوِيدِ ۞

إِذْيَتَلَقَى ٱلْمُتَلَقِّيَانِعَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ قَعِيدٌ ۞

مَّايَلْفِظُ مِن قَوْلٍ إِلَّالَدَيْهِ رَفِيبٌ عَتِيدٌ ۞

وَجَآءَتْ سَكُرُهُ ٱلْمَوْتِ بِٱلْحَقِّ ذَلِكَ مَاكُنتَ مِنْهُ تَجَيدُ ١

وَنُفِخَ فِي ٱلصُّورِ ۚ ذَٰلِكَ يَوْمُ ٱلۡوَعِيدِ ۞

وَجَآءَتْكُلُ نَفْسِمَعَهَاسَ آبِنٌ وَشَهِيدٌ ١

لَقَدْكُنتَ فِي عَفْلَةِ مِنْ هَذَا فَكَشَفْنَا عَنكَ غِطَآة كَ فَصَرُكُ ٱلِيُّوْمَ حَدِيدٌ ٢

وَقَالَ قَرِينُهُ وَهَٰذَا مَالَدَيَّ عَتِيدٌ ٢

ٱلْقِيَافِ جَهَ نَرَكُلُ كَفَّادٍ عَنِيدٍ ١

^{[1] (}V.50:17) Narrated 'Àishah رضي الله عنها The Prophet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

^{1.} A sleeping person till he wakes up.

^{2.} A child till he reaches the age of puberty.

An insane person till he becomes sane.

This Hadîth is quoted from An-Nasâ'î, The Book of Divorce. Chap. 21.

^[2] (V.50:17) See the footnote (B) of (V.6:61).

^{[3] (}V.50:18) See the footnote (A) of (V.6:61).

disbeliever (in the Oneness of Allâh, in His Messengers).

- 25. "Hinderer of good, transgressor, doubter.
- 26. "Who set up another ilâh (god) with Allâh. Then both of you cast him in the severe torment."
- 27. His companion (Satan devil) will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."
- 28. Allâh will say: "Dispute not in front of Me. I had already in advance sent you the threat.
- 29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."
- 30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"[1]
- 31. And Paradise will be brought near to the Muttaqûn (the pious. See V.2:2), not far off.
- 32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion - Islâmic Monotheism).
- 33. "Who feared the Most Gracious (Allâh) in the Ghaib (Unseen) and came with a

مَّنَّاعِ لِلْخَيْرِمُعْتَدِمُّرِيبٍ ۞

ٱلَّذِي جَعَلَ مَعَ ٱللَّهِ إِلَهَاءَ اخْرَفَٱلْقِيَاهُ فِي ٱلْعَذَابِٱلشَّدِيدِ 🕝

وَ اللَّهُ وَرَبَّنَا مَا أَطْغَيْتُهُ وَلَكِم كَانَ فِي صَلَالِ بَعِيدِ ۞

قَالَ لَا تَخْتَصِمُواْ لَدَى وَقَدْ قَدَّمْتُ إِلَيْكُمُ بِٱلْوَعِيدِ ٨

مَايُبِذَلُ ٱلْقَوْلُ لَدَيَّ وَمَآأَنَا بِظَلِّهِ لِلْعَبِيدِ ۞

يَوْمَ نَقُولُ لِجَهَنَّهُ هَلِ ٱمْتَكَلَّتِ وَتَقُولُ هَلْ مِن مَزِيدِ ٣

وَأُذَلِفَت ٱلْحَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدِ ٢

هَذَامَاتُوعَدُونَ لِكُلِّ أَوَّابِ حَفِيظٍ ٣

مَّرْ خَشِي ٱلرَّحْنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبِ مُنِيبِ

the (Hell) Fire and it will say 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No.371).

^{[1] (}V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' " said, "The people will be thrown into صلى الله عليه وسلم The Prophet رضي الله عنه said, "The people will be thrown into

heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

- 34. "Enter you therein in peace and security — this is the Day of eternal life!"
- 35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل (جلاله
- 36. And many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?
- 37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.
- 38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.
- 39. So bear with patience (O Muhammad all that they say, and glorify صلى الله عليه وسلم the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers)[1].
- 40. And during a part of the night (also) glorify His praises (i.e. Maghrib and 'Isha prayers) and (so likewise) after the prayers

ٱدۡخُلُوهَا بِسَلَّمِٓذَالِكَ يَوۡمُٱلَّٰفُلُودِ ٢

لَهُ مِمَّا يَشَاءُ ونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ٢

وَكُوْأَهْلَكَ نَاقَبَلَهُ مِن قَرْنِ هُوْ أَشَدُّ مِنْهُ و بَطْشًا فَنَقَّهُواْ فِي ٱلْمُلَادِ هَلْ مِن مَّجِيص ٢

إِنَّ فِي ذَلِكَ لَذِكَ رَىٰ لِمَ كَاتَ لَهُ, قَلْتُ أَوْ أَلْقَ . ٱلسَّمْعَ وَهُوَشَهِيدٌ ۞

وَلَقَدْ خَلَقْنَا ٱلسَّمَانَ تَ وَٱلْأَرْضَ وَمَا يَتَنَفُّمَا في سِتَّةِ أَيَّامِ وَمَامَسَّنَا مِن لَّغُوبِ ٨

فَأَصْبِرْعَكِمْ مَا يَقُولُونَ وَسَبَحْ بِحَمْدِ رَيْكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ۞

وَمِنَ ٱلَّيْلِ فَسَبَحْهُ وَأَدْبُرَ ٱلسُّجُودِ ٥

and he صلى الله عليه وسلم (V.50:39). a) Narrated Qais: Jarîr said, "We were with the Prophet مسلى الله عليه وسلم looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (Fajr) and a prayer before sunset ('Asr), you must do so". 'He then recited Allah's Statement:

[&]quot;And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'îl said: "Offer those prayers and do not miss them." (Sahîh Al-Bukhârî, Vol.1, Hadîth No.529)

b) See the footnote of (V.32:16).

[As-Sunnah, Nawâfil — optional additional prayers. And also glorify, praise and magnify Allâh — Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar].

- 41. And listen on the Day when the caller will call from a near place.
- 42. The Day when they will hear As-Saihah (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).
- 43. Verily, We it is Who give life and cause death; and to Us is the final return.
- 44. On the Day when the earth shall be cleft, from them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
- 45. We know best what they say. And you are not the (صلى الله عليه وسلم) Muhammad one to force them (to Belief). But warn by the Our'an him who fears My Threat.

Sûrat Adh-Dhârivât (The Winds that Scatter) LI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By (the winds) that scatter dust.
- 2. And (the clouds) that bear heavy weight of water.
- 3. And (the ships) that float with ease and gentleness.
- 4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.
- 5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.

وَٱسْتَمِعْ يَوْمَ يُنَادِ ٱلْمُنَادِ مِن مَّكَانِ قَرِيبٍ ١

يَوْمَ يَسْمَعُونَ ٱلصَّيْحَةَ بِٱلْحَقُّ ذَالِكَ يَوْمُ ٱلْخُرُوجِ ١

إِنَّا نَعَنُ نُحُهِ ء وَنُمِيتُ وَإِلَيْنَا ٱلْمَصِيرُ ۞

يَوْمَ تَشَقَّقُ ٱلْأَرْضُ عَنْهُ مِسِرَاعًأَ ذَاِكَ حَشْرُ عَلَيْنَايَسِيرٌ 🕮

نَّحَنُ أَعَلَهُ بِمَا يَقُولُونَّ وَمَآ أَنتَ عَلَيْهِم بِجَبَّارٍّ فَذَكِّرْ بِٱلْقُرُّءَانِ مَن يَخَافُ وَعِبدِ ٢



. ٱللَّهُ ٱلرَّحَةَ وَٱلرَّحِيمِ

وَٱلنَّارِيَاتِ ذَرْوَا ١ فَٱلْحِيمَلَتِ وَقُراً ٢

فَٱلْجَارِيَاتِ يُسْرًا ٣

فَٱلْمُقَسِمَاتِ أَمْرًا ٢

إِنَّاتُوعَدُونَ لَصَادِقٌ ٥

- 6. And verily, the Recompense is sure to happen.
 - 7. By the heaven full of paths.
- 8. Certainly, you have different ideas and the صلى الله عليه وسلم and the Our'ân).
- 9. Turned aside therefrom (i.e. from Muhammad صلى الله عليه وسلم and the Our'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).
 - 10. Cursed be the liars
- 11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
- 12. They ask: "When will be the Day of Recompense?"
- 13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!
- 14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"
- 15. Verily, the *Muttagûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in Paradise),
- 16. Taking joy in the things which their Lord has given them. Verily, they were before this Muhsinûn (good-doers, See V.2:112).
- 17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hopel.
- 18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.
- 19. And in their properties there was the right of the Sâ'il (the beggar who asks) and the Mahrûm (the poor who does not ask others)[1].

وَٱلسَّمَاءِ ذَاتِ ٱلْحُبُكِ ٧ إِنَّكُولُو فَوْلِ مُّخْتَلِفِ ٨

لُوْ فَكُ عَنْهُ مَنْ أَفِكَ ٢

قُتِلَ ٱلْحُرَّصُونَ ٢ ٱلَّذِينَ هُمْرِ فِي غَمْرَةِ سَاهُونَ ١

يَسْعَلُونَ أَيَّانَ يَوْمُ ٱلدِّينِ ٣

يَوْمَهُمْ عَلَى ٱلنَّارِيُفْتَنُونَ ٣

دُوْقُواْ فِتَنَتَكُو هَلَا الَّذِي كُنتُه بِهِ عَ تَسْتَعْجِلُونَ ٢

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّاتِ وَعُيُونِ ١

ءَاخِذِينَ مَاءَاتَناهُمْ رَبُّهُمْ إِنَّهُمْ وَإِنَّهُ مُركَانُواْ فَيَا ذَلِكَ مُحْسِنِينَ ١

كَانُواْ قَلْسَلَامِنَ ٱلَّيْلِ مَا يَهْجَعُونَ ١

وَبُالْأَسْحَارِهُمْ لِيَسْتَغْفِرُونَ ١

وَقَ أَمْوَالِهِ مُرَحَقُّ لِلسَّابِلِ وَٱلْمَحْرُومِ ١

وَإِنَّ ٱلدِّينَ لَوَقِعٌ ٦

^{[1] (}V.51:19) See the footnote of (V.4:37).

- 20. And on the earth are signs for those who have Faith with certainty.
- 21. And also in your ownselves. Will you not then see?
- 22. And in the heaven is your provision, and that which you are promised.
- 23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.
- 24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) another twol of Ibrâhîm along with (Abraham)?
- 25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."
- 26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].
- 27. And placed it before them, (saying): "Will you not eat?"
- 28. Then he conceived fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).
- 29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"[2]

وَ فِي ٱلْأَرْضِ ءَايَتُ لِآمُوقِينَ ٢

وَ فِي أَنفُسِكُمُ أَفَلَا يُتِّصُرُونَ ۞

وَفِي ٱلسَّمَآءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ٢

فَوَرَبُ ٱلسَّمَآءِ وَٱلْأَرْضِ إِنَّهُ ولَحَقُّ مِثْلَ مَا أَنَّكُمْ تَنطقُونَ (١٦)

هَا أَتَنكَ حَدِيثُ ضَيْفِ إِبْرَهِيمَ ٱلْمُكْرَمِينَ ٢

إِذْ دَخَالُواْ عَلَتِهِ فَقَالُواْ سَلَمَّا قَالَ سَلَهُ قَوْمٌ مُنكَرُونَ 🚳

فَرَاغَ إِلَّ أَهْلِهِ عِجْلَ سَمِينِ

فَقَرَّبُهُ وَ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ۞

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لَا تَخَفُّ وَبَشَّهُ وهُ بِغُلَامِ عَلِيهِ ٨

فَأَقْبَلَتِ أَمْرَأَتُهُ و فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتُ عَدُرُعَقِتْ اللهِ

⁽V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

⁽V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (Tafsîr Al-Qurtubî).

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- **30.** They said: "Even so says your Lord. It Verily, He is the All-Wise, the All-Knower."
- **31.** [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"
- 32. They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh)
- **33.** To send down upon them stones of baked clay.
- **34.** Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners those who trespass Allâh's set limits in evil-doings by committing great sins).
- 35. So We brought out from therein the believers.

قَالُواْكَذَاكِ قَالَ رَبُّكِّ إِنَّهُۥ هُوَٱلْحَكِيمُ ٱلْعَلِيمُ ۞

﴿ قَالَ فَمَا خَطْئِكُمُ أَيُّهَا ٱلْمُرْسَلُونَ ۞ ﴿ قَالَ فَمَا خَطْئِكُمُ أَيُّهَا ٱلْمُرْسَلُونَ ۞ ﴿

قَالُوٓا إِنَّا أَرْسِلْنَا إِلَى قَوْمِ تُجْرِمِينَ ٢

لِنُرْسِلَعَلَيْهِرْحِجَارَةَ مِنطِينِ

مُّسَوَّمَةً عِندَرَيِّكَ لِلْمُسْرِفِينَ 📆

فَأَخْرَجْنَامَنَكَانَ فِيهَامِنَ ٱلْمُؤْمِنِينَ

Narrated Mu'âwiyah صلى الله عليه وسلم اله Prophet صلى الله عليه وسلم saying, "A group of my followers will keep on following Allah's Orders [i.e., following strictly Allah's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] strictly and they will not be harmed by those who will deny (disbelieve) them or desert (stand against) them till Allah's Order (the Hour) will come while they will be in that state." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 552).

- b) Narrated Abu Hurairah رضىي الله عنه Allah's Messenger صلى الله عنه said, "Allah said, 'I have prepared for My pious slaves (believers of Islamic Monotheism) things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.' " (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 467)
- c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه said, "The people of Paradise will look at the dwellers of Al-Ghuraf (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allah's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صنى الله عليه وسلم replied, "No! By Him (Allah) in Whose Hand my soul is, these are for the men who believed in Allah and also believed in the Messengers." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 478)

⁽V.51:30): a) The Statement of Allah عز وجل: 'Verily, Our Word (Command) to a thing, when We intend it, is only that We say to it: "Be!" — and it is.' (V.16:40)

- 36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].
- 37. And We have left there a sign (i.e. the place of the Dead Sealil in Palestine) for those who fear the painful torment.
- 38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.
- 39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."
- 40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.
- 41. And in 'Âd (there is also a sign) when We sent against them the barren wind;
- 42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.
- 43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"
- 44. But they insolently defied the Command of their Lord, so the Sâ'iqah^[2] overtook them while they were looking.
- 45. Then they were unable to rise up, nor could they help themselves.
- 46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were Fâsigûn (rebellious, disobedient to Allâh).
- 47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space (thereof).

فَمَاوَجَدْنَا فِيهَاغَيْرَ بَسْتِ مِنَ ٱلْمُسْلِمِينَ 📆

وَتَرَكُّنَا فِهَآءَ اِيَّةً لِّلَّذِينَ يَعَافُونَ ٱلْعَذَاتِ ٱلْأَلْمَ ٢

وَفِي مُوسَىٰ إِذْ أَرْسَلْنَهُ إِلَى فِرْعَوْنَ بِسُلْطَيْنِ مُبِينِ

فَتَوَلَّى بِرُكُّنهِ وَقِالَ سَنحُواْ وَعَجَنُونٌ ٢

فَأَخَذْنَهُ وَجُودُهُ فَنَبَذْنَهُمْ فِي ٱلْيَوْ وَهُوَمُلِيمٌ ٥

وَفِي عَادِ إِذْ أَرْسَلْنَاعَلَيْهِ وُ ٱلرِّيجَ ٱلْعَقِيمَ ١

مَاتَذَرُمِن شَيْءٍ أَتَتْ عَلَيْهِ إِلَّاجَعَلَتْهُ كَالرَّمِيمِ

وَفِي ثُمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُواْ حَتَّى حِين ٢

فَعَتَوْاْعَنَ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنظُرُونَ عَنْكُ

فَمَا ٱسْتَطَاعُواْ مِن قِيَاجِ وَمَا كَانُواْ مُنتَصِرِينَ ۞

وَقَوْمَ نُوجٍ مِن قَبَلُّ إِنَّهُمْ كَانُواْ قَوْمًا فَلِيقِينَ ۞

وَٱلسَّمَاءَ بَنَتَنَهَا بِأَيْدِ وَإِنَّا لَمُوسِعُونَ

رحه الله (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathîr محمه الله المالية

^{[2] (}V.51:44) Så'igah: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

الجزء ۲۷

48. And We have spread out the earth: how Excellent Spreader (thereof) are We!

- 49. And of everything We have created pairs, that you may remember (the Grace of Allâh).
- 50. So flee to Allâh (from His Torment to His Mercy - Islâmic Monotheism). Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him[1]
- 51. And set not up (or worship not) any other ilâh (god) along with Allâh [Glorified is He (Alone), Exalted above all that they associate as partners with Him]. Verily, I (Muhammad صلى الله عليه وسلم) am a plain warner to you from Him.
- 52. Likewise, no Messenger came to those before them but they said: "A sorcerer or a madman!"
- 53. Have they (the people of the past) transmitted this saying to these (Quraish pagans)? Nay, they are themselves a people transgressing beyond bounds (in disbelief)!
- صلى الله So turn away (O Muhammad صلى الله علي الله علي الله الله علي الله على الله عليه وسلم) from them (Quraish pagans), you are not blameworthy (as you have conveyed Allâh's Message).
- 55. And remind (by preaching the Our'an, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.
- 56. And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).
- 57. I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).

وَٱلْأَرْضَ فَرَشْنَهَا فَنعَمَ ٱلْمَهُدُونَ ١

وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿

فَهَرُواْ إِلَى اللَّهِ إِنَّ لَكُمْ مِنْهُ نَذِيرٌ مُّبِينٌ ٥

وَلَا يَجْعَلُواْ مَعَ ٱللَّهِ إِلَهًا ءَا خَرَّ إِنِّي لَكُرِيِّنْهُ نَذِيرٌ مُّ بِنُّ ١٠٠

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبِلهِ مِ مِن رَّسُولِ إِلَّا قَالُواْ سَاحَ أَوْمَجْنُونَ ١

أَتَوَاصَوَاْ بِهُ عَبِلَ هُمْ قَوْمٌ طَاعُونَ ٥

فَتَوَلَّعَنْهُ مِ فَمَآأَنتَ بِمَلُومِ ٥

وَذَكِرْفَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ ٥

وَمَاخَلَقْتُ ٱلْجِنَّ وَٱلْإِنسَ إِلَّالِيَعْبُدُونِ ٥

مَا أُرِيدُ مِنْهُ مِن رَزْقِ وَمَا أُريدُ أَن يُطْعِمُونِ ٧

^{[1] (}V.51:50) See the footnote of (V.3:85).

- 58. Verily, Allâh is the All-Provider. Owner of Power, the Most Strong.
- 59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not (ask Me to) hasten on!
- 60. Then woe to those who disbelieve (in His Oneness Monotheism) from their Day which they have been promised (for their punishment).[1]

إِنَّ أُلِّنَهُ هُوَ ٱلرَّزَّاقُ ذُو ٱلْقُوَّةِ ٱلْمَتِينُ ٢

فَإِنَّ لِلَّذِينَ ظَلَمُهِ أُ ذَنُوْكَا مِّثْمًا ذَنُوبِ أَصْحَ فَلَا يَسْتَعْمِلُونِ ٦٠٠

فَوَيْلُ لَلَّذِينَ كَفَرُواْ مِن يَوْمِهِمُ ٱلَّذِي يُوعَدُونَ ٦

Sûrat At-Tûr (The Mount) LII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the Tûr (Mount)
- 2. And by a Book Inscribed
- 3. In parchment unrolled.
- 4. And by Al-Bait-ul-Ma'mûr^[2] (the house over the heavens parallel to the Ka'bah in Makkah, continuously visited by the angels).
- 5. And by the roof raised high (i.e. the heaven).
- 6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).
- 7. Verily, the Torment of your Lord will surely come to pass.
 - 8. There is none that can avert it.



مَّالَهُ ومِن دَافِعٍ ۞

[2] (V.52:4) See the footnote of (V.53:12).

^[1] (V.51:60) A) See the footnote of (V.3:85).

B) Narrated Anas صلى الله عليه وسلم The Prophet صلى الله عليه عليه وسلم said, "Allah will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?" He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 551)

- 9. On the Day when the heaven will shake with a dreadful shaking.
- 10. And the mountains will move away with a (horrible) movement.
 - 11. Then woe that Day to the deniers. [1]
 - 12. Who are playing in falsehood [2].
- 13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.
- 14. This is the Fire which you used to deny.
 - 15. Is this magic or do you not see?
- 16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being requited for what you used to do
- 17. Verily, the Muttaqûn (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.
- 18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
- 19. "Eat and drink with happiness because of what you used to do."
- 20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Hûr (female, fair ones) with wide lovely eyes.[3]
- 21. And those who believe and whose offspring follow them in Faith: to them shall

وَمَ تَكُورُ ٱلسَّمَاءُ مَوْرَاكُ

وَتَسِيرُ ٱلْجِيَالُ سَيْرًا ١

فَوَيْلٌ يَوْمَدِدِ لِلْمُكَدِّبِينَ ١ ٱلَّذِينَ هُمْ فِي خَوْضِ يَلْعَبُونَ ٣ يَوْمَ يُدَعُّونَ إِلَىٰ نَادِ جَهَنَّمَ دَعًا اللهُ

هَنذِهِ ٱلنَّارُ ٱلَّتِي كُنتُم بِهَا تُكَذِيُونَ ١

أَفَسِحْزُ هَاذَآ أَمْ أَنتُهُ لَا يُنْصِرُونَ ۞ ٱصْلَوْهَا فَأَصْبُرُوٓا أَوْلَاتَصْبُرُواْ سَوَآءٌ عَلَيْكُمْ إِنَّمَا يُحَوَّوْنَ مَاكُنتُمْ تَعْمَلُونَ ١

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَبِعِيرِ ١

فَكُونَ بِمَآءَ اتَّنْهُمْ رَبُّهُمْ وَوَقَنْهُمْ رَبُّهُمْ مَذَابَ ٱلجُحِيمِ ١

كُلُواْ وَٱشْرَبُواْ هَنِينَا بِمَا كُنتُمْ تَعْمَلُونَ ١

مُتَّكِيرٍ عَلَى سُهُ رِ مَّصْفُوفَةً وَزَوَّحْنَهُم

وَٱلَّذِينَ ءَامَنُواْ وَٱتَّبَعَتْهُمْ ذُرِّتَتُهُم بإيمَنِ أَلْحَقْنَا بِهِمْ

^{[1] (}V.52:11) See (V.68:8) and the footnote of (V.17:97).

⁽V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

⁽V.52:20) *Hûr.* Very fair females created by Allah as such, not from the offspring of Adam with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

- 22. And We shall provide them with fruit and meat such as they desire.
- 23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin^[1] (because it will be lawful for them to drink).
- **24.** And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.
- **25.** And some of them draw near to others, questioning.
- 26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.
- 27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.
- 28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful." ^[2]
- 29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.
- عملی الله 30. Or do they say: "(Muhammad عليه وسلم is) a poet! We await for him some calamity by time!"
- 31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"

ذُرِّيَتَهُمْ وَمَآ أَلْتَنَكُمُ مِنْ عَمَالِهِ مِينَ شَيْءُكُلُ ٱمْرِي بِمَا كَسَبَ رَهِينٌ ٢

وَأَمْدَدْنَهُم بِفَكِهَةِ وَلَخْهِ مِمَّا يَشْتَهُونَ ٥

يَتَنَزَعُونَ فِيهَا كَأْسَالَّا لَغَوُّفِيهَا وَلَا تَأْثِيهٌ

«وَيَطُوفُ عَلَيْهِمْ عِلْمَانُ لَهُمْ حَالَّهُمُ مَ اللهُمُ مَا اللهُمُ مَا اللهُمُ اللهُمُ اللهُمُ اللهُمُ ا

وَأَقْبَلَ بَعْضُهُ رَعَلَ بَعْضِ يَتَسَاءَ لُونَ ٢

قَالُوٓ أَإِنَّا كُنَّا قَبُلُ فِي أَهْلِنَا مُشْفِقِينَ ٥

فَمَنَّ أَلَدَّهُ عَلَيْنَا وَوَقَىٰنَاعَذَابَ ٱلسَّمُومِ

إِنَّاكُنَّامِن قَبْلُ نَدْعُوهُ إِنَّهُ، هُوَالْبَرُّ ٱلرَّحِيمُ ۞

فَذَكِّرْفَمَآ أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنِ وَلَامَجْنُونٍ ١

أَمْ يَقُولُونَ شَاعِرُنَكَرَبَصُ بِهِ مَرَيْبَ ٱلْمَنُونِ

قُلْ تَرَبَّصُواْ فَإِنِّي مَعَكُم مِنَ ٱلْمُتَرَبِّصِينَ ١

 $^{^{\}text{[ii]}}$ (V.52:23) See footnotes b, c and d of (V.2:219).

^{[2] (}V.52:28) See the footnote of (V.2:165).

- 32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad or are they a people [(صلى الله عليه وسلم transgressing all bounds?
- ملى 33. Or do they say: "He (Muhammad) has forged it (this Qur'an)?" Nay! They believe not!
- 34. Let them then produce a discourse like it (the Qur'an) if they are truthful.
- 35. Or were they created by nothing? Or were they themselves the creators?
- **36.** Or did they create the heavens and the earth? Nay, but they have no firm Belief.
- 37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?
- 38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.
- 39. Or has He (Allâh) only daughters and you have sons?
- مىلى Or is it that you (O Muhammad) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?
- 41. Or that the Ghaib (Unseen) is with them, and they write it down?
- 42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!
- 43. Or have they an ilâh (a god) other than Allâh? Glorified is Allâh from all that they ascribe as partners (to Him)[1]

أُمْ تَأْمُو مُمْ أَحْلَمُهُم بِهَدَأَأَمُومُ قَوْمٌ طَاعُونَ ٢

أُمْ يَقُولُونَ تَقَوَّلُهُ أَرِبَلِ لَا يُؤْمِنُونَ ٢

فَلْيَأْتُواْ بِحَدِيثِ مِّثْلِهِ عَإِن كَانُواْ صَدِيقِينَ كَ

أَمْرُخُلِقُواْ مِنْ غَيْرِشَيْءِ أَمْرِهُمُ ٱلْخَلِقُونَ ٢

أَمْرِ خَلَقُواْ ٱلسَّمَوَتِ وَٱلْأَرْضَ بَلِ لَا يُوقِنُونَ 🗇

أَمْعِندَهُ مُرْخَزَآبِنُ رَبِّكَ أَمْهُمُ ٱلْمُصَيِّطِرُونَ ٢

أَمْلَهُ وَسُلَّارٌ يَسْتَعِعُونَ فِيدٍّ فَلْيَأْتِ مُسْتَعِعُهُم بِسُلَطَنِ مُبِينِ ٧

أَمْ لَهُ ٱلْبَنَتُ وَلَكُو ٱلْبَنُونَ ٢

أَمْ تَسْعَلُهُ مُ أَجْرًا فَهُم مِن مَّغْرَمِ مُثْقَلُونَ ٢

أَمْعِندَهُمُ ٱلْغَيْبُ فَهُمْ يَكْتُمُونَ ١

أَمْرُ بِدُونَ كَتَدَّأَ فَٱلَّذِينَ كَفَرُواْ هُوُٱلْمَكِدُونَ ٢

أَهُ لَهُمْ إِلَا مُعَيِّرُ اللَّهِ سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ٢

^{[1] (}V.52:43): a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

- 44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"
- 45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).
- 46. The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their torment in Hell).
- 47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)[1] before this; but most of them know not. (Tafsîr At-Tabarî).
- عملي 48. So wait patiently (O Muhammad صلی for the Decision of your Lord, for verily, you are under Our Eyes^[2]; and glorify the Praises of your Lord when you get up from sleep.
- 49. And in the nighttime also glorify His Praises — and at the setting of the stars. [3]

Sûrat An-Najm (The Star) LIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the star when it goes down (or vanishes).
- عملي الله Your companion (Muhammad صلى الله has neither gone astray nor has erred.
 - 3. Nor does he speak of (his own) desire.
 - 4. It is only a Revelation revealed.

وَإِن بَرُوْلُكِسْفَا مِنَ ٱلسَّكَاةِ سَاقِطَا بَقُولُواْ سَحَابٌ مِّرْكُومٌ ١

فَذَرْهُمْ حَتَّىٰ لِلَقُواْ يَوْمَهُوُ الَّذِي فِهِ يُضْعَقُونَ ١

يَوْمَ لَا يُغْنِي عَنْهُ مْ كَيْدُهُمْ شَيْءًا وَلَاهُمْ يُنْصَرُونَ ٢

وَإِنَّ لِلَّذِينَ ظَالَمُواْ عَذَابَا دُونَ ذَلِكَ وَلَكِينَ أَكْتُرُهُمْ لَا يَعْلَمُونَ ٢

وَٱصْبِرُ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَّا وَسَيِّحْ بِحَمْدِ رَبِّكَ

وَمِنَ ٱلَّيْلِ فَسَيِّحْهُ وَإِذِبْرَ ٱلنُّجُومِ ٢

وَٱلنَّجْمِ إِذَاهَوَيٰ ٢

مَاضَاً صَاحِبُكُهُ وَمَاغُوَىٰ ٢

وَمَايِنطِوُعَنِ ٱلْهَوَيِ ٢ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ٦

^{[1] (}V.52:47) See the footnote (B) of (V.6:93).

^{[2] (}V.52:48) See the footnote of (V.3:73).

^{[3] (}V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional Nawafil prayers.

5. He has been taught (this Our'an) by one mighty in power [Jibrîl (Gabriel)].

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

- 7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (Tafsîr Ibn Kathîr)
- 8. Then he [Jibrîl (Gabriel)] approached and came closer.
- 9. And was at a distance of two bows' length or (even) nearer.
- 10. So (Allâh) revealed to His slave through Jibrîl صلى الله عليه وسلم Muhammad (Gabriel) عليه السلام whatever He revealed.
- 11. The (Prophet's) heart lied not about what he (Muhammad صلى الله عليه وسلم saw.
- 12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the Mi'râi (Ascent of the Prophet صلى الشعلية وسلم to the seven heavens)]^[1].

وَهُوَ بِٱلْأَفْقِ ٱلْأَعْلِيٰ ۞

ثُمَّ دَنَافَتَدَلِّي ٨

فَكَانَ قَابَ قَوْسَيْنِ أَوْأَدْنَىٰ ٢

فَأُوْجَىٰ الَّيْ عَنْده مِ مَا أَوْجَىٰ ١

مَاكَذَبَ ٱلْفُؤَادُ مَارَأَيْ ١

أَفَتُمُرُ وَنَهُ رَعَلَا مَالِمَ كَانَ

to the heavens with صلى الله عليه وسلم 41 (V.53:12) Al-Mi'râj (i.e. Ascent of Prophet Muhammad) مسلى الله عليه وسلم his body and soul (بالروح و الجسم).

said, "While I was at the صلى الله عليه وسلم The Prophet رضي الله عنه said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. Al-Burâq, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, صلي الله 'Jibrîl.' The gate-keeper, said 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes'. Then it was said, 'He: عليه وسلم is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you? He said, 'Muhammad lt was asked, 'Has he been sent for?' He said, 'Yes.'It was said, 'He is.'صلى الله عليه وسلم welcome. What a wonderful visit his is!.' Then I met 'Îsâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said,

- مىلى الله 13. And indeed he (Muhammad saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).
- 14. Near Sidrat-ul-Muntaha (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).
 - 15. Near it is the Paradise of Abode.
- 16. When that covered the lote-tree which did cover it! [1]

عندسدرة ٱلمنتقى

'Muhammad صلى الله عليه وسلم ' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet مسلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome. O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown Al-Bait Al-Ma'mûr (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is Al-Bait Al-Ma'mûr where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown Sidrat-ul Muntaha (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its Nabiq fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Müsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made them forty. I returned and [met Mûsâ] and had a similar discussion, and then returned again to Allah for reduction and He made them thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced them to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made them five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order)". Allah's Messenger مىلى الله عليه رسلم was addressed by Allah. "I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.429). [1] (V.53:16) It is said that the Lote-Tree was covered with the light of Allah along with the

angels and also with different kinds of colours. (Please see T. Ibn Kathîr).

- ملى The sight (of Prophet Muhammad) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).
- 18. Indeed, he (Muhammad صلى الله عليه و سلم) did see of the Greatest Signs of his Lord (Allâh).
- 19. Have you then considered Al-Lât, and Al-'Uzzâ (two idols of the pagan Arabs)[1]
- 20. And Manât (another idol of the pagan Arabs), the other third?
- 21. Is it for you the males and for Him the females?
 - 22. That indeed is a division most unfair!
- 23. They are but names which you have named - you and your fathers - for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!
 - 24. Or shall man have what he wishes?
- 25. But to Allâh belongs the last (Hereafter) and the first (the world).
- 26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.
- 27. Verily, those who believe not in the Hereafter, name the angels with female names.
- 28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth
- 29. Therefore withdraw (O Muhammad from him who turns away (صلى الله عليه وسلم from Our Reminder (this Qur'an) and desires nothing but the life of this world.

مَازَاغَٱلْبَصَهُ وَمَاطَغَيْ ۞

لَقَدُرَأُكِ مِنْ ءَايِكِ رَبِّهِ ٱلْكُبْرَيِّ ٨

أَفَرَءَ مِنْهُ ٱللَّبَ وَٱلْعُزَّىٰ ١

وَمَنَوْهُ ٱلنَّاكَةُ ٱلأُخْرَىٰ ٢

ٱلكُوالذُّكُرُ وَلَهُ ٱلْأُنخَىٰ ١٠٠٠

تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ 📆 إِنْ هِيَ إِلَّا أَسْمَآءُ سَمَّيْتُهُوهَا أَنتُو وَءَابَأَوُكُومَّا أَنزَلَ ٱللَّهُ بِهَامِن سُلُطَلنَّ إِن يَتَّبِعُونَ إِلَّا ٱلظَّلَنَّ وَمَاتَهُوَى ٱلْأَنفُسُّ وَلَقَدْ جَآءَهُم مِن زَبِّهِ وُٱلْهُدَيُّ ٢

> أَمْ لِلْإِنسَانِ مَاتَمَنَّى ١ فَللَّهِ ٱلْآخِرَةُ وَٱلْأُولَى ١

وكم مِن مَّلَكِ في ٱلسَّمَلَةِ تِ لَا تُغْنِي شَفَعَتُهُمْ شَنَّا الَّامِ ؛ يَعْد أَن يَأْذَنَ ٱللَّهُ لِمَن بَشَالَهُ وَيَرْضَيَ ٢٠٠٠

إِنَّ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱلْآخِرَةِ لَيُسَمُّونَ ٱلْمَلَّتِكَةَ تَسْمِيَةَ ٱلْأُنْقَ ۞ وَمَالَهُم بِهِ عِنْ عِلْمِ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنَّ ٱلظَّلَّ لَا يُغْنى مِنَ ٱلْحَقّ شَيَّا

فَأَعْرِضْ عَن مِّن تَوَلَّىٰعَن ذَكَّرِنَا وَلَمْ يُبِردُ إِلَّا ٱلْحَيَوْةَ ٱلدُّنَا ۞

^{[1] (}V.53:19) See the footnote (A) of (V.2:219).

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

- 31. And to Allâh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).
- 32. Those who avoid great sins (See Verses: 6:152,153) and Al-Fawâhish (great sins and illegal sex) except the small faults, - verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allâh and keep his duty to Him [i.e. those who are Al-Muttaqûn (the pious. See V.2:2)].
- 33. Did vou (O Muhammad صلى الله عليه وسلم observe him who turned away (from Islâm).
 - 34. And gave a little, then stopped (giving)?
- 35. Is with him the knowledge of the Unseen so that he sees?
- 36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),
- 37. And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allâh ordered him to do or convey):
- 38. That no burdened person (with sins) shall bear the burden (sins) of another.
- 39. And that man can have nothing but what he does (good or bad).[1]

ذَلِكَ مَثِلَغُفُ مِينَ ٱلْعِلْمُ إِنَّ رَتَكَ هُوَأَعَلَهُ بِمَنْ ضَأَعَن سبيله ووهُوَأَعْلَمُ بِمَن أَهْتَدَىٰ ٢

وَبِتَهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ لِيَجْزِيَ ٱلَّذِينَ أَسْتَوُوْ ابِمَاعَمِلُواْ وَيَجْزِيَ ٱلَّذِينَ أَحْسَنُواْ بِٱلْحُسْمَ عَ

ٱلَّذِينَ يَجْتَنِبُونَ كَبَتِرَٱلْإِثْمِ وَٱلْفَوَاحِشَ إِلَّاللَّهُمَ إِنَّ رَبِّكَ وَاسِعُ ٱلْمَغْفِرَةَ هُوَ أَعَلَمُ بِكُمْ إِذْأَنْشَأَكُم مِّنَ ٱلْأَرْضِ وَإِذْ أَنتُمْ أَجِنَةٌ في بُطُونِ أُمَّ هَا تَكُمُّ فَلَا تُزَكُّواْ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَن ٱتَّقَىٰ ٢

أَفَرَءَ يِنْتَ ٱلَّذِي تَوَلَّىٰ 📆

وَأَعْظِ قِلْ لَا وَأَحْدَىٰ ٢ أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَيرَيْنَ ٢

أَمْلُمْ يُنَبَّأُ بِمَا فِي صُحُف مُوسَىٰ 📆

وَإِنَّاهِمَ ٱلَّذِي وَفَّيْرَ ٢

أَلَّاتَزِرُ وَانِرَةٌ وِزْرَ أُخْرَيٰ ٢

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَاسَعَىٰ 📆

said: "When صلى الله عليه وسلم Allâh's Messenger رضى الله عنه said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous Sadaqah (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

- 40. And that his deeds will be seen.
- 41. Then he will be recompensed with a full and the best recompense.[1]
- 42. And that to your Lord (Allâh) is the End (Return of everything).
- 43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.
- 44. And that it is He (Allâh) Who causes death and gives life.
- 45. And that He (Allâh) creates the pairs. male and female.
- **46.** From *Nutfah* (drops of semen male and female discharges) when it is emitted.
- 47. And that upon Him (Allâh) is another bringing forth (Resurrection).
- 48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)
- 49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).
- 50. And that it is He (Allâh) Who destroyed the former 'Âd (people),
- 51. And Thamûd (people): He spared none of them.
- 52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) إعليه السلام].
- 53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

وَأَنَّ سَعْهَ لُهُ رِسَوْفَ بُرَىٰ ٢ ثُمَيْجُزَنهُ ٱلْجُزَآءَ ٱلْأَوْفَ ٢

وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ۞

وَأَنَّهُ وَهُوَأَضْحَكَ وَأَنكَى ١

وَأَنَّهُ مُوالَّمَاتَ وَأَحْسَاكُ

وَأَنَّهُ رَخَلَقَ ٱلرَّوْحِينَ ٱلذَّكَرَ وَٱلْأُنثَىٰ ٥

مِن نُطْفَةِ إِذَا تُمْنَىٰ ١

وَأَنَّ عَلَتِهِ ٱلنَّشَأَةِ ٱلْأُخْرَىٰ ٢

وَأَنَّهُ مُوا أَغُينَ وَأَقْبَا ٨

وَأَنَّهُ وَهُوَرَتُ ٱلشَّعْرَىٰ ١

وَأَنَّهُ رَأَهُ لَكَ عَادًا ٱلْأُولَى ٥

وَتُمُودَاْ فَمَا أَبْقَىٰ ١

وَقَوْمَ نُوجٍ مِن قَبْلُ إِنَّهُمْ كَانُواْ هُمْ أَظْلَمَ وَأَطْغَىٰ 🙃

وَٱلْمُؤْتَفِكُةُ أَهْوَىٰ ٢

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents."

⁽Sahîh Muslim. The Book of Wasâyâ (Wills and Testaments).

^[1] (V.53:41) See the footnote (A) of (V.6:61).

- **54.** So there covered them that which did cover (i.e. torment with stones).
- 55. Then which of the Graces of your Lord (O man!) will you doubt?
- 56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.[1]
 - 57. The Day of Resurrection draws near.
- **58.** None besides Allâh can avert it (or advance it or delay it).
- **59.** Do you then wonder at this recitation (the Qur'an)?
 - 60. And you laugh at it and weep not,
- **61.** Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
- **62.** So fall you down in prostration to Allâh and worship Him (Alone).

Sûrat Al-Qamar (The Moon) LIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى to show them a miracle, so he showed them the splitting of the moon).
- 2. And if they see a sign, they turn away, and say: "This is continuous magic."
- 3. They denied (the Verses of Allâh this Qur'ân), and followed their own lusts. And every matter will be settled (according to

فَعَشَّنِهَا مَاغَشَّىٰ ٥

فَيِأَيَّ ءَالَآءِ رَبِّكَ تَتَمَارَىٰ ٥

هَنَانَذِيرٌ مِّنَ ٱلنُّذُرِ ٱلْأُولَة ٥

أَزِهَٰنِ ٱلَّازِفَةُ ۞ لَيۡسَلَهَامِن دُونِ ٱللَّهِ كَاشِفَةُ ۞

أَفَيِنْ هَاذَا ٱلْحَدِيثِ تَعْجَبُونَ @

وَنَضْحَكُونَ وَلَاتَبَكُونَ ۞ وَأَنتُوْسَلِمِدُونَ ۞

فَأَسْجُدُواْ بِلَّهِ وَآعَبُدُواْ ١٠٠٠



ٱقْتَرَيَتِ ٱلسَّاعَةُ وَٱنشَقَّ ٱلْقَمَرُ ٢

وَإِن بَرَوْاء ايَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُسْتَمِرٌ ٥

وَكَذَبُواْ وَانَّبَعُوٓا أَهُوآءَهُمْ وَكُلُّ أَمْرِيمُسْتَقِرُّ ۞

^{[1] (}V.53:56) See the footnote of (V.2:252).

صلى الله عليه The people of Makkah asked the Prophet رضى الله عليه The people of Makkah asked the Prophet وسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.390).

the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

- 4. And indeed there has come to them news (in this Our'an) wherein there is (enough warning) to check (them from evil),
- 5. Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not.
- 6. So (O Muhammad صلع الله عليه وسلم withdraw from them. The Day that the caller will call (them) to a terrible thing.
- 7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,
- 8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."
- 9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.
- 10. Then he invoked his Lord (saving): "I have been overcome, so help (me)!"
- 11. So We opened the gates of the heaven with water pouring forth.
- 12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.
- 13. And We carried him on a (ship) made of planks and nails.
- 14. Floating under Our Eyes: a reward for him who had been rejected!
- 15. And indeed. We have left this as a sign. Then is there any that will remember (or receive admonition)?
- 16. Then, how (terrible) was My Torment and My Warnings?

وَلَقَدْ حَآءَهُم مِنَ ٱلْأَنْكَةِ مَافِيهِ مُزْدَجَرُ

حِكْمَةُ كَلِغَةً فَمَا تُغْنَ ٱلنَّذُرُ ٥

فَوَلَ عَنْهُمُ مَ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءِ نُكُدِ ٥

خُشَّعًا أَنْصَدُهُ يَغِيجُونَ مِنَ ٱلْأَخِدَاثُ كَأَنَّهُمْ جَرَادٌ مُنتَشِرٌ ۞

مُهْطِعِينَ إِلَى ٱلدَّاعِ يَقُولُ ٱلْكَيْفِرُونَ هَلَا اِيَّوْمُ عَيِيرٌ ۞

* كُذَّبَتْ قَبَّلَهُ مْ فَوْمِ نُوجٍ فَكُذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَأَزْدُجِرَ

فَدَعَارَبَّهُ وَأَنِّي مَغْلُوبٌ فَأُنتَصِرْ ٥

فَفَتَحْنَا أَبُوابَ السَّمَاءِ بِمَآءِ مُنْهَمِر ١

وَفَجَّرْيَا ٱلْأَرْضَ عُيُونَا فَٱلْتَقَى ٱلْمَاءُ عَلَى أَمْرِ قَدْ قُدِرَ ۞

وَحَمَلْنَهُ عَلَىٰ ذَاتِ أَلْوَجٍ وَدُسُر ١

تَجْرِي مَأْغُمُننَا جَزَآءً لِّمَن كَانَ كُفَرَ ١

وَلَقَدَ تُرَكُّنَهَآءَايَةً فَهَلْمِن مُّدَّكِرِ ٥

فَكَيْفَكَانَعَذَابِي وَنُذُرِ ١

- 17. And We have indeed made the Qur'ân easy to understand and remember; then is there any who will remember (or receive admonition)?
- 18. 'Âd (people) denied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?
- 19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.
- 20. Plucking out men as if they were uprooted stems of date-palms.
- 21. Then, how (terrible) was My Torment and My Warnings?
- 22. And We have indeed made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- 23. Thamûd (people also) denied the warnings.
- 24. And they said: "A man, alone among us shall we follow him? Truly, then we should be in error and distress (or madness)!"
- 25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"
- **26.** Tomorrow they will come to know who is the liar, the insolent one!
- 27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!
- 28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).
- 29. But they called their comrade and he took (a sword) and killed (her).

وَلَقَدْ يَسَّرِّنَا ٱلْقُرْءَ انَ لِلذِّكْرِ فَهَلَّ مِن مُدَّكِرٍ ٥

كَذَبَتْ عَادٌ فَكَيْفَكَانَ عَذَابِي وَنُذُرِ ۞

ٳؿٚٲؙڒؘڛٙڵٮٙٵۼۘؽڡۣۮڔڮٵڞڒڞٙڒڣۣؿؘۊۄۼۛڝ ؙؗؗؗؗؗۺٮؘڝ_ؚڗۜ۞

تَنزِعُ ٱلنَّاسَكَأَنَّهُمْ أَغْمَازُغَلِمُ مُنقَعِدٍ ۞

فَكَيْفَكَانَعَذَابِي وَنُذُرِ ١

وَلَقَدْ يَسَّرْنَا ٱلْقُرْوَاتِ اللَّذِكْرِ فَهَلْ مِن مُذَكِرٍ ۞

كَذَّبَتَ ثَمُودُ بِٱلنُّدُدِ ٥

فَقَالُوٓاْ أَبْشَرًا مِّنَا وَحِدَانَتَبِّعُهُۥڗٳِئَآ إِذَا لَفِي صَٰلَالِ وَسُعُرِ ۞

أَءُلْقِيَ ٱلذِّكْرُعَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَكَّذَّاكُ أَشِرٌ ۞

سَيَعْلَمُونَ عَدَامَّنِٱلْكَذَّابُٱلْأَيْثُرُ ۞

إِنَّامُرْسِلُواْ النَّاقَةِ فِنْـنَةَ لَهُمْ فَٱرْتَقِبْهُ مُر وَاصْطَيْرُ ۞

وَنَبِيۡعَهُٰڗَأَنَّ ٱلۡمَاءَ قِسۡمَةٌ بَيۡنَهُ ۗ رُكُلُ شِرۡبِ مُحۡتَصَرٌ ۞

فَنَادَوْاْصَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ٢

- **30.** Then, how (terrible) was My Torment and My Warnings?
- 31. Verily, We sent against them a single Saihah (torment awful cry), and they became like the stubble of a fold-builder.
- **32.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- **33.** The people of Lût (Lot) denied the warnings.
- 34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), We saved them in the last hour of the night,
- **35.** As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).
- **36.** And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!
- 37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."
- **38.** And verily, an abiding torment seized them early in the morning.
- 39. "Then taste you My Torment and My Warnings."
- **40.** And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?
- **41.** And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

فَكَيْفَكَانَ عَذَابِي وَنُدُرِ ٢

إِنَّاأَرْسَلْنَاعَلِيْهِمْرَصَيْحَةً وَحِدَةً فَكَانُواْ كَهَشِيدٍ ٱلْمُحْتَظِر ۞

وَلَقَدْ يَسَّرَنَا ٱلْقُرُوَانَ لِلذِّكْرِفَهَ لَمِن مُّذَكِّرِ ٥

كَذَّبَتَ قَوْمُ لُوطٍ بِٱلنُّدُدِ ٢

إِنَّا أَرْسَلْنَاعَلَيُهِ مُحَاصِبًا إِلَّاءَ الَ لُوطِّ غَنْيَنَكُمُ بِسَحَرِ ۞

نِعْمَةً مِنْ عِندِنَا كَذَلِكَ بَحْزِي مَن شَكَر ٥

وَلَقَدُ أَنْذَرَهُم بَطْشَتَنَا فَتَمَارَوُاْ بِٱلتُّذُدِ

وَلَقَدَّرَاوَدُوهُ عَنصَيْفِهِ ۽ فَطَمَسَنَاۤ أَغَيْنَهُمْ فَذُوقُواْ عَذَابِ وَنُدُرِ ۞

وَلَقَدْصَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرُّ

فَدُوقُواْ عَذَابِي وَنُذُرِ ۞

وَلَقَدْ يَسَرَّنَا ٱلْقُرْءَانَ لِلذِّكْرِفَهَ لَ مِن مُتَّكِرٍ ٥

وَلَقَدْجَآءَ ءَالَ فِرْعَوْنَ ٱلنُّذُرُ ١

- **42.** They denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).
- 43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?
- **44.** Or say they: "We are a great multitude, victorious.?"
- **45.** Their multitude will be defeated, and they will show their backs.
- **46.** Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.
- 47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).
- **48.** The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"
- **49.** Verily, We have created all things with *Qadar* (Divine Preordainments of all things before their creation as written in the Book of Decrees *Al-Lauh Al-Mahfūz*).
- **50.** And Our Commandment is but one as the twinkling of an eye.
- 51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?
- **52.** And everything they have done is noted in (their) Records (of deeds).
- 53. And everything, small and big, is written down (in Al-Lauh Al-Mahfûz already

كَذَّبُواْبِ َايَنِيَنَا كُلِّهَا فَأَخَذْنَهُمْ أَخْذَ عَزِيزِيُّمُ قَتَدِرٍ ٣

أَكُفَّا رُكُوْ خَيْرٌ قِنَ أُوْلَيَهُ كُوْ أَمْلَكُمْ بَرَاءَةٌ فِي ٱلزُّيُرِ ۞

أَمْ يَقُولُونَ غَنَّ جَمِيعٌ مُّنتَصِرٌ ٢

سَيُهْزَوُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ۞

بَلِٱلسَّاعَةُ مَوْعِدُهُمْ وَٱلسَّاعَةُ أَدْهَىٰ وَأَمَّرُ ٥

إِنَّ ٱلْمُجْرِمِينَ فِي ضَلَلِ وَسُعُرِ ۞

يَوَمَيُسۡحَبُونَ فِي ٱلتَّارِعَلَى وُجُوهِهِ مِّدُ دُوقُواْمَسَ سَقَرَ ۞

إِنَّاكُلَّ شَيْءٍ خَلَقْنَهُ بِقَدَرِ ٥

وَمَا أَمْرُنَا إِلَّا وَحِدَةٌ كَلَمْجٍ بِٱلْبَصَرِ ٥

وَلَقَدْ أَهْلَكُنَا أَشْيَاعَكُمْ فَهَلَ مِن مُّدَّكِرِ ٥

وَكُلُّ شَيْءِ فَعَلُوهُ فِ ٱلزُّيُرِ ۞

وَكُلُّ صَغِيرٍ وَكَبِيرِ مُّسْتَطَرُّ ۞

^{[1] (}V.54:48) See (V.25:34) and the footnote of (V.17:97).

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beforehand i.e. before it befalls, or is done by its doer: الإيمان بالقدر) (See V.57:22 and its footnote).

- 54. Verily, The Muttagûn (the pious. see V.2:2), will be in the midst of Gardens and Rivers (Paradise).
- 55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sûrat Ar-Rahmân (The Most Gracious) LV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Most Gracious (Allâh)!
- 2. He has taught (you mankind) the Qur'an (by His Mercy).
 - He created man.
 - 4. He taught him eloquent speech.
- 5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).
- 6. And the herbs (or stars) and the trees both prostrate themselves (to Allah - See V.22:18). (Tafsîr Ibn Kathîr)
- 7. And the heaven: He has raised it high, and He has set up the Balance.
- 8. In order that you may not transgress (due) balance.
- 9. And observe the weight with equity and do not make the balance deficient.
- 10. And the earth: He has put down (laid) for the creatures.
- 11. Therein are fruits, and date-palms producing sheathed fruit-stalks (enclosing dates).

إِنَّ ٱلْمُتَّقِينَ فِي جَنَّتِ وَنَهَر ١

فى مَفْعَدِ صِدْقِ عِندَ مَلِيكِ مُفْتَدِر ١



ٱلرَّحْمَانُ ۞ عَلَمُ ٱلْقُرْءَ انَ ٢

خَلَقَ ٱلْإِنسَانَ ٢ عَلَّمَهُ ٱلْتِكَانَ ٢ ٱلشَّمْسُ وَٱلْقَمَرُ يَحُسْبَانِ ٥

وَٱلنَّجُمُ وَٱلشَّجَرُ يَشَجُدَان ٦

وَٱلسَّمَاءَ رَفِعَهَا وَوَضَعَ ٱلْمِيزَانَ ٧

أَلَاتَطَعَوَا فِي ٱلْمِيزَانِ ٨

وَأَقِيمُواْ ٱلْوَزْنَ بِٱلْقِسْطِ وَلَا تُخْسِرُ وا ٱلْمِيزَاتَ ٢

وَٱلْأَرْضَ وَضَعَهَا لِلْأَنَامِ ٢

فْهَافَكِكُهَةٌ وَٱلنَّخْلُ ذَاتُ ٱلْأَكْمَامِ ١

- 12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.
- 13. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 14. He created man (Adam) from sounding clay like the clay of pottery.
- 15. And the jinn: He created from a smokeless flame of fire.
- 16. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).
- 18. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 19. He has let loose the two seas (the salt and fresh water) meeting together.
- 20. Between them is a barrier which none of them can transgress.
- 21. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 22. Out of them both come out pearl and coral.
- 23. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 24. And His are the ships going and coming in the seas, like mountains.
- 25. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 26. Whatsoever is on it (the earth) will perish.
- 27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَٱلْحَتُ دُو ٱلْعَصْفِ وَٱلرَّيْحَانُ ١

فَبِأَىءَ الآءِ رَبُّكُمَا تُكَدِّبَانِ ٣

خَلَقَ ٱلْإِنسَلنَ مِن صَلْصَالِكَٱلْفَخَّارِ ١

وَخَلَقَ ٱلْجُمَآنَ مِن مَّارِجِ مِّن نَّارِ ۞

فَيأَي ءَالآءِ رَيْكُمَا تُكَذِّبَانِ ١

رَبُّ ٱلْمَشْرِقَيْنِ وَرَبُّ ٱلْمَغْرِيَيْنِ ١

فَيأَيَّ الآءِ رَبُّكُمَا ثُكَدِّبَانِ ٨

مَرَجَ ٱلْبَحْرَيْنِ يَلْتَقِيَانِ ١

بَيْنَهُمَابَرَزَخٌ لَايَبَغِيَانِ ٢

فَيَأْيَءَ اللَّهِ رَبَّكُمَا ثُكَذِّبَانِ ٥

يَخْرُجُ مِنْهُمَا ٱللَّوْلُوُ وَٱلْمَرْجَانُ ۞

فَبَأَى الآءِ رَتَّكُمَا ثُكَدِّبَانِ ٣

وَلَهُ ٱلْجِوَارِ ٱلْمُنشَاتُ فِي ٱلْبَحْرِكَا لَأَعْلَمِ

فَبِأَيَّ الآءِ رَبُّكُمَا تُكَذِّبَانِ ٥

كُلُّ مَنْ عَلَتْهَا فَان 📆

وَيَبَقَىٰ وَجُهُ رَبِّكَ ذُو ٱلْجِلَالِ وَٱلْإِكْرَامِ ۞

- **28.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!
- 30. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 31. We shall attend to you, O you two classes (jinn and men)!
- 32. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!
- **34.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.
- **36.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide—[See V.70:8]
- **38.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 39. So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise true believers of Islamic Monotheism) or black (dwellers of Hell polytheists; disbelievers, criminals)].

فَيِأَيَّ ءَالَآهِ رَبِّكُمَا تُكَذِّبَاذِ ٥

يَسَتَلُهُ,مَن فِي ٱلسَّمَوَتِ وَٱلْأَرْضِّ كُلَّ يَوْمٍ هُوفِي شَأْنِ ۞

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢

سَنَفْرُغُ لَكُوراً أَيُّهُ ٱلثَّقَلَانِ ٢

فَيِأَيَّ وَالْآءِ رَيِّكُمَا ثُكَذِّ بَانِ ٥

يَمَعَشَرَ ٱلْجِنِّ وَٱلْإِنِسِ إِنِ ٱسْتَطَعْتُمُ أَن تَنَفُذُواْ مِنْ أَقْطَارِ ٱلسَّمَوَتِ وَٱلْأَرْضِ فَٱنفُدُواْ لَانَتَفُدُونَ إِلَّا إِسُلُطَن ۞

فَإِلَيْءَ الْآءِ رَبِكُمَا تُكَذِّبَانِ

يُرْسَلُ عَلَيْكُمَاشُواظٌ مِن نَّادِ وَنُحَاسٌ فَلَا تَنتَصِرَانِ ۞

فَيِأْيِّ ءَالْآهِ رَبِّكُمَا نُكَدِّبَانِ

فَإِذَا ٱنشَقَتِ ٱلسَّمَآءُ فَكَانَتْ وَرْدَةً كَٱلدِّهَانِ ٥

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٢

فَيَوْمَ إِذِ لَّا يُسْتَلُعَن ذَنْبِهِ وَإِنسٌ وَلَاجَ آنَّ ٥

- 40. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **41.** The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.
- 42. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 43. This is the Hell which the Mujrimûn (polytheists, criminals, sinners) denied.
- 44. They will go between it (Hell) and the fierce boiling water!
- 45. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **46.** But for him who [1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). [2]
- 47. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 - 48. With spreading branches.
- 49. Then which of the Blessings of your Lord will you both (jinn and men), deny?
- 50. In them (both) will be two springs flowing (free).
- 51. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 52. In them (both) will be every kind of fruit in pairs.
- 53. Then which of the Blessings of your Lord will you both (jinn and men) deny?
 - 54. Reclining upon the couches lined with

فَيأَى ءَالإَهِ رَبُّكُمَا تُكَذِّبَان ٢

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِٱلنَّوَاصِي وَٱلْأَقْدَامِ ١

فَيَأْيَءَ الَّآءِ رَتَكُمَا ثُكَذِّبَانِ ١

هَذِهِ عَجَهَنَّرُ اللَّتِي يُكَذِّبُ بِهَا ٱلْمُجْرِمُونَ ١

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمِ ءَانِ ١

فَيِأَي ءَالآءِرَيِّكُمَاتُكَذِّبَانِ ٥

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ ، جَنَّ تَانِ ١

فَيانَى وَالآءِ رَبُّكُمَا تُكَذِّبَانِ ١

ذَوَاتَا أَفْنَانِ ٢ فَبِأَيْءَ الآءِ رَبُّكُمَا ثُكَذِّبَانِ ١

فِيهِمَاعَيْنَانِ تَجُرِيَانِ ٥

فَبِأَي ءَالَآءِ رَبِّكُمَا ثُكَذِّبَان ٢

فىهمَامِنُكُلِّ فَكِهَةِ زَوْجَانِ ٢

فَيأَى الآءِ رَبُّكُمَا ثُكَذِبَانِ ٢

مُتَكَامَ عَلَا فُ سُر يَطَالَهُ المِن إِسْتَبْرَقِ

^{[1] (}V.55:46) The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم , and abstain from all kinds of sin and evil deeds prohibited in Islâm.

^{[2] (}V.55:46) See the footnote of (V.23:60).

silk brocade, and the fruits of the two Gardens will be near at hand.

- 55. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **56.** Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], whom no man or jinni has deflowered before them
- 57. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 58. (In beauty) they are like rubies and coral.
- **59.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **60.** Is there any reward for good other than good?
- 61. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **62.** And besides these two, there are two other Gardens (i.e. in Paradise).
- **63.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
 - 64. Dark green (in colour).
- **65.** Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **66.** In them (both) will be two springs gushing forth.
- 67. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- **68.** In them (both) will be fruits, and date-palms and pomegranates.
- **69.** Then which of the Blessings of your Lord will you both (jinn and men) deny?

وَجَنَى ٱلْجُنَّتَيْنِ دَانِ ٥

فَيَأَيَّ ءَالَآءِ رَبِّكُمَا ثُكَذِّبَانِ ٥

فِيهِنَ قَصِرَتُ الطَّرْفِ لَرَيَّطُمِثْهُنَّ إِنسُّ فَبَلَهُمٌ وَلَاحَانُّ ۞

فَيِأْيِّ الْآءِ رَبِّكُمَا نُكَدِّبَانِ

كَأَنَّهُنَّ ٱلْيَاقُوتُ وَٱلْمَرْجَانُ ٥

فَيِأَيَّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ 🚭

هَلْجَنَزَاءُ ٱلْإِحْسَانِ إِلَّا ٱلْإِحْسَانُ ۞

فَيَأْيَّءَ الْآءِ رَبِّكُمَا تُكَذِّبَانِ ۞

وَمِن دُونِهِ مَاجَنَّتَانِ ٣

فَيِأَيَّ ءَالَّآءِ رَبِّكُمَا تُكَذِّبَانِ ٢

مُدْهَآمَتَانِ ۞ فِإِلَّيَ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ۞

فِيهِ مَاعَيْنَانِ نَضَاخَتَانِ ١

فَيِأَيَّ ءَالَآءِ رَبِّكُمَّا ثُكَذِّبَاذِ ۞

فِيهِمَافَكِهَةٌ وَنَخَلُ وَرُمَّانٌ ۞

فَيِأَيَّ ءَالآءِ رَبِّكُمَا ثُكَذِبَانِ ١

70. Therein (Gardens) will be Khairâtun-Hisân [fair (wives) good and beautiful];

- 71. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 72. Hûr^[1] (beautiful, fair females) guarded in pavilions:
- 73. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 74. Whom no man or jinni has deflowered before them.
- 75. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 76. Reclining on green cushions and rich beautiful mattresses.
- 77. Then which of the Blessings of your Lord will you both (jinn and men) deny?
- 78. Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.

Sûrat Al-Wâgi'ah (The Event) LVI

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. When the Event (i.e. the Day of Resurrection) befalls.
 - 2. And there can be no denial of its befalling.
- 3. Bringing low (some those who will enter Hell), Exalting (others - those who will enter Paradise). [Tafsîr Ibn Kathîr]
- 4. When the earth will be shaken with a terrible shake.
- 5. And the mountains will be powdered to dust.

فع بَحَرَاتُ حسكانٌ ١٠٠٠

فَيِأَى ءَالْآءِ رَبَّكُمَا تُكَذِّبَان اللهِ

حُورٌ مَّقْصُورَاتٌ في ٱلْخِيَامِ ٧

فَيأَى ءَالآءِ رَبُّكُمَا تُكِذِبَان ١

لَوْ يَطْمِثُهُ ؟ إِنْكُ قَتْلَهُمْ وَلَاحَآنٌ ١٠٠٠

فَأَى ءَالْآءِ رَبَّكُمَا تُكَذِّبَانِ ٥

مُتَكِعِينَ عَلَى رَفْرَ فِي خُضْر وَعَبْقَرِي حِسَانِ ۞

فَبِأَيِّ ءَالَآ مِرَتَّكُمَا تُكَذِّبَادِ ٣

سَكَرَكَ أَسْمُ رَبِّكَ ذِي ٱلْجَلَالِ وَٱلْإِحْرَامِ ٥

إِذَا وَقَعَتِ ٱلْوَاقِعَةُ ٣

لَنْسَ لِوَقَعَتْهَا كَاذِيَةً ٢ خَافِضَةٌ رَّافِعَةُ ٣

إِذَا رُجِّت ٱلْأَرْضُ رَجَّا ١

وَبُسَّتِ ٱلْجِمَالُ بَسَّا ۞

^{[1](}V.55:72) See footnote of (V.52:20).

- 6. So that they will become floating dust particles.
 - 7. And you (all) will be in three groups.
- 8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) -- how (fortunate) will be those on the Right Hand! (As respect for them, because they will enter Paradise).
- 9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) - how (unfortunate) will be those on the Left Hand! (As disgrace for them. because they will enter Hell).
- 10. And the foremost ones [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be the foremost (in Paradise).
 - 11. These will be the nearest (to Allâh).
 - 12. In the Gardens of Delight (Paradise)
- 13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).
- 14. And a few of those (foremost) will be from the later generations.
- 15. (They will be) on thrones woven with gold and precious stones.
 - 16. Reclining thereon, face to face.
- 17. Immortal boys will go around them (serving),
- 18. With cups, and jugs, and a glass of flowing wine,
- 19. Wherefrom they will get neither any aching of the head, nor any intoxication.
 - 20. And with fruit that they may choose.

وَكُنتُهُ أَزُو كِائلَاثُهُ ۞ فَأَصْحَكُ ٱلْمَتْمَنَةِ مَا أَصْحَكُ ٱلْمَتْمَنَةِ ٥

وَأَصْحَابُ ٱلْمَشْعَمَةِ مَآ أَصْحَابُ ٱلْمَشْعَمَةِ ٥

وَٱلسَّبِقُونَ ٱلسَّبِغُونَ ١

أُوْلِيَهِكَ ٱلْمُقَرِّبُونَ ١ في جَنَّتِ ٱلنَّعِيمِ ١ ثُلَقَ مِنَ ٱلْأَوْلِينَ ٢

وَقَلِيلٌ مِّنَ ٱلْأَخِرِينَ ٥

عَلَىٰ سُرُدِمَّوْضُونَةِ ٥

مُتَكُونَ عَلَتْهَا مُتَقَدِلِينَ ١

يَطُوفُ عَلَيْهِ مِ وِلْدَانٌ تُخَلَّدُونَ ۞

بأَكْوَابِ وَأَبَارِيقَ وَكَأْسِ مِن مَّعِينِ ٨

لَّا يُصَدِّعُونَ عَنْهَا وَلَا يُنزِفُونَ اللهُ

وَفَكِهَةِ مِمَّايَتَخَيَّرُونَ ٥

- 21. And with the flesh of fowls that they desire.
- 22. And (there will be) Hûr (fair females) with wide, lovely eyes (as wives for Al-Muttaaûn-the pious-see V.2:2).
 - 23. Like the preserved pearls.
 - 24. A reward for what they used to do.
- 25. No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).
- 26. But only the saying of: Salâm! Salâm! (greetings with peace)![1]
- 27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?
- thornless 28. (They will be) among lote-trees.
- 29. And among Talh (banana- trees) with fruits piled one above another,
 - 30. And in shade long-extended,
 - 31. And by water flowing constantly,
 - 32. And fruit in plenty,
- 33. Whose supply is not cut off (by change of season), nor are they out of reach,
 - 34. And on couches or thrones, raised high.
- 35. Verily, We have created them (maidens) of special creation.
 - And made them virgins.
- 37. Loving (their husbands only), (and) of equal age.
 - 38. For those on the Right Hand.
 - 39. A multitude of those (on the Right

كَأَمْثَلِ ٱللُّؤُلُو ٱلْمَكْنُونِ ٣ جَزَآءْ بِمَأَكَانُواْ يَعْمَلُونَ ١ لَايِسَمَعُونَ فِيهَالَغُوا وَلَاتَأْشِمًا ٥

إلَّاقِيلُاسَلَمَا اللَّهُ ا

وَأَصْعَكُ ٱلْيَمِينِ مَآأَصْعَكُ ٱلْيَمِينِ ١

في سِدْرِ مِحَنْضُودِ ٨

وَظِلْحِ مَّنضُودِ ١

وَظِلَمَّ مُدُودِ ٢ وَمَآءِ مَّسْكُوبِ ١ وَفَكُمَةِ كَثِيرَةِ ٣

لَّامَقُطُ عَةِ وَلَامَمَنُوعَةِ ٣

وَفُرُسُ مِّرَ فُوعَةِ ٣ إِنَّا أَنشَأْتَهُنَّ إِنشَآءً

فَعَلْنَهُنَّ أَبِّكَارًا ٢

عُ كَا أَتُواكَا ١٠٠

لِأَصْحَبِٱلْيَمِينِ ٢ ثُلَقٌ مِن الْأَوَّلِينَ ٢

وَلَحْمِ طَيْرِمِمَّا يَشْتَهُونَ ١

^[1] (V.56:26) See the footnote (A) of (V.29:64).

Hand) will be from the first generation (who embraced Islâm).

- **40.** And a multitude of those (on the Right Hand) will be from the later generations.
- 41. And those on the Left Hand how (unfortunate) will be those on the Left Hand?
 - 42. In fierce hot wind and boiling water,
 - 43. And shadow of black smoke.
- 44. (That shadow) neither cool, nor (even) pleasant,
- 45. Verily, before that, they indulged in luxury,
- 46. And were persisting in great sin (joining partners in worship along with Allâh, committing murder and other crimes)[1]
- 47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?
 - 48. "And also our forefathers?"
- 49. Say (O Muhammad صلع الله عليه وسلم): "(Yes) verily, those of old, and those of later times.
- **50.** "All will surely be gathered together for appointed Meeting of a known Day.
- 51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!
- 52. "You verily will eat of the trees of Zaqqûm.
- 53. "Then you will fill your bellies therewith.
 - 54. "And drink boiling water on top of it.
- 55. "And you will drink (that) like thirsty camels!"

وَثُلَّةً مِّنَ ٱلْآخِرِينَ ٢

وَأَصْبِحَكُ ٱلشِّمَالِ مَآأَضِحَكُ ٱلشَّمَالِ ١

في سَمُهُ مِر وَجَهِيعِ ١ وَظِلَ مِن يَخْهُوهِ 🚭 لَّا بَارِدِ وَلَاكَرِيمِ هُ

إِنَّهُ مُكَانُواْ قَتِلَ ذَلِكَ مُتَّرَفِينَ ٥

وَكَانُواْ يُصِرُّونَ عَلَى لَلْحِنْثِ ٱلْعَظِيمِ ١

وَكَانُواْ يَقُولُونَ أَبِذَا مِتْنَاوَكُنَّا ثُرَابَا وَعِظَمًا أَهِ نَا لَمَتِهُ وَفُنَ ٢

> أَدَ عَالَكُونَ الْأَوْلُونَ ١ قُلُ إِنَّ ٱلْأُوَّلِينَ وَٱلْآخِرِينَ ١

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ بَوْمِ مَّعَلُومِ ٥

ثُمَّ إِنَّكُو أَيْفِا ٱلضَّا أُونَ ٱلْمُكَذِّيُونَ ٥

لَا كِلُونَ مِن شَجَرِمِّن زَقُومٍ ٥

فَمَا لِحُونَ مِنْهَا ٱلْبُطُونَ ٢

فَشَارِبُونَ عَلَتُهِ مِنَ ٱلْحَمَامِ ٥ فَشَارِبُونَ شُرْبَ ٱلْهِيمِ

^[13] (V.56:46) See the footnote (B) of (V.3:130).

- **56.** That will be their entertainment on the Day of Recompense!
- 57. We created you: then why do you believe not?
- **58.** Then tell Me (about) the (human) semen that you emit.
- **59.** Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?
- **60.** We have decreed death to you all, and We are not outstripped,
- **61.** To transfigure you and create you in (forms) that you know not.
- **62.** And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?
- **63.** Then tell Me about the seed that you sow in the ground.
- **64.** Is it you that make it grow, or are We the Grower?
- **65.** Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [*Tafsîr Ibn Kathîr*]
- **66.** (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! (Tafsîr Al-Qurtubî)
 - 67. Nay, but we are deprived!"
- **68.** Then tell Me about the water that you drink.
- **69.** Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
 - 70. If We willed, We verily could make it

هَاذَانُزُلُهُمْ يَوْمَ ٱلدِّين ٢

نَحْنُ خَلَقْنَكُمْ فَلَوَلَا تُصَدِّقُونَ ٥

أَفَرَءَ يَتُم مَّاتُمْنُونَ ٥

ءَأَنتُمْ تَخَلُقُونَهُ وَأَمْ نَحْنُ ٱلْخَلِقُونَ ٥

نَحُنُ قَدَّرَنَا بَيْنَكُو ٱلْمَوْتَ وَمَا نَحَنُ بِمَسْبُوقِينَ ۞

عَلَىٓ أَن نَبُدِّلَ أَمْثَلَكُم وَنُنشِ عَكُم فِي مَا لَا نَعْ اَمُونَ ٢

وَلَقَدْ عَلِمْتُهُ ٱلنَّشَأَةَ ٱلْأُولَىٰ فَلَوَلَاتَذَكَّرُونَ ١

أَفَرَءَ يَنْتُرُمَّا تَخُرُثُونَ ١

ءَأَنْتُمْ تَنَزَّرَعُونَهُ وَأَمْ نَعَنُ ٱلزَّرِعُونَ ٢

لْوَنَشَآءُ لَجَعَلْنَهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ ٥

إِنَّالَمُغْرَمُونَ ١

بَلْغَنُ مَحْرُومُونَ ۞ أَفَرَءَ يْتُمُوالْمَآءُ الَّذِي تَشْرَبُونَ ۞

وَأَنْتُوا أَنْزَلْتُمُوهُ مِنَ ٱلْمُزْنِ أَمْرَغَنُ ٱلْمُنزِلُونَ ١

لَوْنَشَآءُ جَعَلْنَهُ أَجَاجًا فَلَوْلَا تَشْكُرُونَ ۞

salt (and undrinkable): why then do you not give thanks (to Allâh)?

- 71. Then tell Me about the fire which you kindle.
- 72. Is it you who made the tree thereof to grow, or are We the Grower?
- 73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).
- 74. Then glorify with praises the Name of your Lord, the Most Great.
 - 75. So I swear by the setting of the stars. [1]
- 76. And verily that is indeed a great oath, if you but know.
- 77. That (this) is indeed an honourable recitation (the Noble Our'an).
- 78. In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfûz),
- 79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).
- 80. A Revelation (this Qur'an) from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 81. Is it such a talk (this Our'an) that you (disbelievers) deny?
- 82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!
- 83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

أَفَرَءَ يَنْتُهُ أَلِنَّا رَأِلِّي تُورُونَ ٢

ءَأَنتُوْ أَنشَأْتُو شَجَرَتَهَا أَمْ نَعَنُ ٱلْمُنشِئُونَ ۞

نَحَنُ جَعَلْنَهَا تَذُكِرَةً وَمَتَعَا لِلْمُقُوبِنَ ٣

فَسَيِّحْ بِأَسْعِرَيِّكَ ٱلْعَظِيمِ ۞

* فَلَآ أُقۡسِمُ بِمَوَقِعِ ٱلنُّجُومِ وَانَّهُ وَلَقَسَدٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ۞

إِنَّهُ لَقُرْءَانٌ كَرِيعٌ ۞

في كِتَنَب مَّكُنُونِ ۞

لَّا يَمَسُّهُ: إِلَّا ٱلْمُطَلِّقَرُونَ ۞

تَنزيلٌ مِن رَبّ الْعَلَمِينَ ٨

أَفَيَهَاذَا ٱلْحَدِيثِ أَنتُم مُّدِهِنُونَ ١

وَتَجْعَلُونَ رِزْقِكُ أَنَّكُ نُكَذِيُونَ ١

فَكُوْ لِإِ إِذَا بِلَغَتِ ٱلْخُلُقُومَ ١

^{[1] (}V.56:75) In Arabic Mawâqi'i An-Nujûm: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'an and its gradual revelation in stages. Please see Tafsîr At-Tabarî for detail...

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- 84. And you at the moment are looking on,
- 85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (Tafsîr At-Tabarî)
- 86. Then why do you not if you are exempt from the reckoning and recompense (punishment) —
- 87. Bring back the soul (to its body), if vou are truthful?
- 88. Then, if he (the dying person) be of the Mugarrabûn (those brought near to Allâh),
- 89. (There is for him) rest and provision, and a Garden of Delights (Paradise).
- 90. And if he (the dying person) be of those on the Right Hand,
- 91. Then there is safety and peace (from the Punishment of Allâh) for those on the Right Hand.
- 92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),
- 93. Then for him is an entertainment with boiling water.
 - 94. And burning in Hell-fire.
- 95. Verily, this! This is an absolute Truth with certainty.
- 96. So glorify with praises the Name of your Lord, the Most Great.

Sûrat Al-Hadîd (Iron) LVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All-Mighty, the All-Wise.

وَأَنْتُهُ عِينَيْدِ تَنظُرُونَ ٥ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنكُو وَلَكِي لِلا تُبْصِرُونَ ٥

فَلُولَا إِن كُنتُمْ غَيْرَ مَدينينَ ٦

تَرْجِعُونَهَا إِن كُنتُمْ صَادِقِينَ ٧

فَأَمَّا إِن كَانَ مِنَ ٱلْمُقَرَّبِينَ ١

فَرُوْحٌ وَرَيْحَانٌ وَجَنَّتُ نَعِيمِ ٥

وَأُمَّا إِن كَانَ مِنْ أَصْحَبِ ٱلْيَمِينِ ٢

فَسَلَاهٌ لَّكَ مِنْ أَصْحَبُ ٱلْيَمِين ١

وَأُمَّا إِن كَانَ مِنَ ٱلْمُكَذِّبِينَ ٱلصَّبَالَٰيِنَ ٢

فَنُزُلُ مِنْ حَمِيمِ

وَيَصْلَكُهُ جَحِيمِ ٥ إِنَّ هَاذَا لَهُوَحَقُّ ٱلْيَقِين ٥

فَسَيِّحْ بِأُسْمِ رَبِّكَ ٱلْعَظِيرِ ﴿



- 2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He is Able to do all things.
- 3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of every thing.
- 4. He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is All-Seer of what you do.
- 5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).
- 6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.
- 7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.^[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.
- 8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad صلی الله علیه وسلم) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

لَهُۥمُلْكُ ٱلسَّمَوَاتِ وَٱلْأَرْضَّ يُجِّيء وَيُمِيتُّ وَهُوَكَائِ كُلِّ شَيْءٍ قَدِيرُ

هُوَ ٱلأَوَّلُ وَٱلۡآخِرُ وَٱلظَّهِرُ وَٱلۡبَاطِنَّ وَهُوَ بِكُلِٰ شَيْءٍ عَلِيہُ ۗ

هُوَالَّذِى خَلَقَ السَّمَوَتِ وَالْأَرْضَ فِي سِسَّةَ أَيَّاا وِثُمَّرَ ٱسْتَوَىٰ عَلَى الْعَرَيْقُ يَعْلَمُ مَا يَلِيعُ فِي الْأَرْضِ وَمَا يَخُرُجُ مِنْهَا وَمَا يَنزِلُ مِنَ السَّمَاءَ وَمَا يَعُرُجُ فِيهَا ّوَهُوَ مَعَكُو أَيْنَ مَاكُنتُمْ وَالْدَهُ مِعَاتَعْمَلُونَ بَعِيدٍرُ ۞

لَّهُ مُلْكُ ٱلسَّمَوَتِ وَٱلْأَرْضِّ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ۞

يُولِجُ ٱلْيَّلَ فِى ٱلنَّهَارِ وَيُولِجُ ٱلنَّهَا رَفِ ٱلْيَّلِ وَهُوَعَلِيمٌ بذَاتِ ٱلصُّدُودِ ۞

ٵڡٮؗۅؙٲڹۣٲٮڷڡۅۯڛؙۅڸڡٷۧڶڣڨؙۅ۠ٳڝڡۜٵڿڡۘػڮؗؗ ڡؙؗۺؾڂٚڶڣڽڹ؋ۣ؞ٞٞۏٞٲڵٙڍؚۺٵڡٮؙۅ۠۠ٳڝڹڮؙؗۄٷؖڷڣٙڡؙؗۅ۠ٲ ڵۿۯٲڿڰڮڔٞڒ۞

وَمَالُكُو لَا نُوْمِنُونَ يِاللَّهِ وَالرَّسُولُ يَدْعُوكُمُ لِتُوْمِنُواْ بِرَيِّكُرُ وَقَدْ أَخَذَ مِينَٰقَكُمُ إِنكُنتُهُ مُّوْمِنِينَ ۞

^{[1] (}V.57:7) See the footnote of (V.4:37).

- 9. It is He Who sends down manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad مسلى الله عليه وسلم) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.
- 10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is Well-Acquainted with what you do.
- 11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?
- 12. On the Day you shall see the believing men and the believing women: their light running forward before them and (with their Records Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! [1]
- men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."
- 14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our

هُوَالَّذِى يُنَزِلُ عَلَى عَبْدِهِ ءَايَنِ بَيِنَنِتِ لِيُخْرِيَّكُمُ مِّنَ ٱلظُّلُمَنَتِ إِلَى ٱلتُوْرُِّ وَإِنَّ ٱللَّهَ بِكُوْرَ لَوَءُوكُ زَجِيرٌ ۞

وَمَالُكُوْ اَلْآتُيفِقُواْفِ سَبِيلِ اللّهِ وَلِلّهِ مِيرَثُ السَّمَوَتِ
وَالْأَرْضُ لَا يَسْتَوَى مِنكُومَّنْ أَنفَقَ مِن قَبْلِ الْفَتْح وَقَتَالًّ أُوْلَئِكَ أَعْظَمُ دَرَجَةً مِنَ اللّذِينَ أَنفَقُواْ مِنْ بَعْدُ وَقَنَالُواْ وَكُلُا وَعَدَاللّهُ الْحُسْنَ قَاللّهُ بِمَا تَعْمَلُونَ حَيْدِينٌ ۞

مَّن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنَا فَيُضَلِعِفَهُ لَهُ. وَلَهُ وَأَجْرُكِيرٌ ۞

يَوَمَ نَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ فُوُهُم بَيْنَ أَيْدِيهِ مِّ وَإِلَّيْمَنِيْ هِرِّ بُشْرَنِكُورُ الْيَوْمَ جَنَّتُ تَجْرِي مِن تَحْيَّهَ الْأَنْهُ رُخْلِايِنَ فِيهَا ذَلِكَ هُوَلَلْفَوْلُلْفَوْلُلْفَوْلُلْفَوْلُلْفَوْلُلْفَوْلُلْفَوْلُ

يَوْمَ يَقُولُ ٱلْمُنَفِقُونَ وَالْمُنْفِقَتُ لِلَّذِينَ ءَامَنُولُ انظُرُونَانَقْتَيِشُ مِن ثُورِكُوفِيلَ انْجِمُواْ وَرَآءَكُثُر فَالْتَعِسُواْ وُرَّاً فَصَرُبَ بَيْنَكُمُرِسُولِلَّهُ دَبَابٌ بَاطِئُهُ وفِيهِ ٱلتَّمَّةُ وَظَهِرُهُ مِن فِيلِهِ ٱلْعَذَابُ ۞

يُنَادُونَهُمْ أَلَوْ نَكُنْ مَعَكُمٌّ قَالُواْ بِلَى وَلَكِكَتُكُو فَتَنتُمْ أَنفُسَكُووَثَرَيَّضَتُمْ وَالْرَبَّبْتُهُ وَغَرَّتُكُواْ لَأَمَّانِيُّ حَتَّى جَاءَ أَمْرُاللَّهِ وَغَرَّكُمُ بِاللَّهِ الْغَرُورُ ۞

^{[1] (}V.57:12) See (V.66:8).

destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your maulâ (friend — proper place), and worst indeed is that destination.

- 16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were Fâsiqûn (the rebellious, the disobedient to Allâh).
- 17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.
- 18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).
- 19. And those who believe in (the Oneness of) Allâh and His Messengers they are the Siddîqûn (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism) and deny Our Ayât (proofs, evidences, verses,

فَٱلْيَوۡمَلَايُوۡخَذُمِنكُو فِدۡيَةٌ وَلَامِنَ ٱلَّذِينَ كَفَرُوّاْ مَأْوَيۡكُمُ ٱلنَّارِّهِيَ مَوْلِنكُرُّ ۖ وَبِشۡلَ ٱلۡمَصِيرُ ۞

*أَلَوْ يَاأْنِ لِلَّذِينَ ءَامَنُوٓأَ أَن تَخْشَعَ قُلُوبُهُمَّ لِذِكْ رِاللَّهِ وَمَانَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُواْ كَالَّذِينَ أُونُواْ ٱلْكِتَبَ مِن قِبَّلُ فَطَالَ عَلَيْهِمُ ٱلْأَمَدُ فَقَسَتْ قُلُوبُهُمُّ وَكَثِيرٌ يَنْهُمْ فَلِيقُونَ ۞

ٱعْلَمُوٓاأَنَّ اللَّهَ يُحْيِ ٱلْأَرْضَ بَعْدَمُوْتِهَا قَدَ بَيْنَا لَكُوالْآيَاتِ لَعَلَكُوْتَفَهِانُونَ ۞

إِنَّ الْمُصَّدِقِينَ وَٱلْمُصَّدِقَتِ وَأَقْضُواْ اللَّهَ قَرْضًا حَسَنَايُضُواْ اللَّهَ قَرْضًا حَسَنَايُضَعَفُ لَهُمُ وَلَهُمُ أَجْرُكُمِيمٌ ۞

ۅؖٵڸؘۜڍڹٙٵڡٮٛۅٛٳؠڵڡٙۅۯؠٮؙڸۅ؞ٲ۠ۏڵؾ۪ٙڬۿؙۄؙٵڝٙڋۑڡؙۅڬؖ ۅٵڵۺؙۿۮٙٲۼٮۮڒؠۣٙۿ۪ۄ۫ڵۿۯٵٞڂۯۿۀۅٛۏؙۯۿڋؖۅٵڵٙڐؚۑٮؘ ػڡٞۯۅٳ۫ۅٛڝۮٙڋؙۅ۠ٳؠؾٵؽؽؾؘٵۧٲ۠ۅٛڷؾؠۣڬٲڞڂڹ ڶڂۧڿڝڕ۞

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lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

- 20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers good-doers). And the life of this world is only a deceiving enjoyment.
- 21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.
- 22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfūz*) before We bring it into existence. Verily, that is easy for Allâh.^[1]

اَعْلَمُوَاْأَنَّمَا ٱلْحَيَوَةُ ٱلدُّنْيَالَعِهُ وَلَهُوٌ وَذِينَةٌ وَتَفَاخُرُّ بَيْنَكُرُ وَتَكَاثُرُ فِ ٱلْآَمْزِلِوَالْأَوْلِيَّلْكَمْنِلِ عَيْنِ أَغِّبَ الْكُفَّارَ نَبَانُهُدُّمَ يَهِيجُ فَتَرَيْهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَلمَّاً وَفِ ٱلْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ يَنَ اللّهِ وَرِضْوَنٌ وَمَا الْحَيَوْةُ ٱلدُّنْيَا ۚ إِلَّا مَتَنعُ الْخُرُودِ ۞

سَايِفُوَاْ إِلَىٰ مَغْفَرَقِ مِن نَيْكُوُوَجَنَّةٍ عَرْضُهَ اكْفَرْضِ ٱلسَّمَآءَ وَٱلْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُواْ بِاللَّهِ وَرُسُلِهُ - ذَاكِكَ فَضَلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءً وَاللَّهُ ذُوْالْفَصْلِ الْعَظِيرِ ۞

> مَآأَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَافِ أَنفُسِكُمْ إِلَّا فِي كِنَكِيمِن قَبْلِ أَن تَبْرَأُهَأَ إِنَّ ذَلِكَ عَلَى ٱللَّهِ يَسِيرٌ ۞

^{[1] (}V.57:22) Narrated Ibn 'Abbas صلى الله عنهما Once I was behind the Prophet صلى الله عليه وسلم and he said: "O boy, I will teach you a few words:

⁽a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

⁽b) Be loyal and obedient to Allah, you will find Him near (in front of you) i.e. He will respond to your requests.

⁽c) If you ask, ask Allah.

⁽d) If you seek help, seek help from Allâh.

⁽e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This Hadîth is quoted from Sahîh At-Tirmidhî]

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- 23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not every prideful boaster.
- 24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith - Allâh's Monotheism), then Allâh is the Rich (Free of all needs), the Worthy of all praise.
- 25. Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war^[1]), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.
- 26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are Fâsigûn (rebellious, disobedient to Allâh).
- 27. Then, We sent after them Messengers, and We sent 'Îsâ (Jesus), son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they

لَِحَيْلَاتَأْسَوْاعَلَىٰ مَافَاتَحُمْ وَلَاتَفْرَحُواْ بِمَآءَ اتَنْكُفُّ وَٱللَّهُ لَا يُحِبُّكُلُّ مُخْتَالِ فَخُور ٣

ٱلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ ٱلنَّاسَ بِٱلْبُخَلُّ وَمَن يَتَوَلَّ فَإِنَّ ٱللَّهَ هُوَ ٱلْغَنُّ ٱلْحَمِيدُ ٢

لَقَدْ أَرْسَلْنَا رُسُلْنَا بِٱلْبَيْنَاتِ وَأَنزَلْنَا مَعَهُمُ ٱلْكِتَابَ وَٱلْمِيزَاتَ لِيَقُومَ ٱلنَّاسُ بِٱلْقِسْطَ وَأَنزَلْنَا ٱلْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ أَلِلَّهُ مَن يَنْصُرُهُ، وَرُسُلَهُ، بِٱلْغَيْبُ إِنَّ ٱللَّهَ فَوِيُّعَزِيزٌ ۞

وَلَقَدَّ أَرْسَلْنَا نُوْحَا وَإِبْرَهِهِمَ وَجَعَلْنَا فِي ذُرَّ ٱلنُّيَّةَةَ وَٱلْكِتَاتُّ فَمِنْهُم مُّهُ تَدُّ وَكَثْرٌ مِنْهُمْ فَاسِقُونَ 🖱

ثُمَّ قَفَيْ مَا عَلَىٰٓ ءَاثَر هِم برُسُلِنَا وَقَفَيْمَنَا بِعِيسَى ٱبْن مَرْيَمَوَءَانَيَّنَاهُ ٱلْإِنْجِيلِّ وَجَعَلْنَا فِي قُلُوبِ ٱلَّذِينَ ٱتَّبَعُهُ وُ رَأْفَةَ وَرَحْمَةً وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَاكَتَبْنَهَاعَلَيْهِمْ إِلَّا ٱبْتِغَاءَ رِضُوَنِ ٱللَّهِ

^{[1] (}V.57:25) Paradise is under the blades of swords (in Jihâd in Allâh's cause).

told us about صلى الله عليه وسلم Our Prophet زضيي الله عنه told us about the Message of our Lord that ... "whoever amongst us is killed (in Jihâd in Allâh's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم , "Is it not true that our men who are killed (in Jihâd in Allâh's cause) will go to Paradise and theirs (i.e. those of the pagan's) . "said, "Yes" صلى الله عليه وسلم said, "Yes" مسلى الله عليه وسلم

[.]said صلى الله عليه وسلم Allâh's Messenger : رضي الله عنهما said عليه وسلم Allâh's Messenger "Know that Paradise is under the shades of the swords (Jihad in Allah's cause)." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.73 and its chapter No.22).

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invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

فَمَارَعَوْهَاحَقَّ رِعَايَهِمَّ فَقَانَيْنَا ٱلَّذِينَ ءَامَنُواْ مِنْهُمْ أَجْرُهُمٌ ۗ وَكَثِيرٌ مِنْهُمْ فَلِسِفُونَ ۞

يَتَأَيُّهُا ٱلَّذِيكَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَءَامِنُواْ بِرَسُولِهِ؞ يُؤْتِكُوكِفَلَيْنِ مِن تَحْمَتِهِ؞ وَيَغْمَلَ لَكُوْ نُوْرًا تَمْشُونَ بِهِ، وَيَغْفِرْ لَكُوُّ وَٱللَّهُ عَفُورٌ زَجِيهٌ ۞

لِتَلَايَمْ لَمَ أَهْلُ ٱلْكِتْبِ أَلَا يَقْدِرُونَ عَلَى شَىٰءِ مِن فَضْلِ ٱللّهِ وَأَنَّ ٱلْفَصْلَ بِيدِ ٱللّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللّهُ دُوالْفَضْلِ الفَظِيرِ ۞

^{[1] (}V.57:28):

⁽b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلی الله صلی).

Narrated Abu Hurairah رضى الله عنه said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

Sûrat Al-Mujâdilah (The Woman Who Disputes) LVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Indeed. Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم concerning her husband (Aus ibn As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.
- 2. Those among you who make their wives unlawful to them by Zihâr[1] (الظهار), they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily. Allâh is Oft-Pardoning, Oft-Forgiving.
- 3. And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, then (the penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is Well-Acquainted with what you do.
- 4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty Miskîn (needy persons). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for the disbelievers, is a painful torment.
- 5. Verily, those who oppose Allâh and صلى الله عليه His Messenger (Muhammad



قَدْسَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَدِلُكَ فِي زَوْجِهَا وَتَشْتَكَى إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۚ إِنَّ ٱللَّهَ

ٱلَّذِينَ يُظَهِرُونَ مِنكُومِن لِسَاآبِهِ مِمَّاهُنَّ أُمَّهَا تِهِمُ إِنْ أُمَّهَا تُهُمَّ إِلَّا ٱلَّتِي وَلَدْنَهُمَّ وَإِنَّهُمْ لَيَقُولُونَ مُنكِرًا مِنَ ٱلْقَوْلِ وَزُورَا فَإِنَّ ٱللَّهَ لَعَفُونُ عَفُورٌ ١

وَٱلَّذِينَ يُظَلِهِ رُونَ مِن نِسَآ إِهِ مْرْتُمَّ يَعُودُونَ لِمَا قَالُواْ فَتَحْرِيرُ رَقِبَةِ مِن قَبْل أَن يَتَمَاّسًا ذَالِكُو تُوعَظُونَ يهُ وَأَلِلَّهُ بِمَاتَعَمَلُونَ خَيِرٌ ٣

فْهَنَ لَةً يَجِدُ فَصِيبَامُ شَهْرَيْنِ مُتَة أَن يَتَمَا لَسَّأَ فَمَن لَّمْ يَسْتَطِعْ فَإَطْعَامُ سِيِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُواْ بِٱللَّهِ وَرَسُولِةً ۚ وَتِلْكَ حُدُودُ ٱللَّهِ وَلِلْكَيْفِرِينَ عَذَابُ أَلِيمُ ١

إِنَّ ٱلَّذِينَ يُحَاِّدُونَ ٱللَّهَ وَرَسُولَهُ كُيتُواْكُمَا كُبِتَ

⁽V.58:2) Az-Zihâr الظهار is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

- 6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.
- 7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa^[2] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is All-Knower of everything.
- 8. Have you not seen those who were forbidden to hold secret counsel and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad معلية وسلم And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

ٱلَّذِينَ مِن فَبْلِهِمْ وَقَدْ أَنْزَلْنَآ ءَايَنجِ بَيِّنَاتٍ وَلِلْكَفِرِينَ عَذَاكُمُّهِينٌّ ۞

يُومَ يَبْعَنُهُوُ ٱللَّهُ جَمِيعًا فَيُنَيِّتُهُم بِمَاعَمِلُوًّا أَحْصَنهُ ٱللَّهُ وَنَسُوهُ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءِ شَهِيدٌ ۞

أَلْوَتَرَأَنَّ اللَّهَ يَعْلَرُمَافِي السَّمَوَتِ وَمَافِي الْأَرْضَّ مَايَكُونُ مِن تَجْوَىٰ ثَلَنَةٍ إِلَّاهُوَ رَابِعُهُمْ وَلَاخْسَةٍ إِلَّاهُوَسَادِسُهُرُولَا أَدْنَ مِن ذَلِكَ وَلَا أَصْتُرَ إِلَّاهُو مَعَهُمْ أَبْنَ مَا كَانُواُنُّهُمْ يُنْبَتِئُهُم بِمَا عَمِلُواْ يُوَمَّ الْقِيلَمَةُ إِنَّ اللَّهَ يِكُلِّ شَيْءٍ عَلِيمٌ ﴿

أَتْوَتَرَ إِلَى ٱلَّذِينَ نُهُواْعَنِ ٱلنَّجْوَىٰ ثُمَّ يَعُودُونَ لِمَانَهُواْ عَنْهُ وَيَتَنَجَوْنَ بِٱلْإِنْمِ وَٱلْعُدُونِ وَمَعْصِيَتِ ٱلرَّسُولِّ وَإِذَاجَاهُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ ٱللَّهُ وَيَقُولُونَ فِيَ اَنْفُسِهِ لِوَلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُ وَجَهَنَمُ يَصْلَوْنَهَ الْمِنْ الْمُصِيرُ ۞ يَصْلَوْنَها فَيِنْسَ ٱلْمَصِيرُ ۞

^[1] (V.58:5) See the footnote of (V.3:85).

^{[2] (}V.58:7) See the footnote of (V.11:18)

- 9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for Al-Birr (righteousness) and At-Taqwâ (virtues and piety); and fear Allâh to Whom you shall be gathered.
- 10. Secret counsel (conspiracy) is only from Shaitan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust[1].
- 11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or Jihâd (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.
- 12. O you who believe! When you (want to) consult the Messenger (Muhammad صلی in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.
- 13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you. then (at least) perform Salât (Iqâmat-as-Salât) and give Zakât and obey Allâh (i.e. do all صلى الله عليه that Allâh and His Messenger order you to do). And Allâh is Well-Acquainted with what you do.

يَئَأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا تَنَجَيَتُمُّ فَلَا تَتَنَجَوٓاْ بِٱلْإِنَّيرِ وَٱلْعُدُونِ وَمَعْصِبَتِ ٱلرَّسُولِ وَتَنَجَوَاْ بِٱلْمِرَ وَٱلتَّقُوكَ وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي إِلَيْهِ تُحْشَرُونَ ٥

إِنَّمَا ٱلنَّجْوَيٰ مِنَ ٱلشَّيْطَانِ لِيَحْزُنَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَالِيهِ مِنْ اللَّهِ إِلَّهِ إِذْنِ ٱللَّهِ وَعَلَى ٱللَّهِ فَلْيَتُوَكِّلُ ٱلْمُؤْمِنُونَ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوا إِذَاقِيلَ لَكُو تَفَسَّحُوا فِي ٱلْمَجَالِينِ فَٱفْسَحُواْ يَفْسَحِ ٱللَّهُ لَكُوٌّ وَإِذَا قِيلَ ٱلشُّرُواْ فَٱلشُّرُواْ يَرْفِعِ اللَّهُ ٱلَّذِينَ ءَامَنُواْمِنكُ وَٱلَّذِينَ أُوتُواْ ٱلْعِلْمَ دَرَجَاتٍ وَٱللَّهُ بِمَاتَعْمَلُونَ خَبِيرٌ ١

يَتَأْتُهَا ٱلَّذِينَ عَامَنُهَ أَلِذَانَ حَمَّتُهُ ٱلرَّسُولَ فَقَدَّمُواْمَتِنَ مَدَى نَجَوَنَكُو صَدَقَةً ذَلِكَ خَيْرٌ لِكُووَأَطْهَرُ فَإِن لَرْتَجِدُواْ فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمُ ١

> ءَأَشْفَقْتُمُ أَن تُقَدِّمُواْ بَيْنَ يَدَى بَخُولَكُمْ صَدَقَتِ فَإِذْ لَرَ تَفْعَلُواْ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُواْ ٱلصَّلَوْةَ وَءَاتُواْ ٱلزَّكُوةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُ وَاللَّهُ خَيثٌ بِمَاتَعْمَلُونَ ٢

^{[1] (}V.58:10) See the footnote (A) of (V.12:67).

- ملی الله علیه) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.
- 15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.
- 16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.
- 17. Their wealth and their children will avail them nothing against Allâh. They will be the dwellers of the Fire, to dwell therein forever.
- 18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
- 19. Shaitân (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of Shaitân (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
- **20.** Those who oppose Allâh and His Messenger (Muhammad صليه وسلم), they will be among the lowest (most humiliated).
- 21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.
- 22. You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger

*أَلْرَ تَرَ إِلَى ٱلَّذِينَ ثَوَلَّوْا فَقَمًا غَضِبَ ٱللَّهُ عَلَيْهِمِقَاهُمِ مِّنْكُووَلَامِنْهُمْ وَيَجِلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَقَامُونَ ۞

أَعَدَّٱللَّهُ لَهُمْ عَذَابًا شَدِيلًّا إِنَّهُمْ سَاءً مَاكَانُواْ يَعَمَلُونَ ۞

ٱتَخَدُوٓا أَيْمَنَهُمْ جُنَّةَ فَصَدُّواْعَن سَبِيلِ ٱللَّهِ فَاهُمْ

لَّنَ ثُغْنِىَ عَنَّهُمُ أَمَوالُهُمْ وَلاَ أَوْلَدُهُم مِّنَ اللَّهِ شَيْئاً اُوْلَتَبِكَ أَصْحَبُ النَّارِّ هُرِفِيهَا خَلِدُونَ ۞

يَوَمَ يَبَعَثُهُمُ ٱللّهُ جَمِيعًا فَيَحْلِفُونَ لَهُۥكَمَا يَحْلِفُونَ لَكُوْ وَيَعْسَبُونَ أَنْهَمْ عَلَشَىٰءٍ أَلَاإِنَّهُمْ هُوُالْكَذِيُونَ ۞

ٱسۡتَحۡوَدَعَيۡهِ مُ ٱلشَّيۡطُنُ فَٱسۡعُمۡ ذِكْرَٱسَهُ أُولَيۡكَ حِزْبُ ٱلشَّيۡطُنُ ٱلآإِنَّ حِزْبَ ٱلشَّيۡطَانِ هُوۡٱلۡفِيمُرُونَ ٢

إِنَّ ٱلَّذِينَ يُحَاَّدُونَ ٱللَّهَ وَرَسُولُهُۥ أَوْلَتَبِكَ فِي ٱلْأَذَلِينَ ۞

كَتَبَ ٱللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِيَ إِنَّ ٱللَّهَ قَوَيُّ عَزِيدٌ ۗ

لَّا يَهَدُ فَوَمَا يُؤْمِنُونَ بِاللَّهِ وَالْبَوْمِ ٱلْآخِرِ يُوَاَذُونَ مَنْ حَاذَ اللَّهَ وَرَسُولُهُ, وَلَوْكَانُواْ ءَابَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَنِهُمْ أَوْعَشِيرَتَهُمُ ۚ أُوْلَيْكَ (Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rûh (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allah that will be the successful.

كَتَبَ فِي قُلُوبِهِ وُ ٱلْإِيمَانَ وَأَيَّدَهُم بِرُوجٍ مِّنْهُ وَيُدْخِلُهُ مُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلدِينَ فِيهَأْ رَضِي ٱللَّهُ عَنْهُمْ وَرَضُواْعَنَّهُ أُوْلَتِكَ حِزْبُ ٱللَّهِ أَلاّ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفَلِحُونَ ٢

Sûrat Al-Hashr (The Gathering) LIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.
- 2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).
- 3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire [1]



أللّهُ الرَّحْمَازِ الرَّحِيمِ

سَبَّحَ لِلَّهِ مَا فِي ٱلسَّمَوَتِ وَمَا فِي ٱلْأَرْضَّ وَهُوَالْعَزِيزُ ٱلْحَكِيمُ ٥

هُوَٱلَّذِيٓ أَخْرَجَ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَامِ مِن دِينرِهِمْ لِأَوَّلُ ٱلْحَشَّرُ مَاظَنَنتُمْ أَن يَخْرُجُواً وَظَنُّواْ أَنَّهُم مَّانِعَتُهُمْ حُصُونُهُم مِّنَاللَّهُ فَأَتَّلَهُمُ ٱللَّهُ مِنْ حَيْثُ لَهُ يَحْتَسَبُّواْ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعْبَ يُخْرِبُونَ بِيُونَهُم بِأَيْدِيهِ مْ وَأَيْدِي ٱلْمُؤْمِنِينَ فَٱعْتَبِرُواْ تَنَأُولِي ٱلْأَبْصَيرِ ۞

وَلَوْ لَا أَن كَنَّبَ ٱللَّهُ عَلَيْهِ وُٱلْجِلَاءَ لَعَذَّبَهُمْ في ٱلدُّنَيَّا وَلَهُمْ فِي ٱلْآخِرَةِ عَذَابُ ٱلتَّارِ ٢

said: The صلى الله عليه وسلمsAllâh's Messenger رضى الله عنه Narrated Abu Hurairah (V. 59 :3) Hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: O Muslim! There is a Jew hiding behind me, so kill him.

⁽Sahîh Al-Bukharî Vol. 4, Hadîth No. 177)

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- 4. That is because they opposed Allâh and His Messenger (Muhammad الصلى الله عليه وسلم). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.
- 5. What you (O Muslims) cut down of a palm-tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allâh, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh).
- 6. And what Allâh gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم) from them for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.
- 7. What Allâh gave as booty (Fai') to His from (صلى الله عليه وسلم Messenger (Muhammad) the people of the townships — it is for Allâh. His Messenger (Muhammad صلى الله عليه وسلم). the kindred (of Messenger Muhammad مبلي الله عليه وسلم), the orphans, Al-Masâkîn (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among And whatsoever the Messenger vou. (Muhammad صلى الله عليه وسلم) gives you. take it; and whatsoever he forbids you, abstain (from it). 111 And fear Allah; verily, Allah is Severe in punishment.

َذَلِكَ بِأَنَّهُمْ شَآقُواْ اللَّهَ وَرَسُولُهُ ۗ وَمَن يُشَآقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۞

مَاقَطَعْتُمِ مِّن لِينَةٍ أَوْتَرَكَتُمُوهَا قَآبِمَةً عَلَّ أُصُولِهَا فِيإِذْنِ ٱللَّهِ وَلِيُخْزِىَ ٱلْفَلِسِقِينَ ۞

ۉٙڡؘٲٲ۫ۏۜڬڐؘٱٮؽۜۿؙٷٙێۯۺۅڸڡؚۦڡۣڹ۫ۿؠٝۄٚڡؘڡۜٲٲ۠ۊڿٙڡٚٛؾؙۄ۫ ۼڷؿڡؚڡؚڹ۫ڂؾڸؚۊٙڵٳڔۣػٵۑؚۊڶۣڮڬٞٲڷۜٮڎؠؙۺڸٙڟ ۯڛؙڵۿڔٷٚؽؘٯؘؽۺۜڵڎٞ۠ٷٲٮٮۜڎۼڰڮٚٚڕۺٛؿۦؚۊؘۑۯڗ۞

مَّا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِينَ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالِرَّسُولِ
وَلِذِى الْفُرْيِّ وَالْيَتَمَىٰ وَالْمَسَاكِينِ وَآبْنِ السَّيِيلِ كَنَ
لَايكُونَ دُولَةٌ بَبْنَ الْأَغْنِينَاءِ مِنكُوْوَمَا ءَاسَّكُمُ
الرَّسُولُ فَخُذُوهُومَا نَهَىٰكُمْ عَنْهُ فَأَسَّهُوْاً وَاَنَّقُواْ اللَّهَ الْمَالَةَ اللَّهُ اللَّهَ اللَّهَ اللَّهُ اللَّهَ اللَّهَ اللَّهُ اللَّهَ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ الْمِنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنِينَ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنِينَ الْمُؤْمِنِينَ الْمُؤْمِنَ الْمُؤْمِنِينَامُ الْمُؤْمِنِينَامُ الْمُؤْمِنَامُ الْمُؤْمِنِينَامُ الْمُؤْمِنِينَامُ الْمُؤْمِنَامُ الْمُؤْمِنَامُ الْمُؤْمِنَامُ الْمُؤْمِنِينَامُ الْمُؤْمِنَامُ الْمُؤْمِمُ الْمُؤْمِنِينَامُ الْمُؤْمِو

الله (V.59:7) Narrated 'Alqamah: 'Abdullàh (ibn Mas'ûd) said, "Allâh curses those ladies who practise tatooing and those who get themselves tatooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger منافي الله عليه وسلم has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

[&]quot;And whatsoever the Messenger (Muhammad صليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7). She replied, "Yes, I did". He said,

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- 8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).
- 9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.
- 10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.
- مىلى الله عليه 11. Have you (O Muhammad not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

لِلْفُقَرَآءِ ٱلْمُهَجِينَ ٱلَّذِينَ أُخْرِجُواْ مِن دِيكرهِمَ وَأَمْوَالِهِمْ يَبْتَعُونَ فَضْلَامِّنَ ٱللَّهِ وَرِضْوَنَا وَيَنْصُمُ وِنَ اللَّهَ وَرَسُولَهُ ۚ أَوُلَتِكَ هُوَ الصَّادِ قُونَ ٨

وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَنَ مِن قَبْلِهِ مَرِيحُبُّونَ مَنْ هَاجَزَالَتُهُ مِّ وَلَا يَجِدُونَ فِي صُدُورِهِ وَاجَةً مِّمَّا أُوتُواْ وَيُؤْثِرُونَ عَلَىٓ أَنفُسِهِمْ وَلَوْكَانَ بِهِمْ خَصَاصَةٌ وَمَن يُوقِ شُحَّ نَفْسِهِ مَ فَأُوْلَبَكَ هُ ٱلْمُقَلِّحُونَ ٥

وَٱلَّذِينَ جَآءُو مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا ٱغْفِرْلَنَا وَلِإِخْوَانِنَاٱلَّذِينَ سَبَقُونَابِٱلْإِيمَنِ وَلَا تَجْعَلْ في قُلُوينَا غِلَّا لِلَّذِينَ المَنُواْ رَبَّنَآ إِنَّكَ رَءُوفٌ رَّحِيرُ ٥

*أَلَمْ تَرَ إِلَى ٱلَّذِينَ نَافَقُواْ يَقُولُونَ لِإِخْرَيْهِمُ ٱلَّذِينَ كَفَرُواْمِنَ أَهْلِ ٱلْكِتَكَ لَينَ أُخِّرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمُ وَلَانْطِيعُ فِيكُمِّ أَحَدًاأَبُدَا وَإِن ةُ تِلْتُهُ لَنَنْصُ لَكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَندُونَ ١

[&]quot;Verily, Allâh's Messenger مىلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e I would divorce her). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.408).

has cursed مبلى الله عليه وسلم Allâh's Messenger رضي الله عنه (ibn Mas'ûd صبلي الله عليه وسلم has cursed the lady who uses false hair. (See Sahîh Al-Bukhârî, Vol.6, Hadîth No.409).

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- 12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.
- 13. Verily, you (believers in the Oneness of Allâh Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).
- 14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.
- 15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.
- 16. (Their allies deceived them) like Shaitân (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, Shaitân (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists)!"
- 17. So the end of both will be that they will be in the Fire, abiding therein forever. Such is the recompense of the *Zâlimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).
- 18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allâh. Verily, Allâh is Well-Acquainted

لَيِنَ أُخْرِجُواْ لَا يَغَوْبُجُونَ مَعَهُمْ وَلَهِن قُوتِلُواْ لَا يَنْصُرُونَهُمْ وَلَبِن نَصَرُوهُمْ وَلَيُوَلُّتَ ٱلْأَذَبَلَ ثُمَّ لَا يُنْصَرُونَت ۞

لَأَنتُهُ أَشَدُّ رَهْبَةً فِي صُدُورِهِم مِّنَ ٱللَّهِ * ذَلِكَ بِأَنْهَـُمْ قَوْمٌ لَايَفْقَهُونَ ۞

لَايُفَتِرُنُونَكُ مِجْمِيعًا إِلَّافِ فُرَى تُحَصَّنَةٍ أَوْمِن وَرَآءٍ جُدُرٍّ بَأْسُهُ مِ بَيْنَهُمْ شَدِيدٌ تَخَسَبُهُ تِجَمِيعَا وَقُلُوبُهُ مِّ شَتَّى ذَلِكَ بِأَنْهُمْ قَوْمٌ لَا يَعْقِلُونَ ۞

كَمَثَلِ ٱلَّذِينَ مِن فَتْلِهِ ۚ قَرِيبًا ۚ ذَا قُواْ وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَاكُ أَلِيثُرُ ۞

كَمْثَلِ ٱلشَّيْطُنِ إِذْقَالَ لِلْإِنسَنِ ٱكْفُرْ فَلَمَّا كَفَرَقَالَ إِنِي بَرِيَّ مِّ مِنكَ إِنِّى أَخَافُ ٱللَّهَ رَبَّ ٱلْمَنْكِينَ ۞

> فَكَانَ عَقِبَنَهُمَا أَنْهُمَا فِ ٱلنَّارِخَلِدَيْنِ فِيهَا وَذَلِكَ جَزَّوُا ٱلظَّلِيمِينَ ۞

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُواْ ٱنَّقُواْ ٱللَّهَ وَلِتَنظُرُ نَفْسٌ مَّاقَدَّمَتْ لِفَلِّرِ وَلَتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرُ لِبِمَا تَعْمَاوُنَ ۞ ²⁸ 756

with what you do.[1]

- 19. And be not like those who forgot Allâh (i.e. became disobedient to Allâh), and He caused them to forget their ownselves, (let them to forget to do righteous deeds). Those are the Fâsiqûn (rebellious, disobedient to Allâh).
- **20.** Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.
- 21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allâh. Such are the parables which We put forward to mankind that they may reflect.^[2]
- 22. He is Allâh, beside Whom Lâ ilâha illâ Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.
- 23. He is Allâh beside Whom Lâ ilâha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allâh! (High is He) above all that they associate as partners with Him.

وَلَاتَكُونُواْكَالَّذِينَ نَسُواْلَتَهَ فَأَسَىٰهُمَّ أَنفُسَهُمُّ أُوْلَتِكَ هُمُّ ٱلْفَسِفُونَ ۞

لَايَسْنَوِىٓ أَصْحَبُ ٱلنَّارِ وَأَصْحَبُ ٱلْجُنَّةُ أَصْحَبُ ٱلْجُنَّةَ هُمُ ٱلْفَآ إِزُونَ ۞

لْوَأَنْزَلْنَاهَٰذَا ٱلْقُرْدَانَ عَلَى جَبَلِ لَّزَأَيْنَهُ. خَشِعًا مُّنَصَدِّعَا مِنْ خَشْيَةِ ٱللَّهُ وَتِلْكَ ٱلْأَمْشَلُ نَضْمِرِيُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ۞

> هُوَاللّهُ الَّذِى لَا إِللَهُ إِلَّاهُوِّ عَلِمُ الْغَيْبِ وَالشّهَادَةِ هُوَالرَّحْزُ الرَّحِيمُ ۞

هُوَاللَّهُ الَّذِي لَا إِلَنَهَ إِلَّاهُوَ الْمَلِكُ الْفُدُّوسُ السَّلَمُ الْمُؤْمِنُ الْمُهَيِّمِينُ الْعَزِيزُ الْجَبَّالُ الْمُتَكِيِّرُ سُنْجَنَ اللَّهِ عَمَا يُشْرِكُونَ

^[1] (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

⁽V.59:21) Narrated Jâbir ibn 'Abdullâh ارضنى الله عنهما: The Prophet صلى الله عليه رسلم used to stand by a tree or a date-palm on Friday. Then an *Ansâri* woman or man said, "O Allâh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date-palm cried like a child! The Prophet مسلمي الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet مسلمي الله عليه وسلم said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (Sahîh Al-Bukhârî, Voi.4. Hadîth No.784).

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. [1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَاللّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرِّلُهُ ٱلْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَتِ وَالْأَرْضِّ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۞

Sûrat Al-Mumtahanah (The Woman to be examined) LX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'an, and Muhammad صلى الله عليه وسلم), and have driven out the and (صلى الله عليه وسلم Messenger (Muhammad yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path^[2].
- 2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.
- 3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is All-Seer of what you do.

٢

بِنْ اللَّهِ ٱلرَّحَيْزَ الرَّحِيمِ

يَتَأَيُّهُا الَّذِينَ عَامَنُواْ لَا تَنَخِدُواْ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَاةً
مُلْقُونَ إِلَيْهِم بِالْمَوَدَةِ وَقَدْلَهُرُواْ بِمَاجَلَةً كُوْمِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ وَإِنَّاكُمْ أَن ثُوْمِنُواْ بِالْعَورَ يَحُواْن
كُنتُ مُرْضَحَة تُوجِهَدُ ابِي سَبِيلِي وَآيَتِنَا مَرْضَائِيَّ
شُرُونَ إِلَيْهِم بِالْمُودَّةِ وَأَقَاأَعُلُمُ بِمَا أَخْفَتَ تُمُ وَمَا أَغْلَتُهُمُّ وَمَن يَفْعَلُهُ مِن كُوفَقَدْ صَلَّ سَوَاةً السَّبِيلِ
هُدُونَ مَن يَفْعَلُهُ مِن كُوفَقَدْ صَلَّ سَوَاةً السَّبِيلِ
هُ الْمَنْ مُونَ السَّعِيلِ
هُ الْمَن يَفْعَلُهُ مِن كُوفَقَدْ صَلَّ سَوَاةً السَّبِيلِ
هُ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمِنِيلُ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمِنُ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمِنُ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمِنِيلُ هُمُ الْمُؤْمِنِيلُ الْمُؤْمِنُ الْمَنْ الْمَنْ الْمُؤْمِنُ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمِنُ الْمَنْ الْمُؤْمُ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمَنْ الْمُؤْمُونُ الْمَنْ الْمَنْ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمَنْ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمَالُولُ الْمُؤْمِنُ الْمُؤْمُ الْمُؤْمِنِ الْمُؤْمُ الْمَؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمَالُومُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمَلْسُوا الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُعُلِمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْم

إِن يَثْقَفُوكُورُكُولُواْ لَكُواْ نَقَدَاءَ وَيَبْسُطُواْ اِلْتَكُو أَيْدِيهُمُ وَأَنْسِنَتَهُم بِالسُّوَةِ وَوَدُّواْ لَوَيَكُفُرُونَ ۞

ڶۜڽؘؾؘڡٛۼۘػؙڗٲڗٵۿؙڴؙؗۅۅٙڵٲٙۊؙڶۮؙڴڗ۫ۘۑ۫ۊؠۧٵڵؚڤؽؚٮؘڡٙؾڡۨڡؚۧٮ ؠؿ۫ڬڴؙۭۊؙڶٮٞۿؙؠۣؠٵٮٚڠٚڡڵۅڹۘڝؚۑڒٞ۞

^{[1] (}V.59:24) See the footnote of (V.7:180).

^{[2] (}V.60:1) See (V.3:149) and its footnote.

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- 4. Indeed, there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has appeared between us and you hostility and hatred forever until you believe in Allâh Alone" except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh. [1]," "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.
- **5.** "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."
- 6. Certainly, there has been in them an excellent example for you to follow for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is the Rich (Free of all needs), the Worthy of all Praise.
- 7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.
- 8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.
- 9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to

مَّذَكَانَتْ لَكُواْلُسُوةٌ حَسَنَةٌ فِيَ إِنَرْهِيمَ وَالَّذِينَ مَمَّهُ وَ إِذْ قَالُواْ لِقَوْمِهِ مِّ إِنَّا ابْرَءَ ۖ وَلَّا مِنكُوْوَمِ مَا تَعْبُدُونَ مِن دُونِ اللّهِ هَنَّزَنَا بِكُورِيَا بَيْنَا وَبَيْنَكُواْ لَعَدَاوَةُ وَالْبَغْضَةَ وَ أَبَّدًا حَتَى تُوْمِئُواْ إِلَّهَ وَصَدَهُ وَاللَّهَ فِلَ إِنَّا الْحَدَوَةُ وَالْبَغْضَةَ وَلَا اللهِ مِن اللهِ مِن شَى عَجْ لَاَسْتَغْفِرَنَ لَكَ وَمَا أَمْدِكُ لَكَ مِنَ اللّهِ مِن شَى عَجْدِ وَتَنَاعَ الْتَكَارَةُ الْمَصِيدُ ۞

> رَبَّنَا لَاجَعَلْنَافِتْنَةً لِلَّذِينَ كَفَرُواْ وَٱغْفِرْلَنَا رَبَّنَآ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ۞

لَقَدْكَانَ لَكُوْفِيهِ مَأْسُوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُواْ اللَّهَ وَالْيَوْمُ الْآخِرُ وَمَن يَتَوَلَّ فِإِنَّ اللَّهَ هُوَالْفَيِّ ٱلْحَييدُ ۞

*عَسَىٰاللَّهُ أَنْ يَجْعَلَ يَنِيَّكُو وَيَيْنَ ٱلَّذِينَ عَادَيْتُمُ مِنْهُم مُوَدَّةً وَّاللَّهُ فَدِيرٌ وَاللَّهُ عَفُورٌ تَّحِيةٌ ۞

لَا يَنْهَدَكُوْ اللَّذِينَ الْمَايُقَانِلُوكُوْ فِي الدِّينِ وَكَرْيُخْرِجُوكُمْ مِّن دِيَرِكُوْ أَن تَبَرُّوهُمْ وَتُقْسِطُواْ إِلَيْهِمٌّ إِنَّ اللَّهَ يُحِبُ آلْمُقْسِطِينَ ۞

ٳڹۧڡؘٳؾ۬ۿٮڬۄؙٲڡٞڎؙۼڹٲڵٙڍڹۜۊؾٮٞڶۅؙڴڔڣٲڶڍڽڹ ۅؘٲٞڂٙڔۼۘۅؙڴڔڝڒ؞ؽٮؚڮۿؗۯڟۿۯٵ۫ۼؘڶٙٳڂ۫ۯڶڿڰۄٲؘٮڗؘۅۧڵۊۿڗ۠

^[1] (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86)

drive you out, that Allâh forbids you to befriend them. And whosoever will befriend them, then such are the *Zâlimûn* (wrong-doers—those who disobey Allâh).

- 10. O you who believe! When believing women come to you as emigrants, examine them: Allâh knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers. They are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give them (the disbelievers) that (amount of money) which they have spent [as their Mahr[1] on them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers) ask back for that which they have spent. That is the Judgement of Allâh, He judges between vou. And Allâh is All-Knower, All-Wise.
- 11. And if any of your wives have gone from you to the disbelievers, (as apostates and you asked them to return back your *Mahr* but they refused)— [then you went out for a *Ghazwah* (military expedition) against them and gained booty]; then pay (from that booty) to those whose wives have gone, the equivalent of what they had spent (on their *Mahr*). And fear Allâh in Whom you believe.
- 12. O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in worship with Allâh, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander,

وَمَن يَتَوَلَّهُ مْ فَأَوْلَتِهِكَ هُرُ ٱلظَّالِمُونَ ۞

ؾٲؿؙۿٵڵٙؽڹٵڡٮؙٷٵ۫ٳۮٵۻؖٲٷؙٳڷڡ۫ۏ۫ڝٮؘؾؙڡؙڡٛ؆ڿؚۯؾؚ ڡؙٲڡٮٙڿٷۿؙؽۧٞٵٮۜڷڡٲؙۼڷؠؙٳۑڡؽ؈ٛٞٞڣٳڽٚۼۺؾؙڡؙۅۿڽٞ ڡؙڒۿڔ۫ڲؚڷؙۏڹؘڶۿڹٞؖۊٵٷؙۿڔڡٵٞڶڡٚڠؙڐ۠ٷڵۮۻؙڗڂۘڵۿڎ ڡٙڵۿڔڲؚڷؙۏڹؘڶۿڹٞؖۊٵٷؙۿڔڡٞٲٲڣڡڠٷ۠ٷڵۻڹڗۼػڸؾڴ ٲڹڹڮٷۿڹٞٳڎٚٵۼڷۺٞڡؙۅۿڹۧٲۼۯۿؙ۫ٷڵۺؾؙڶۅ۠ٳڡٵڶڣڠۅ۠ ڽڡڝٙڝٵڵڴۅٳڿۅۺؾؙڶۅڶڡٵٞڶڣڨؿؙٷڵؽۺؾڶۅڶڡٵڶڣڠٷ۠ ڎڸڮؙڂؙڮۯٳٮۜڷڡؚؿۼڴۯڹؠؽٚٮػۄٞٷٵؽۜڎۼۑڋڝڲؽڎ۞

وَان فَاتَكُوْ شَىٌّ مِّن أَزْوَجِكُو إِلَى ٱلْكُفَّارِ فَعَافَتَةُ فَعَاثُواْ الَّذِينَ ذَهَبَتْ أَزْوَجُهُ مِثِثَلَ مَا أَنفَتُواُ وَأَتَّقُواُ اللّهَ الَّذِي َأَنتُم بِهِء مُؤْمِثُونَ ۞

ؾٵۧؿؙۿٲٲڬؿؙٳڐۻٙٳٙڐڷٲڵڡٛۏٞڝؽڬؽڹٳۿؽڬۘٷڷٙڷ ڵؖؠۺ۠ڔڴڹؠٲٮٚۿۺؾٵۊڵٳؽؾڔڨٞۊڵٳ؉ۧڔ۫ؽڹڽؘۅؘڵؽڞٞڬؙڹ ٲۊؙڶٮۿؙڹٞۅؘڵٳؽٲ۫ؿڔٮؠؙۿؾڹؚؽڣ۫ڗۧۑڹۿؙۥؠ۫ؿڹؘٲ۫ؿڍؠۿؚڹؘ ۊٲۯؙڝؙؙۿڹؘۊڵٳؽؿڝؠؽڬڣۣڡ۫ڠٷۅڣٵۑۼۿڹٞ ۊٲۺۼٚڣۯۿڞؘٵڵڴٵۣ۫ۮؘٲڶڎؘۼٷٛڒؖڗۜڿؚؠۺٞ۞

^{[1] (}V.60:10) Mahr. Bridal-money given by the husband to his wife at the time of wedding.

intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in Ma'rûf (Islâmic Monotheism and all that which Islâm ordains), then accept their Bai'ah (pledge), and ask Allah to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allah (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

يَتَأْتُهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَوَلَّوْاْ قَوْمًا غَضِبَ ٱللَّهُ عَلَيْهِمْ قَدْ يَبِسُواْ مِنَ ٱلْآخِرَةِ كَمَا يَبِسَ ٱلْكُفَّارُ مِنْ أَصْحَبِ ٱلْقُنُّهُ رِ 🕝

Sûrat As-Saff (The Row or the Rank) LXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.
- 2. O you who believe! Why do you say that which you do not do?
- 3. Most hateful it is with Allâh that you say that which you do not do.
- 4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure [1]
- 5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do



سَبَّحَ بِلَّهِ مَافِي ٱلسَّمَوَتِ وَمَافِي ٱلْأَرْضَّ وَهُوَالْعَزِيزُ ٱلْحَكِيمُ ١

يَنَأَيُّهَا ٱلَّذِينَءَامَنُواْ لِمَ تَقُولُونَ مَالَاتَفَعَانُونَ ٦ كُبُرَ مَقْتًا عِندَاللَّهِ أَن تَقُولُواْ مَالَاتَفْعَلُونَ ٦ إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَانِبَلُونَ فِي سَبِيلِهِ ـ صَفًّا

كَأَنْهُ عِنْكَ مُّ مَّاصُوصٌ ١ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ وَيَقَوْمِ لِمَ تُؤْذُونَني

^{[1] (}V.61:4) a) Narrated Abû Sa'îd Al-Khudrî رضنی الله عنه. Somebody asked, "O Allâh's replied, صلى الله عليه وسلم Messenger! Who is the best among the people?" Allâh's Messenger "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allah and leaving the people secure from his mischief." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.45).

b) See the footnote (A) of (V.9:111).

you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are Fâsiqûn (the rebellious, the disobedient to Allâh).

6. And (remember) when 'Îsâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh to you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.^[1] But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic". [2]

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers).

8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the

وَقَدَقَعَلَمُونَ أَنِي رَسُولُ اللّهِ إِلَيْكُمُّ فَلَمَّا زَاعُوُا أَرَاعَ اللّهُ قُلُوبَهُمُّ وَاللّهُ لَا يَهَدِى الْقَوْمَ الْفَسِيقِينَ ۞

ۅٙڐڡۜٙٲڶۼۣڛٙؽٲڹڽؙٛڡٚۯۣڝٙڎۣ؉ؚؾٳۺڗٙۼڔٲٳڣۣٙۯڛؙۅڶۘٲڵڡٙٳڶؾۘػؙۄ ڞؙڝٙڐؚڡؘٞڵڶۣڡٙٵؠؿٞؽێػۜۼڽٵڶؾٚڗۯڹ؋ۅؘڡؘؠۺۧڒٳؠؚۺؙۅڶۣؽٲؚ۠ۊ ڡۣؽ۠ؠڠڽؽٱۺڡؙؙڎڗٲڞؖڋۜڡؘڶڡٙٵڿٲ؞ۿؙۄؠٲڷؿؚٮۜؾۊڡۘٲڶۅؙٲۿۮؘٵ ڛۣڂڒؙؿؙؠؿؙ۞

وَمَنْ أَظْلُوْمِتَنِ أَفَتَرَىٰ عَلَى اللّهِ ٱلْكَذِبَ وَهُويُدُ عَنَ إِلَى ٱلْإِسْلَئِوْلَلَنَهُ لَانِهَ بِي ٱلْقَوْمُ الطّلِينَ ۞

يُرِيدُونَ لِيُطْفِئُواْ فُوزَالْلَهِ بِأَفْرَاهِهِمْ وَٱللَّهُ مُنِيُّهُ فُورِهِ _

^[1] (V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

^{[2] (}V.61:6) A) Narrated Jubair ibn Mut'im خصلی الله علیه وسلم Allâh's Messenger صلی الله علیه وسلم said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahî through whom Allâh will eliminate Al-Kufr (infidelity); I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Âqib (i.e. there will be no Prophet after me)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 732).

B) Narrated Abû Hurairah زرضى الله عله وسلم Allâh's Messenger برضنى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary ['Îsâ (Jesus)] عليها السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'an (as a just ruler), and will break the Cross and kill the pigs and abolish the Jizyah [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This Jizyah tax will not be accepted by 'Îsâ (Jesus) عليه and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See Fath Al-Bari, Page No.304 and 305, Vol.7), (Sahîh Al-Bukhârî, Vol.3, Hadîth No.425).

^{* &#}x27;Îsâ (Jesus), the son of Maryam (Mary) عليهما أسلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Îsâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jîzyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

Prophet Muhammad صلى الله عليه وسلم with their mouths. But Allâh will bring His Light to perfection even though the disbelievers hate (it).

- 9. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâmic Monotheism) to make it victorious over all (other) religions even though the Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم hate (it).
- 10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?
- 11. That you believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allâh with your wealth and your lives: that will be better for you, if you but know!
- 12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.
- 13. And also (He will give you) another (blessing) which you love, - help from Allâh (against your enemies) and a near victory. And give glad tidings (O Muhammad to the believers.
- 14. O you who believe! Be you helpers (in the Cause) of Allâh as said 'Îsâ (Jesus), son of Maryam (Mary), to the Hawariyyûn (the disciples): "Who are my helpers (in the Cause) of Allâh?" The Hawariyyûn (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (the uppermost).

وَلَوْكُرِهُ ٱلْكُفُرُونَ ٨

هُوَّالَّذِيَ أَرْسَلَ رَسُولَهُ رِبَالَهُ دَىٰ وَدِينِ ٱلْحَقِّ لِيُظْهِرَهُ عَلَى ٱلدِينَ كُلِهِ وَلَوْكُرَهَ ٱلْمُشْرِكُونَ ٥

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ هَلْ أَدُلُّكُو عَلَى يَجَزَقِ تُنجِيكُم مِّنْ عَذَابٍ أَلِيرٍ ۞ تُوۡمُونَ ۚ إِلَّهَ وَرَسُولِهِۥ وَجُُهِدُونَ فِي سَبِيلِ ٱللَّهِ وِأَمۡوَلِكُوۡ وَأَنفُسكُو ذَاكُو خَنْزُلَكُو إِن كُنتُو تَعْلَمُونَ ١

يَغْفِرُ لَكُو دُنُوبَكُو وَيُدْخِلُكُو جَنَّاتِ تَجْرى مِن تَحْتَهَا ٱلْأَنْهَارُومَسَكِينَ طَيِّيَةً فِي جَنَّاتِ عَدِّنْ ذَلِكَ ٱلْفَةَ زُٱلْعَظِيمُ

> وَأُخْرَىٰ يَٰحِبُّونِهَا ۖ اَضَرُ مِنَ ٱللَّهِ وَفَتْحُ قَرْيِ وَبَشِّم ٱلْمُؤْمِنِينَ ٣

يَتَأْتُهُا ٱلَّذِينَ ءَامَنُواْ كُونُواْ أَنصَارَ اللَّهِ كَمَا قَالَ عِيسَى آبْنُ مَرْيَمَ لِلْحَوَارِيِّنَ مَنْ أَنصَارِيّ إِلَى ٱللَّهِ ۚ قَالَ ٱلْحَوَارِيُّونَ خَنُ أَنصَارُ ٱللَّهِ فَعَامَنَت طَّآبِفَةٌ مِّنْ بَنِيٓ إِسْرَآءِيلَ وَكَفَرَت ظَالِهَةٌ فَأَيَّدُنَا ٱلَّذِينَ ءَامَنُواْ عَلَىٰ عَدُوهِمْ فَأَصْبَحُواْ

Sûrat Al-Jumu'ah (Friday) LXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.
- 2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Our'an, Islâmic laws and Islâmic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه وسلم). And verily, they had been before in manifest error;
- 3. And [He has sent him (Prophet also to] others (صلى الله عليه وسلم among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.
- 4. That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.
- 5. The likeness of those who entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of the people who deny the Ayât (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are Zâlimûn (polytheists, wrong-doers, disbelievers).



وأللّه وألزّح فأزأل تجييم

يُسَيِّحُ بِلَيْهِ مَا فِي ٱلسَّمَوَاتِ وَمَا فِي ٱلْأَرْضِ ٱلْمَاكِ ٱلْقُدُّوسِ ٱلْعَزِيزِ ٱلْحَكِمِ ٢

هُوَٱلَّذِي بَعَثَ فِي ٱلْأَمِّيِّينَ رَسُولَا مِنْهُمْ يَتْلُواْعَلَيْهِمْ ءَايَنتِهِ ءَوَيُزَكِّهِ مِرْ وَيُعَامُهُمُ ٱلْكِتَابَ وَٱلْحِكْمَةَ وَإِن كَانُواْ مِن قَبْلُ لَفِي ضَلَالِ مُبِينٍ ۞

وَءَاخَرِينَ مِنْهُمْ لِمَا لِلْحَقُواْبِهِمْ وَهُوَ ٱلْعَ:يُزُالْحَكُهُ ٦

ذَالِكَ فَضَلُ ٱللَّهِ يُؤْتِبِهِ مَن يَشَاءُ ۚ وَٱللَّهُ ذُو ٱلْفَصْل ٱلْعَظِيمِ ١

مَثَلُ ٱلَّذِينَ حُمِّلُواْ ٱلتَّوْرَياةَ ثُمَّ لَرْ يَحْمِلُوهَا كَمَثَل ٱلْجِمَارِيَحْمِلُ أَسْفَازُا بِنُسَ مَثَلُ ٱلْقَوْمِ ٱلَّذِينَ كَذَّبُواْ بِعَايِنتِ ٱللَّهِ وَٱللَّهُ لَا يَهْدِي ٱلْقَهْمَ ٱلظَّلْمِينَ ٥

- 6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful"
- 7. But they will never long for it (death). because of what (deeds) their hands have sent before them! And Allah knows well the Zâlimûn (polytheists, wrong-doers, disbelievers).
- 8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."
- 9. O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!
- 10. Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.
- 11. And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering Jumu'ah religious talk (Khutbah)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

قُا يَتَأَتُّهَا ٱلَّذِيرِ عَادُوٓا إِن زَعَمْتُمْ أَنَّكُمْ أَوْلِكَ أَنْ لِللَّهِ لَهُ لِللَّهِ لَلْهِ لَيْلِي لَهُ إِلَيْهِ لَلْهُ لَلْهُ لَا لَهُ لَا لَا لَهُ لَا لَهُ لَا لَا لَا لَا لَ مِن دُون ٱلنَّاسِ فَتَمَنَّهُ أَٱلْمَوْتَ إِن كُنتُرْصَدِ فِينَ ٥

وَلَانَتُمَنَّ وَنُهُ أَيَدًا بِمَا قَدَّمَتْ أَيْدِيهِ مَّ وَٱللَّهُ عَلِيمٌ بالظّلمين ﴿

قُلُ إِنَّ ٱلْمَوْتَ ٱلَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُۥ مُلَاقِيكُمْ ۖ ثُمَّ تُرَدُّونَ إِلَىٰ عَلِمِ ٱلْغَيْبِ وَٱلشَّهَدَةِ فَيُنَبِّئُكُمُ المَاكُنتُهُ تَعْمَلُونَ ١

يَتَأَيُّهُا ٱلَّذِينَ ءَامَنُوٓا إِذَا نُودِيَ لِلصَّلَوْةِ مِن يَوْمِ ٱلْجُمُعَةِ فَأَسْعَوْاْ إِلَىٰ ذِكْرِكُواْ ٱلْبَيْعَ ذَاكُوْ خَيْرٌ لَّهُمَ إِن كُنْتُهُ تَعَالَمُونَ أَنَّ

> فَإِذَا قُضِيَتِ ٱلصَّلَوْةُ فَأَنتَشِهُ وأَفِي ٱلْأَرْضِ وَٱبْتَغُواْ مِن فَضَل ٱللَّه وَٱذْكُرُواْ ٱللَّهَ كَيْبِرًا لَّعَلَّكُمْ تُفْلِحُونَ ۞

وَإِذَا رَأُواْ يَجِكَرَةً أَوْلَهُوا انفَضُّهُ ۚ إِلَيْهَا وَتَرَكُوكَ قَايِمًا ْ قُلْ مَاعِندَ ٱللَّهِ خَبْرُ يِّنَ ٱللَّهِ وَمِنَ ٱلتَّجَارَةَ وَٱللَّهُ خَنْرُ ٱلرَّازِقِينَ شَ

Sûrat Al-Munâfiqûn (The Hypocrites)^[1] LXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the hypocrites come to you (O Muhammad صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.
- 2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.
- 3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.
- 4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?
- 5. And when it is said to them: "Come, so that the Messenger of Allâh (صلى الله عليه وسلم) may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride. [2]
- 6. It is equal to them whether you (Muhammad صلی الله علیه وسلم) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the $F\hat{a}siq\hat{n}$ (the rebellious, the disobedient to Allâh). [3]

سُوْرَةُ المُنَافِقُونَ

إِنْ اللَّهِ الرَّمْ الرَّالِحِيمِ

إِذَاجَآءَكَٱلْمُنْفِقُونَ قَالُواْنَشْهَدُإِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَوْنَكَ لَرَسُولُهُ, وَاللَّهُ يَشْهَدُ إِنَّ ٱلْمُنْفِقِينَ لَكَذِيْوَنَ ۞

ٱتَّخَذُوْاْ أَيْمَنَكُمْرَجُنَةً فَصَدُّواْعَن سَبِيلِ ٱللَّهِ إِنَّهُمْ سَاءً مَاكَانُواْ يَعْمَلُونَ ۞

ذَلِكَ بِأَنْهُمُ عَامَنُواْ ثُوَكَفَرُواْ فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْر لَا يَفْغَهُونَ ۞

* وَاذَارَأَيْهَامْ نَعْجِبُكَ أَجْسَامُهُمُّ وَان يَقُولُواْ تَسْمَعُ لِقَوْلِهِمُّ كَأَنَّهُمْ خُشُبٌ مُّسَنَدَةٌ يُّخَسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمُّ هُوُالْعَدُوُ فَاحْدَرَهُمْ قَتَلَهُ مُاللَّهُ أَنَّى نُوْفَكُونَ ٢

وَإِذَا قِيلَ لَهُمْ تَعَالُواْ يُسْتَغْفِرُ لَكُوْ رَسُولُ اللَّهِ لَوَّوَاْ رُءُ وسَهُ مِّ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُرِمُسْتَكَيْرُوتَ ۞

سَوَآءُ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمُلَّمَ لَسَتَغْفِرْلَهُمْ لَن يَغْفِرًاللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَايَهْدِى ٱلْقَوْمَ ٱلْفَسِقِينَ ۞

^{[1] (}S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

⁽V.63:5) See the footnote of (V.22:9).

^{[3] (}V.63:6) See (V.4:138-145).

- 7. They are the ones who say: "Spend not on those who are with Allâh's Messenger(مسلم), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.
- 8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah ibn Ubai ibn Salûl, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger therefrom the meaner (i.e. Allâh's Messenger (اعملى الله عليه وسلم)." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not.
- 9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.
- 10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakât of my wealth), [ii] and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah) and other good deeds].
- 11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is Well-Acquainted with what you do.

هُمُ ٱلَّذِينَ يَقُولُونَ لَا تُنفِقُواْ عَلَىٰ مَنْ عِندَ رَسُولِ ٱلنَّهِ حَقَّى يَنفَضُّوًّا وَيلَّهِ خَزَا بِنُ ٱلسَّمَوَتِ وَٱلْأَرْضِ وَلَكِنَ ٱلْمُنْفِقِينَ لَا يَفْقَهُونَ ۞

يَقُولُوتَ لَمِن رَّجَعْنَ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْمَدِينَةِ لَيُخْرِجَنَّ الْفَكَوْرُةُ وَلَرَسُولِهِ وَالْمَثَوِيَّةُ وَلَرَسُولِهِ وَاللَّمُونَ الْمُنْفِقِينَ لَايَعْلَمُونَ ۞

يَّأَيُّهُا الَّذِينَ ءَامَنُواْ لَاتُلْهِ كُوْ أَمْوَلُكُمْ وَلَا الْفَيْهِ كُوْ أَمْوَلُكُمْ وَلَا الْفَلْكُ الْفَكْمِ وَلَا الْفَلْكَ عَن فِصَلْ ذَلِكَ فَالْفَيْتِ فَكَ الْفَلْكِ الْفَلْكِ الْفَلْكِ الْفَلْكِ الْفَلْكِ الْفَلْكِ الْفَلْلِيلِ اللَّهِ الْفَلْلِيلِ اللَّهِ الْفَلْلِيلِ اللَّهِ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللْمُلْمُ اللَّهُ اللْمُلْمُ الللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُ

وَلَن يُؤَخِّرُاللَّهُ نَفَسًا إِذَاجَاءَ أَجَلُهَأَ وَٱللَّهُ خَبِيرٌ بِمَاتَعُمَلُونَ ۞

⁽V.63:10) A) Narrated Abu Hurairah رضى الله عنه: The Prophet مسلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Âlamîn (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lûlû' wal-Marjân, Vol. 1, Chapter 52, Page 205] (Sahîh Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun (Mutual Loss and Gain) LXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.
- 2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.
- 3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.
- 4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is All-Knower of what is in the breasts (of men).
- 5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.
- 6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.
- 7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.

يُسَيِّحُ لِلَّهِ مَافِي السَّمَوَتِ وَمَافِى الْأَرْضَ لَهُ الْمُلْكُ وَلَهُ الْحَمَّدُ وَهُوَ عَلَى كُلِّ شَيْءِ قَدِيرُ ۞

هُوَالَّذِى خَلَقَكُوْ فِيَنكُوكَافِرٌ وَمِنكُو مُّؤْمِنٌ وَاللَّهُ بِمَانَعَمَلُونَ بَصِيرٌ ۞

خَلَقَ السَّمَوَاتِ وَٱلْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمُّ وَالْيُوالْمُصِيرُ ۞

يَّعَ لَمُ مَا فِي ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَيَعَلَمُ مَا لَيُرُّونَ وَمَا تُعْلِدُونَ وَٱللَّهُ عَلِيمٌ إِذَاتِ ٱلصُّدُودِ ۞

ٱلْهَيَائِيكُوْمَنَوُاْ ٱلَّذِينَ كَفَرُواْمِن تَبْلُ فَذَاقُواْ وَبَالَأَمْرِهِمْ وَلَهُمْ عَذَابُ الْلِيرُ ۞

> ذَلِكَ بِأَنْهُ رَكَانَت تَأْتِيهِ مِرُ رُسُلُهُم بِالْبَيِنَتِ فَقَالُوّا أَشَرٌيْهَ دُونِنَا فَكَفَرُواْ وَقَلَّا فَاسْتَغَىٰ اللّهُ وَاللّهُ غَنْ جُمِيدٌ ۞

زَعَمُ ٱلْذِينَ كَفُرُوۤاْ أَن لَن يُبْعَثُواْۚ فُلْ بَكَى وَرَبِى لَتُبْعَثُنَّ فُوۡلُكُنَبُوُٰنَ بِمَاعَمِلْتُمُ ۚ وَذَٰلِكَ عَلَى ٱللّهِ يَسِيرُ ۗ

- 8. Therefore, believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم and in the Light (this Qur'an) which We have sent down. And Allâh is Well-Acquainted with what you do.
- 9. (And remember) the Day when He will gather you (all) on the Day of Gathering. that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever: that will be the great success.
- 10. But those who disbelieved (in the Oneness of Allâh - Islâmic Monotheism) and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination[1]
- 11. No calamity befalls, but by the Leave [i.e. Decision and Oadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Oadar (Divine Preordainments)]. And Allâh is All-Knower of everything.[2]
- 12. Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.
- 13. Allâh! Lâ ilâha illâ Huwa (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

فَعَامِنُهُ أَمَالِلَّهِ وَرَسُولِهِ عَوَالنَّهُ رِ ٱلَّذِي أَنِّرَلْنَا وَٱللَّهُ بِمَا

يَوْمَ يَجْمَعُكُم لِيُوْمِ ٱلْجَمَّةُ ذَٰلِكَ يَوْمُ ٱلتَّعَابُنُّ وَمَن يُؤْمِنُ بٱللَّهِ وَيَعْمَلُ صَلِحًا يُكَفِّرُ عَنْهُ سَيَّعَاتِهِ ، وَيُدْخِلْهُ جَنَّاتِ تَجْدِي مِن تَحْتَهَا ٱلْأَنْهَارُ خَلدِينَ فِيهَاۤ أَيدَأُ ذَلكَ ٱلْفَوْزُ ٱلْعَظِيمُ ١

وَالَّذِينَ كَفَرُواْ وَكَذَّبُواْ بِعَايَيْتِنَآ أَوْلَيْهِكَ أَصْحَبُ النَّارِ خَلِدِينَ فِيهَّأُ وَبِئْسَ الْمَصِيرُ ۞

مَآأَصَابَ مِن مُصِدَةٍ إلَّا بِإِذْنِ ٱللَّهِ وَمَن يُؤْمِنُ بُاللَّه يَهْدِ قَلْبَهُ وَاللَّهُ بِكُلِّشَى عَلِيمٌ ١

وَأَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَٰ فَإِن تَوَلَّتِ تُرْ فَإِنَّمَاعَلَىٰ رَسُولِنَا ٱلْبَلَغُ ٱلْمُبِيثُ ١

> ٱللَّهُ لَآ إِلَهُ إِلَّاهُوْ وَعَلَى ٱللَّهِ فَلْيَـتَوَكَّل أَلْمُؤْمِنُونَ ٢

^[1] (V.64:10) See the footnote of (V.3:85).

^{[2] (}V.64:11) See the footnote of (V.57:22).

- 14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh): therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.
- 15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).
- 16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.
- 17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause). He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing.
- 18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

Sûrat At-Talâg (The Divorce) LXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. O Prophet (صلى الله عليه وسلم) When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods [1]). And fear Allâh your تَتَأَيُّهُا ٱلَّذِيرِبِ ءَامَنُهَ ۚ إِنَّ مِنْ أَذْ وَحِكُمْ وَأُولَاكِمُ عُدُوًّا لَّكُمْ فَأَحْذَرُوهُمْ وَإِن تَعَفُواْ وَتَصْفَحُواْ وَتَغَفِيرُواْ فَإِنَّ ٱللَّهَ غَغُورٌ رَّحْمُ اللهُ

إِنَّمَآ أَمُوَ لُكُمْ وَأَوْلَاكُكُمْ فَتْنَةٌ وَٱللَّهُ عِندَهُ وَ

فَأَتَّقُواْ أَلْلَّهَ مَا أَسْتَطَعْتُ وَٱسْمَعُواْ وَأَطْبِعُواْ وَأَنفِقُواْ خَيْرًا لِّإَنفُسِكُمَّ وَمَن يُوقَ شُحَّ نَفْسِهِ ۽ فَأُوْلَتِهِكَ هُمُ ٱلْمُفْلِحُونِ ٢

> إِن تُقْرِضُواْ اللَّهَ قَرْضًا حَسَنَا يُضَاعِفُهُ لَكُمُ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ١

عَلِمُ الْغَيْبِ وَالشَّهَادَةِ ٱلْعَزِيرُ ٱلْحَكِيمُ ۞

يَتَأَيُّهَا ٱلنَّيُّ إِذَاطَلَّقَتُمُ ٱلنِّسَآءَ فَطَلِقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُواْ ٱلْعِدَّةُ وَٱتَقُواْ ٱللّهَ رَبَّكُمُ لَا تُخْرِجُوهُنَّ مِنْ بُوْتِهِنَّ وَلَا يَخَرُجُنَ إِلَّا أَن يَأْتِينَ بِفَيْحِشَةِ مُّبَ

that he had divorced his wife while she رضى الله عنهما (V.65:1) Narrated 'Abdullâh ibn 'Umar رضى الله عنهما Umar ibn؛ صلى الله عليه وسلم 'Umar ibn'. صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم asked Allâh's Messenger رضي الله عنه about that. Allâh's Messenger said. "Order him (your son) to take her back and keep her till she is clean صبلي الله عليه وسلم from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her, and that is the 'Iddah (prescribed period) which Allâh has fixed for the women meant to be divorced." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh. then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

- 2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).
- 3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allâh will accomplish His purpose. Indeed Allâh has set a measure for all things.
- 4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death][1]. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden;

وَقِلْكَ حُدُودُ ٱللَّهَ وَمَن يَتَعَدَّ حُدُودَ ٱللَّهَ فَقَدْ ظَلَهَ نَفْسَهُ . لَاتَدْرِي لَعَلَّ ٱللَّهَ يُحْدِثُ بَعَدَ ذَالِكَ أَمْرًا ٢

فَإِذَا بِلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفِ أَوْفَارِقُوهُنَّ بِمَعْرُونِ وَأَشْهِدُواْ ذَوَيْ عَدْلِ مِنكُمْ وَأَقِيمُواْ ٱلشَّهَدَةَ لِلَّهُ ذَٰلِكُمْ يُوعَظُ بِهِۦمَن كَانَ يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِرُٱلْآخِرُ وَمَن يَتَّق ٱللَّهَ يَجْعَا إِلَّهُ مَخْرَجًا ٢

وَيَرْزُقْهُ مِنْ حَبْثُ لَا يَحْتَسُ فُومَنِ يَتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَحَسُبُهُ ۚ إِنَّ أَللَّهَ بَلِغُ أَمَّرِهِ ۚ قَدْجَعَلَ ٱللَّهُ لڪُل شَيْء قَدْرًا ٣

وَٱلَّتِي يَبِسْنَ مِنَ ٱلْمَحِيضِ مِن يَسَآبِكُمْ إِنِ ٱڒؾؘؠٛتُعْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَٱلَّذِى لَمْ يَحِضْنُ وَأُوْلَتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ وَمَن يَتَّقِ ٱللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ مِيْسًارًا ۞

^{[1] (}V.65:4) See (V 2:234).

and whosoever fears Allâh and keeps his duty to Him. He will make his matter easy for him.

- 5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.
- 6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).
- 7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.
- 8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).
- 9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).
- 10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Our'an).

ذَلِكَ أَمْرُ اللَّهِ أَنَزَلِهُ وَإِلْيَكُمْ وَمَن يَتَّق ٱللَّهَ يُكَيْمُ عَنْهُ سَبَّاتِهِ وَيُعَظَّهُ لَهُ وَأَجَّا ٥

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنةُ مِن وُحْدَكُةً وَلَا تُضَاَّدُ وَهُنَّ لِتُضَيِّقُواْ عَلَيْهِنَّ وَإِن كُنَّ أُولَتِ حَمْلِ فَأَنفِقُواْ عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَعَاتُوهُنَّ أَجُورَهُنَّ وَأْتَحِرُواْ بَيْنَكُرُ بِمَعْرُوفِ ۗ وَإِن تَعَاسَرُتُو فَسَتُرْضِعُ لَهُ وَ

لِيُنفِقَ ذُوسَعَةِ مِن سَعَيَّةٍ ءَوَمَن قُدرَعَكَتِهِ رَزَقُهُ وَ فَلْمُنفِقَ مِمَّآءَ اتَّنهُ أَلاَّهُ لَا نُكَلُّفُ أَلَّهُ نَفْسًا إِلَّا مَآءَ اتَّنفأَ سَيَجْعَلُ ٱللَّهُ بَعْدَ عُسْرِيْسَرًا ۞

وَكَأَيْنَ مِن قَرْيَةٍ عَتَتْ عَنْ أَمْرِيَهُا وَرُسُلِهِ عَنَا مَنْهَا حِسَابًا شَديدًا وَعَذَّ بَنَهَا عَذَابًا نُكُرًا ٨

فَذَاقَتْ وَيَالَ أَمْرِهَا وَكَانَ عَيقِبَهُ أَمْرِهَا خُسْرًا ٢

أَعَدَائِلَهُ لَهُمْ عَذَابَا شَدِيدَاً فَٱتَّقُواْ ٱللَّهَ يَتَأُولِي ٱلْأَلْبَكِ ٱلَّذِينَ ءَامَنُواْ قَدَ أَنزَلَ ٱللَّهُ إِلَيْكُهُ ذِكُواً ١ 11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

ڒۜڛؙۅڵڮؾۘٮٚڶۅ۠ٲؗؗڡٙڷؾؙڴۄٵؽٮڗٲڵۘؾۅؙٮؠؘؾۣٮٚڹؾؚڷۣؠؙڂڿۣٵڶٙڍؚڹ ٵڡٮؙۅؙٲۅۧۼؠڶۅٲٲڶڞٙڸڂٮؾ؈ؘٲڶڟؙؙٲڞؾٳڶۜؽٵڶۏؙڔ۠ ۅٙڞٷ۫ڞٳؙؠڵڎۅۅٙؽڠڡۧڵڝڶڮٵؽڎڿڵ؋ۻؘۜڶؾۼۧڔۑڡؚڹ ڠٙؿۿٵڵڴؙۿؙۯؙڿؘڵڸڍڒؘڣۿٲڹۧۮؙؖٲ۠ڞٲڂۺٮؘڶڵڡٞڶۮ؞ڕۯ۫ڰ۫۞

ٱللهُ ٱلَّذِي حَلَقَ سَنعَ سَمَوَتِ وَمِنَ ٱلْأَرْضِ مِشْلَهُنَّ يَتَنَزَّلُ ٱلْأَمْرُ بِيْنَهُنَّ لِتَعْلَمُواْ أَنَّ ٱللَّهَ عَلَى كُلِّ شَيْءٍ فَلَهِرُّ وَأَنَّ ٱللَّهُ فَدْ أَحَاطَ بِصُئِلِ شَيْءٍ عِلْمَا ۚ

Sûrat At-Tahrîm (The Prohibition) LXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.
- 2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Maulâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.
- 3. And (remember) when the Prophet (الشعلية وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He



نِنْ ______نِنْ الرَّحِيمِ

يَتَأَيُّهَا النِّيُ لِمَتَّخِرُمُمَا أَحَلَ اللَّهَ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَجِكُ وَلَلْهُ غَفُورٌ زَجِيرٌ ۞

> فَدْفَرَضَ اللَّهُ لَكُوْجَيَلَةَ أَيْمَنِكُوْوَاللَّهُ مُوَلِكُوُّ وَهُوَ الْعَلِيمُ لَلْحَكِيمُ ۞

وَإِذْ أَسَرَّ النَّبِيُّ إِلَى بَعْضِ أَزْوَجِهِ حَدِيثًا فَلَمَّا نَتَأَتْ بِهِ عَوَلَهُمَّا مُثَاَّتُ بِهِ ع وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٌ فَلَمَّا نَتَأَهَا بِهِ وَالتَ مَنْ أَنْبَأَكَ هَذَاً قَالَ نَتَأَلِيَ ٱلْعَلِيمُ لَنْبَيْرُ ۞ said: "The All-Knower, the Well-Acquainted (Allâh) has told me."

4. If you two (wives of the Prophet صلى الله عنهما ياك : 'Âishah and Hafsah عليه وسلم (رضى الله عنهما : 'Âishah and Hafsah (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم الله); but if you help one another against him (Muhammad مسلى), then verily, Allâh is his Maulâ (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting (or emigrants for Allâh's sake), previously married and virgins.

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do. [1]

8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not

إِن تَتُوبَاإِلَىٰ اللَّهَ فَقَدْ صَغَتْ قُلُوبُكُمَّا ۚ وَإِن تَظَهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَمَوْلَكُ وَجِبْرِيلُ وَصَلِيْحُ الْمُؤْمِنِينَّ وَالْمَلَنَكِمَةُ بَعَدَ ذَلِكَ ظَهِيرُ ۞

عَسَىٰ رَبُهُ تِإِن طَلَقَكُنَّ أَن يُبِّدِلُهُ ۚ أَنُوبَا حَيْرَامِنكُنَّ مُسْلِمَتِ مُّؤْمِنَتِ قَلِنتَتِ تَبِّبَتِ عَيِدَتِ سَنْمِحَلتِ شَيْرَتِ وَأَبْكَارُا ۞

يَتَأَيُّهَا ٱلَّذِينَ ءَامَنُواْ قُوٓ الْمُفْسَكُمْ وَأَهْلِيكُمْ وَأَلْوَالِيكُمْ اَلَا وَقُوْدُهَا ٱلنَّاسُ وَلَلِّهَارَةُ عَلَيْهَا مَلَتَبِكَةُ غِلاظ شِدَادٌ لَايَعْصُونَ اللَّهَ مَا أَمْرَهُرْ وَيَقْعَلُونَ مَايُوْمَرُونَ ۞

يَتَأَيُّهُا ٱلَّذِينَ كَفَرُواْ لَاتَعْنَذِرُواْ ٱلْيَوْمِّ إِنَّمَا كَجُّزَوْنَ مَاكُنتُمْ تَعْمَلُونَ ۞

ؾڷؙؽۿٵڵؖؽڹؾۦٵڡۘٮؙۅؙڶٷؙؠؗۅ۬ٳڶڶٲڵڷۅٙٮۊۘڽۮؘڎؘڞؙۅۘۘڂٵ عَسَىٰڔۛڹڰؙۄؙۧڶؽؙڰۿۯؘۼٮڰؙڗڛێٵؾؚڝؙٞ ۅؘؽۮڿڵؘؘؙٛۓ۫ڔ۫جٮۜۜؾۼؖڔؚؽڡڹڠٙؾؚۿٵڵڵ۠ۯ۫ۿۯؙ؞ۊۧۄؘ

^[1] (V,66:7) See the footnote of (V.3:85).

صلى الله عليه disgrace the Prophet (Muhammad and those who believe with him. Their وسلم Light will run forward before them and (with their Records - Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the Sirât (a slippery bridge over the Hell) safely] and grant us forgiveness.

9. O Prophet (Muhammad إصلى الله عليه وسلم إصلى)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination [2]

Verily, You are Able to do all things."[1]

- 10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"
- 11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zâlimûn (polytheists, wrong-doers and disbelievers in Allâh).
- 12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her

لَا يُخْذِي أَلِلَّهُ ٱلنَّحَى وَٱلَّذِينَ ءَامَنُواْ مَعَهُ أَو يُورُهُمْ كَسْعَ بِكِنْ أَنْدِيهِ مِ وَمِأَيْمَانِهُ وَيَقُولُونَ رَيَّنَّا أَتَّمِهُ لَنَا نُورَنَا وَٱغْفِرَ لَنَّأَ إِنَّكَ عَلَىٰ كُلِّ شَهِ- ۽ قَديرٌ ٨

يَتَأَيُّهُا ٱلنَّتَيُّ جَهِدِ ٱلْكُفَّارِ وَٱلْمُنَفِقِينَ وَٱغْلُظُ عَلَيْهِمٌّ وَمَأْوَلَهُمْ جَهَا أُوُّوبِشِّرَ ٱلْمَصِيرُ ٥

ضَرَبَ ٱللَّهُ مَثَلًا لِلَّذِينِ كَفَرُواْ ٱمۡرَأَتَ نُوحٍ وَٱمۡرَأَتَ لُوطُّ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَلِحَيْنِ فَيَانَتَاهُمَا فَأَةً يُغْنَاعَنَهُمَامِرٍ أَللَّهِ شَبْعًا وَقِيلَ أَدْخُكُا ٱلنَّارَمَعَ ٱلدَّاخِلِينَ ٢

وَضَرَتَ ٱللَّهُ مَثَلًا لِلَّذَيرِ عَامَنُهُ أَ ٱمْرَأْتَ فِرْعَوْنَ إِذْ قَالَتْ رَبّ أَبْن لِي عِندَكَ بَيْتَافِي ٱلْجَنَّةِ وَنَجَتِيٰ مِن فِرْعَوْنَ وَعَمَلِهِ ، وَنَجَنِّي مِنَ ٱلْقَوَّمِ ٱلظَّلِمِينَ ١

وَمَرْيَحَالْبَنْتَ عِمْرَاتِ ٱلَّتِيَّ أَخْصَنَتْ فَرْجَهَا فَنَفَخُنَافِيهِ مِن رُّوجِنَاوَصَدَّ قَتْ بِكَلِمَتِ رَبّهَا وَكُتُه ه وَكَانَتُ مِنَ ٱلْقَيْنِينَ ١

^{[1] (}V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

^{[2] (}V.66:9) See the footnote of (V.8:39).

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garment) through Our Rûh [i.e. Jibrîl (Gabriel)[11], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Îsâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the Qânitûn (i.e. obedient to Allâh)[2].

Sûrat Al-Mulk (Dominion) LXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Blessed is He in Whose Hand is the dominion: and He is Able to do all things.
- 2. Who has created death and life that He may test you which of you is best in deed.[3] And He is the All-Mighty, the Oft-Forgiving:
- 3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"
- 4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.



سَده ٱلْمُلْكُ وَهُوعَانَكُا شَهَ عَ قَدرُ ٦

ٱلَّذِي حَلَقَ ٱلْمَوْتَ وَٱلْحَيَوٰةَ لِبَنْلُوَكُوۡ أَنُّكُو أَحْسَ مُ عَمَلًا

الَّذِي خَلَقَ سَبْعَ سَكَوَاتِ طِياَقًامَّاذَيْ في خَلْقِ ٱلسَّحْدَدِ مِن تَفَوُبُّ فَأَرْجِعِ ٱلْمِصَرَ هَلْ يَرَىٰ مِن فُطُور ٣

ثُوَّارِجِعِ ٱلْبَصَرَكُرَّكَيْن يَنقَلِبْ إِلَيْكَ ٱلْبَصَهُ خَاسِئًا

^{[1] (}V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Rûh (Jibrîl - Gabriel)]*, and We made her and her son (Jesus) a sign for Al-'Âlamîn (mankind and jinn)." [The Qur'an, (V.21:91)]

^{*} It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

أعز وجل (V.66:12) The Statement of Allah عز وجل

^{&#}x27;And Allâh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allah.' (V.66:11 and 12).

said, "Many amongst men صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم reached (the level of) perfection but none amongst the women reached this level except Âsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Aishah to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 623).

⁽V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allah's sake and in accordance with the legal ways of Prophet . صلى الله عليه وسلم Muhammad

- 5. And indeed We have adorned the nearest heaven with lamps[1], and We have made such lamps (as) missiles to drive away the Shayâtîn (devils), and have prepared for them the torment of the blazing Fire.
- 6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.
- 7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.
- 8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"
- 9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allâh never sent down anything (of revelation); you are only in great error."
- 10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"
- 11. Then they will confess their sin. So. away with the dwellers of the blazing Fire!
- 12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).
- 13. And (whether) you keep your talk secret or disclose it, verily, He is All-Knower of what is in the breasts (of men).
- 14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).
- 15. He it is Who has made the earth subservient to you (i.e. easy for you to walk,

وَلَقَدُ زَيَّتَ ٱلسَّمَاءَ ٱلدُّنْيَ إِمْصَابِيحَ وَجَعَلْنَهَا رُجُومَا لِلشَّيَطِينَّ وَأَعْتَدْنَا لَهُمْ عَذَابَ ٱلسَّعِيرِ ٥

وَلِلَّذِينَ كَفَرُواْ بِرَبِّهِمْ عَذَابُ جَهَنَّمْ ۖ وَبِئْسَ ٱلْمَصِيرُ ٥

إِذَا أَلْقُواْ فِيهَاسَمِعُواْ لَهَاشَهِيقًا وَهِيَ تَغُورُ ۞

تَكَادُ تَمَيَّرُ مِنَ ٱلْغَيْظِّ كُلَّمَآ أَلْقِى فِيهَا فَوْجٌ سَأَلَهُ مْخَرَيْتُهَآ أَلَةٍ يَأْتِكُونَدُسٌ ۞

> قَالُواْيَا) قَدْحَآءَنَا نَدَيرٌ فَكَذَّنَنَا وَقُلِّنَا مَانَزَّلَ ٱللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّافِي ضَلَاكِيرٍ ٢

وَقَالُواْ لَوْكُنَّا نَسْمَعُ أَوْنِعْقِلُ مَاكُنَّا فِي أَضْحَب ٱلسَّعِير ٥

فَأَعْتَرَفُواْ بِذَنْبِهِمْ فَسُحْقَا لِأَضْحَبِ ٱلسَّعِيرِ ٣

إِنَّ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ لَهُم مَّغْفِرَةٌ وَأَجْرُكِ بِلَّ ١

> وَأَسِرُواْ قَوْلَكُوا أُواْجَهَرُواْ بِهِ عَالِمَهُ بذَات الصُّدُودِ ١

أَلَا يَعَانُهُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ ٱلْخَبِيرُ ١

هُوَالَّذِي جَعَلَ لَكُوالْأَرْضَ نَلُولًا فَأَمْشُواْ فِي مَنَاكِبِهَا وَكُلُواْ مِن رِّزْقَةً عِوَالَتِهِ ٱلنُّشُورُ ١

^{[1] (}V.67:5) See the footnote of (V.6:97) and (V.85:1).

to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.

- 16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?
- 17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.
- 18. And indeed those before them denied (the Messengers of Allâh), then how terrible was My denial (punishment)?
- 19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is All-Seer of everything.
- 20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.
- 21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).
- 22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islâmic Monotheism)?
- 23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give."
- 24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."
 - 25. They say: "When will this promise

ءَأَمِنتُمِمَّن فِي ٱلسَّمَاءَ أَن يَخْسِفَ بِكُو ٱلْأَرْضَ فَإِذَاهِيَ تَمُورُ ۞

ٱقرَأَمِنتُومَّن فِٱلسَّمَآءَأَن يُرْسِلَ عَلَيْكُو حَاصِبَّاً فَسَمَعْلَمُونَكَيْفَ نَذِيرِ ۞

وَلَقَدْكَذَّبَٱلَّذِينَ مِن قَبِلِهِ مَفَكَيْفَكَانَ نَكِيرٍ ۞

ٲۊؙڷڗؘؽۯۊ۫ٳ۫ڶۘۮٲڶڟێڔۣڨؘۊؘۿهؙۄٞڝؘٚقۜؽڹؚۅؘؽڣۧؠۻ۫ڹۧ ڡؘٳؽڡٞڛڬۿؙڹٞٳڵۜۘۘٵٲڗؘڡۧڒڹؙ۠ٳۣڹؘڎۥڽؚڬؙڸۣٙۺۜؾۼ۪ؽڝؚۑۯٞ۞

ٱمَّنَّهَٰذَٱلَّذِيهُوَجُندٌلُّهُ يَضُرُكُمِ مِّن دُونِٱلرَّمَّنِ إِنِٱلْكَفِيرُونَ إِلَّافِي غُرُورٍ ۞

> ٱمَنْ هَذَا ٱلَّذِي يَرَزُفُكُوان ٱمۡسَكَ رِزْقَهُۥ بَلَ لَجُواْفِئُورِيُفُورٍ ۞

ٱفَنَ يَشِيْنِي مُكِبًّا عَلَى وَجْهِهِ ۚ أَهْدَىٰ أَمَّن يَمْشِي سَوِيًّا عَلَى صِرَطِ مُسْتَقِيمِ ۞

ڡؙٞڵۿۅؘڷڶؘڍؾٲؘۺؘٲڲؙۅؘۻؘڡؘڶڲؙۉؚٲڵۺٙڡٚۼۘٷڵٲڹۧۻۯ ٷٙڵٙٲڣۣٚۮةؘؙۧ قِليلامًا تَشْكُرُونَ۞

قُلْهُوَالَّذِي ذَرَأَكُمْ فِي ٱلْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ٥

وَيَقُولُونَ مَتَىٰ هَٰذَا ٱلْوَعْدُ إِن كُنْتُمْ صَلِدِقِينَ ۞

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(i.e. the Day of Resurrection) come to pass if you are telling the truth?"

- 26. Say (O Muhammad صلع الله عليه وسلم): "The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."
- 27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"
- 28. Say (O Muhammad صلى الله عليه وسلم : "Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us who can save the disbelievers from a painful torment?"
- 29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."
- 30. Say (O Muhammad صلع الله عليه وسلم): "Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

Sûrat Al-Qalam or Nûn (The Pen) LXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

1. Nûn.

These letters ($N\hat{u}n$, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad صلى الله عليه وسلم) by the Grace of your Lord, are not mad.

قُرْ إِنَّمَا ٱلْعِلْمُ عِندَ ٱللَّهِ وَإِنَّمَا أَنَّا نَدَيرٌ مُّهِنَّ ١

فَلَمَّادَأَوْهُ ذُلْفَةً سِحَتْ وُجُوهُ ٱلَّذِينَ كَفَرُواْ وَقِياً هَذَا ٱلَّذِي كُنتُم يه عِندَّعُونَ ۞

قُلْ أَرْءَنْتُمْ إِنْ أَهْلَكُنَى ٱللَّهُ وَمَن مَّعِي أَوْ رَحِمَنَافَمَن يُحِيرُ ٱلْكَفِرِينَ مِنْ عَذَابِ أَلِيمِ

> قُلْ هُوَ ٱلرَّحْمَرِ ؛ ءَامَنَّابِهِ ء وَعَلَيْهِ تَوَكَّلْنَاًّ فَسَتَعْلَمُونَ مَنْهُوَفِيضَلَالِ مُّبِينِ ٥

قُلْ أَرَءَ يَنْتُمْ إِنْ أَصْبَحَ مَا قُكُمْ عَوْرًا فَمَن يَأْتِيكُمْ بِمَآءِ مَعِين ﴿

وَ وَمَا لَسَطُ وَمَا لَسَطُ وَنَ ٢

أَنْتَ بِنَعْمَةِ رَيْكَ بِمَجْنُونِ ٢

3. And Verily, for you (O Muhammad صلع الله عليه وسلم will be an endless reward.

- 4. And Verily, you (O Muhammad صنلی الله وسلم are on an exalted (standard of) character.
 - 5. You will see, and they will see,
 - 6. Which of you is afflicted with madness.
- 7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.
- 8. So (O Muhammad صلى الله عليه وسلم obey you not the deniers [(of Islâmic Monotheism those who deny the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم
- 9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.
- 10. And (O Muhammad صلى الله عليه وسلم obey you not everyone Hallâf Mahîn (the one who swears much and is a liar or is worthless). [Tafsîr At-Tabarî]
- 11. A slanderer, going about with calumnies.
- 12. Hinderer of the good, transgressor, sinful,
- 13. Cruel, and moreover base-born (of illegitimate birth).
- 14. (He was so) because he had wealth and children.
- 15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

وَإِنَّ لَكَ لَأَجْرًاغَيْرَمَمْنُونِ ٢

وَإِنَّكَ لَعَلَىٰ خُلُقِ عَظِيمِ ٥

هَسَتُبْصِرُ وَيُبْصِرُونَ ۞ بِأَيْتِكُوْالْمُقْتُونُ ۞ إِذَرَبَكَ هُوَأَعْلَوُمِنَ صَلَّ عَن سَبِيلِهِۦ وَهُوَأَعْلَمُ

فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ۞

مَا لَمُقتَدِينَ ۞

وَدُّواْ لَوَتُدُهِنُ فَيَدُ هِنُونَ ٢

وَلَا تُطِعْ كُلُّ حَلَّافِ مَّهِينٍ ٥

هَمَّازِمَّشَّآعِ بِنَمِيمِ ٥

مَّنَّاعِ لِلْخَيْرِمُعْتَدٍ أَثِيمٍ ۞

عُتُلْ بَعَدَ ذَلِكَ زَلِيهِ ٢

أَن كَانَ ذَا مَالِ وَبَنِينَ

إِذَا تُتَاكَا عَلَيْهِ ءَاكِئُنَا قَالَ أَسَطِيرُ ٱلْأَوَّلِينَ ٥

^{[1] (}V.68:8) See the footnote of (V.3:85).

- 16. We shall brand him on the snout (nose)!
- 17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning.
- 18. Without saying: *Inshâ' Allâh* (If Allâh wills).
- 19. Then there passed by on it(the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.
- 20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
- 21. Then they called out, one to another as soon as the morning broke.
- 22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."
- 23. So they departed, conversing in secret low tones (saving):
- 24. "No Miskîn (needy man) shall enter upon you into it today."
- 25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
- 26. But when they saw the (garden), they said: "Verily, we have gone astray,"
- 27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"
- 28. The best among them said: "Did I not tell you: why say you not: Inshâ' Allâh (If Allâh wills)?"
- 29. They said: "Glory to Our Lord! Verily, we have been Zâlimûn (wrong-doers).

سَنَسِمُهُ عَلَى ٱلْخُوطُومِ ١

إِنَّابِلَوْنَهُ مُزَكِّمًا بَنُونَيَّا أَصْحَبَ الْجِنَّةِ إِذْ أَقْسَمُواْ لِيَصْرِمُنَّهَا مُصْبِحِينَ ٧

وَلَا يَسْتَثَنُّونَ ١

فَطَافَ عَلَيْهَا طَآبِفٌ مِن رَّيَكَ وَهُرُنَآيِمُونَ ١

فَأَصْبَحَتْ كَالصِّريعِ ٥

فَتَنَادَوْا مُصِيحِينَ ١

أَن ٱغْدُواْعَالَ حَرْثِكُوان كُنتُرْصَرهِينَ

فَأَنْطَلَقُواْ وَهُمْ يَتَخَفَتُونَ ٣

أَنَ لَا يَدْخُلَنَّهَا ٱلْمَهُ مَعَلَتُكُم مُسْكِينٌ ١

وَغَدَوْاْعَلَىٰ حَرْدِقَدرينَ

فَلَمَّا رَأُوْهِا قَالُوا إِنَّا لَضَا لُّونَ ٢

بَلْ نَحْنُ مَحْرُومُونَ ٢

قَالَ أَوْسَطُهُوْ أَلَوْ أَقُلُ لَكُو لَوْ لَاسْتَحُونَ ٨

قَالُواْسُبْحَنَ رَبِّنَآ إِنَّاكُنَّا ظَلِمِينَ ٢

30. Then they turned one against another, blaming.

- 31. They said: "Woe to us! Verily, we were Tâghûn (transgressors and disobedient)
- 32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).
- 33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.
- 34. Verily, for the *Muttaqûn* (the pious See V.2:2) are Gardens of delight (Paradise) with their Lord.
- 35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the Mujrimûn (criminals, polytheists and disbelievers, etc.)?
- 36. What is the matter with you? How judge you?
 - 37. Or have you a Book wherein you learn,
- 38. That you shall therein have all that you choose?
- 39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?
- 40. Ask them, which of them will stand surety for that!
- 41. Or have they "partners"? Then let them bring their "partners" if they are truthful!
 - 42. (Remember) the Day when the Shin^[1]

فَأَقْبَلَ بَعْضُهُ مُرَعَلَى بَعْضِ يَتَلَاوَمُونَ ٦

قَالُواْيِنَوِيَلَنَآ إِنَّاكُنَّا طَعْينَ 📆

عَسَم رَيُّنَا أَن يُبْدِلْنَا خَيْرًا مِنْهَا إِنَّا إِلَّا رَبِّنَا رَغِمُونَ ٢

كَنَالِكَ ٱلْعَدَابِ وَلَعَدَابُ ٱلْآخِزَةِ أَكَيْزُلُوْكَانُواْ بِعَلَمُونَ ٢

إِنَّ الْمُتَّقِينَ عِندَرَتِهِ مُرجَنَّاتِ ٱلنَّعِيمِ ٢

أَفَنَجُعَلُ ٱلْمُسَامِينَ كَٱلْمُجْرِمِينَ

مَالَكُوكِفَ تَعَكَّمُونَ ٢

أَمْلُكُ كِتَبُ فِيهِ تَذُرُسُونَ ٢ إِنَّ لَكُونِهِ لَمَا تَخِيرُ وُنَ ٦

أَمْرِكُوا أَيْمَنُ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ ٱلْقِيدَمَةِ إِنَّ لَكُوْلَمَا تَحَكُّمُونَ 🕲

سَلْهُمْ أَيُّهُم بِذَالِكَ زَعِيمٌ ٥

أَمْلَهُمْ شُرَكَاءُ فَلْيَأْتُواْ بِشُرَكَا يَهِمْ إِن كَانُواْ صَدَقِينَ ٢

يَقَمُ يُكْشَفُ عَن سَاقِ وَنُدْعَوْنَ إِلَى ٱلسُّحُود

[,]saying صنلي الله عليه وسلم I heard the Prophet رضني الله عنه Narrated Abû-Sa'îd مناني الله عليه وسلم "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself

(on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (Sahīh Al-Bukhārî, Vol.6, Hadīth No.441).

c) Narrated Abû Sa'îd Al-Khudrî زضبي الله عنه: We said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allâh.' It will be said to them, 'You are liars, for Allâh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allâh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, "What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming - Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allâh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet صلى الله عليه وسلم said, "O Allâh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Naid and is called As-Sa'dân. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "In claiming from me a right that has been clearly proved to be yours, You (Muslims) cannot be more pressing than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allah will say (to them), 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of half a Dinar.' They will take

[.] صفات الله (V.3:73) See the footnote of

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shall not be able to do so.

shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh), but they (hypocrites, and those who pray to show off or to gain good reputation)

- 43. Their eyes will be cast down and ignominy will cover them; they used to be called (for the congregational prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque). [1] [Tafsîr At-Tabarî and al-Qurtubî]
- 44. Then leave Me Alone with such as deny this Qur'an. We shall punish them gradually from directions they perceive not.
- **45.** And I will grant them a respite. Verily, My Plan is strong.
- 46. Or is it that you (O Muhammad صلى ask them a wage, so that they are heavily burdened with debt?
- 47. Or that the *Ghaib* (the Unseen here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?
- 48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish when he cried out (to Us) while

فَلَا يَسْتَطِيعُونَ ١

خَيْشِعَةً أَنْصَرُهُوْ تَزَهَفُهُ عَ ذِلَةً فَوَقَدَكَا ثُواْ يُدْعَوْنَ إِلَى ٱلسُّجُودِوَهُ مِسَالِمُونَ ۞

ڡؘۮڒڣۣۅٙڡؘڹڲڲڋؚٮؙۑۿڎؘٲڵڂٛڍۑڿۣؖٚڛؘۺٙؾۧۮڔڿؙۿ ڡۣڹٝػؿؙۛڶٳڠؙڶڡؙۅڹٙ۞

وَأُمْلِي لَهُمَّ إِنَّ كَيْدِي مَتِينُّ ۞

أَمْ تَسْنَالُهُمْ أَجْرًا فَهُ مِين مَّغْرَمِ مُّثُقَلُونَ ٢

أَمْ عِندَهُ وُ ٱلْغَيْبُ فَهُمْ يَكْتُبُونَ

فَاصْبِرْلِحُكْرِرَتِكَ وَلَاتَكُن كَصَاحِبِٱلْحُوتِ إِذْ نَادَىٰ وَهُوَمَكُظُومٌ ۞

out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise." Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet ملي الشاعلية added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.'" (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 532B).

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he was in deep sorrow. (See Verse 21:87).

- 49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore. while he was to be blamed.
- **50.** Then his Lord chose him and made him of the righteous.
- 51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'an), and they say: "Verily, he "!is a madman صلى الله عليه وسلم Muhammad)
- 52. But it is nothing else than a Reminder to all the 'Alamin (mankind and jinn).

Sûrat Al-Hâggah (The Inevitable) LXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The Inevitable (i.e. the Day of Resurrection)!
 - 2. What is the Inevitable?
- 3. And what will make you know what the Inevitable is?
- 4. Thamûd and 'Âd people denied the Oâri 'ah (the striking Hour of Judgement)!
- 5. As for Thamûd, they were destroyed by the awful cry!
- 6. And as for 'Âd, they were destroyed by a furious violent wind!
- 7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
 - 8. Do you see any remnants of them?

لَّةَ لَآ أَن تَدَارَكُهُ رِنعَمَةٌ مِّن رَّبِهِ عِلَيْهِ ذَ يِٱلْعَرَآءِ وَهُوَمَذُمُومٌ ١

فَأَجْتَيَهُ رَبُّهُ وَهَجَعَلَهُ مِنَ ٱلصَّبِلِحِينَ ٥

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُواْ لَيُزْلِقُونِكَ بِأَبْصَدِهِمَلَمَّا سَمِعُواْ ٱلذَّكْرَ وَيَقُولُونَ إِنَّهُ. لَمَجْنُونٌ ١

وَ هَاهُو اللَّهِ كُالْ اللَّهِ اللَّه



المحاقة ٥

مَالَخَآقَةُ ٢ وَمَا أَذَرَ لِكَ مَا ٱلْحَاقَةُ ٢

كَذَّبَتْ ثُمُودُوعَادٌ بِٱلْقَارِعَةِ ٢

فَأَمَّا ثَمُودُ فَأُهْلِكُواْ بِٱلطَّاعِيَةِ ٥

وَأَمَّاعَادٌ فَأُهْلِكُو إِبرِيجِ صَرْصَرِعَاتِيَةِ ٥

سَخَّرَهَاعَلَيْهِ مُسَبَّعَ لَيَالِ وَثُمَلِيَّةً أَيَّامٍ حُسُومًا فَتَرَى ٱلْقَوْمَ فِيهَاصَرْعَي كَأَنَّهُ مُرْأَعْمَالُ نَخَاجَاوِيَةِ

فَعَا يَرَىٰ لَهُ مِينَ بَاقِيَةِ ٨

- 9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of Lût (Lot)] committed sin.
- 10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.
- 11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].
- 12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.
- 13. Then when the Trumpet will be blown with one blowing (the first one).
- 14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
- 15. Then on that Day shall the (Great) Event befall.
- 16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.
- 17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
- 18. That Day shall you be brought to Judgement, not a secret of you will be hidden.
- 19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!
- 20. "Surely, I did believe that I shall meet my Account!"
 - 21. So he shall be in a life, well-pleasing.
 - 22. In lofty Paradise,

وَجَآءَ فَوْعَوْنُومَن قَيْلَهُ, وَٱلْمُؤْتَفِكُتُ بِٱلْخَاطِيَّةِ ٥

فَعَصَوْاْ رَسُولَ رَبِّهِ مِ فَأَخَذَهُمُ أَخَذَهُ رَّالِمَةً

إِنَّالْمَاطَغَا ٱلْمَاءُ حَمَلْنَكُوفِي ٱلْجَارِيَّةِ ١

لِنَجْعَلَهَالَّهُ مَنْكُرَةً وَتَعَيْهَا أَذُنُ وَعَنَّ أَثُنُ وَعَنَّ أَثُنَ

فَإِذَا نُفِخَ فِي ٱلصُّورِ نَفْخَةٌ وَكِيدَةٌ ١

وَجُهِلَتِ ٱلْأَرْضُ وَٱلْجِبَالُ فَذُكَّادَكَّةً وَحِدةً ١

فَيُوْمَىدِ وَقَعَتِ ٱلْوَاقِعَةُ ٥

وَٱنشَقَتِ ٱلسَّمَآءُ فَهِيَ يَوْمَهِذِ وَاهِيَةٌ ١

وَٱلْمَلَكُ عَلَىٓ أَرْجَآبِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَدِذِ

يَوْمَدِدِتُعُرَضُونَ لَاتَحْفَىٰ مِنكُرْخَافِيةٌ ١

فَأَمَّامَنَ أُونَ كِتَلَهُ وبِيمِينِهِ وفَقُولُ هَاقُمُ ٱقْرَءُواْكِتَكِيمَةُ ١

إِنَّى ظَنَنْتُ أَنِّي مُلَقِ حِسَابِيَهُ ۞

فَهُوَ فِي عِيشَةِ زَاضِيَةِ ١ في جَنَّةِ عَاليَّةِ ٢

- 23. The fruits in bunches whereof will be low and near at hand.
- 24. Eat and drink at ease for that which you have sent on before you in days past!
- 25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
- 26. "And that I had never known how my Account is!
 - 27. "Would that it (death) had been my end!
 - 28. "My wealth has not availed me;
- 29. "My power (and arguments to defend myself) have gone from me!"
- 30. (It will be said): "Seize him and fetter him;
 - 31. Then throw him in the blazing Fire.
- **32.** "Then fasten him with a chain whereof the length is seventy cubits!"
- **33.** Verily, he used not to believe in Allâh, the Most Great,
- **34.** And urged not on the feeding of *Al-Miskîn* (the poor). [1]
 - 35. So no friend has he here this Day,
- **36.** Nor any food except filth from the washing of wounds.
- 37. None will eat it except the *Khâti'ûn* (sinners, disbelievers, polytheists).
 - 38. So I swear by whatsoever you see,
 - 39. And by whatsoever you see not,

قُطُوفُهَا دَانِيَةً ٢

كُلُواْ وَٱشْرَبُواْ هَنِيَنَّا بِمَا أَسْلَفْتُمْ فِي ٱلْأَيَّامِ ٱلْخَالِيةِ ٥

ٷٙٲڡٞٵڡۜڒٲؙۅؙؽٙڮڬؠؘۿ؞ؚۑۺؚڝٙٳڸۄۦڣؘؽڠؙۅڷؙؽڵؾٙڹۣ ڶڗؙۛۅؾؘڲٮٚؠؾٙ۞

وَلَوْأَدْرِمَاحِسَابِيَهُ ٢

يَلَيْتَهَاكَانَتِٱلْقَاضِيَةَ ۞ مَآأَغُوَعَنِي مَالِيَةٌ ۞

هَلَكَ عَنَّ سُلَطَنية ٥

خُذُوهُ فَغُلُوهُ ٢

ئْزَالجَحِمَ مَسَلُوهُ ۞ ئُرُوْسِلْسِلَةِ ذَرَعُهَا سَبْعُونِ ذِرَاعًا فَٱسۡلُكُوهُ۞

إِنَّهُ رَكَانَ لَا يُؤْمِنُ بِٱللَّهِ ٱلْعَظِيرِ ۞

وَلَا يَحْضُ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ٢

فَلَيْسَ لَهُ ٱلْيُوْمَ هَهُنَا حَمِيرٌ ۞ وَلَاطَعَامُ إِلَّامِنْ غِسَلِين ۞

لَّايَأْكُلُهُ وَإِلَّا ٱلْخَطِّعُونَ ٢

فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ ۞ وَمَا لَا تُنْصِرُونَ ۞

^{[1] (}V.69:34) a) See the footnote of (V.2:83).

b) Narrated 'Abdullâh ibn 'Amr زضي الله عليه وسلم 'A man asked the Prophet رضي الله عليه وسلم 'What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (Sahîh Al-Bukhârî, Vol.1, Hadîth No. 11).

40. That is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad which he has brought from صلى الله عليه وسلم Allâhl.

- 41. It is not the word of a poet: little is that you believe!
- 42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!
- 43. (This is the) Revelation sent down from the Lord of the 'Alamîn (mankind, jinn and all that exists).
- مىلى الله عليه 44. And if he (Muhammad وسلم) had forged a false saying concerning Us (جل جلاله Allâh).
- 45. We surely would have seized him by his right hand (or with power and might),
- 46. And then We certainly would have cut off his life artery (aorta),
- 47. And none of you could have withheld Us from (punishing) him.
- 48. And Verily, this (Qur'an) is a Reminder for the Muttaqûn (the pious - See V.2:2).
- 49, And Verily, We know that there are some among you that deny (this Qur'an). (Tafsîr At-Tabarî)
- 50. And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).[1]
- 51. And Verily, it (this Qur'an) is an absolute truth with certainty. [2]
- 52. So glorify the Name of your Lord, the Most Great.[3]

إِنَّهُ رُلَقَوِّلُ رَسُولِ كَرِيرٍ ٢

وَمَاهُوَ بِقَوْلِ شَاعِرُقِلِيلَامَّاتُوْمِنُونَ ١

وَلَابِقَوْلِ كَاهِنَ قِلْيلًا مَّاتَذَّكُّرُونَ ١

تَنزيلٌ مِن رَّبّ الْعَلَمِينَ ٢

وَلَوْ تَقَوَّلَ عَلَيْنَابِغَضَ ٱلْأَقَاوِيلِ ٢

لَأَخَذُنَامِنَهُ بِٱلْيَمِينِ ٥

ثُرَّ لَقَطَعْنَامِنْهُ ٱلْوَيْنِ ٢٠٠٠

فَمَامِنكُرُ مِنْ أَحَدِعَنْهُ حَجِزِينَ ٧

وَإِنَّهُ وَلَتَذْكِرَةٌ لِلْمُتَّقِينَ ١

وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُمْ مُّكَذِّبِينَ ١

وَإِنَّهُ وَلَحَتْمَرَهُ عَلَى ٱلْكَيْفِرِينَ ٥

وَإِنَّهُ لِكُونُ ٱلْيَقِينِ ٢

فَسَيِّحْ بِٱسْمِرَيِّكَ ٱلْعَظِيمِ ٥

 $^{^{[1]}}$ (V.69:50) See the footnote of (V.3:85).

^{[2] (}V.69:51) See the footnote of (V.10:37).

^{[3] (}V.69:52) See footnotes of (V.13:28).

Sûrat Al-Ma'ârij (The Ways of Ascent) LXX

In the Name of Allâh, the Most Gracious,the Most Merciful.

- 1. A questioner asked concerning a torment about to befall
- 2. Upon the disbelievers, which none can avert,
- 3. From Allâh, the Lord of the ways of ascent.
- **4.** The angels and the $R\hat{u}h$ [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.
- 5. So be patient (O Muhammad صلى الله عليه وسلم), with good patience.
- 6. Verily, they see it (the torment) afar off.
 - 7. But We see it (quite) near.
- **8.** The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).
- 9. And the mountains will be like flakes of wool.
- 10. And no friend will ask a friend (about his condition),
- 11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,
 - 12. And his wife and his brother,
 - 13. And his kindred who sheltered him.



بِنَـــــِوْالرَّغَوْالرَّغِيمِ

سَأَلَ سَآبِلُ بِعَذَابِ وَاقِعِ ٥

لِلْكَافِرِينَ لَيْسَ لَهُ، دَافِعٌ ٢

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ٢

تَعْرُجُ ٱلْمَلَتَبِكَةُ وَٱلزُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ. حَسَمَ أَلْفَ سَنَةِ ۞

فَأَصْبِرْصَبَرًا جَمِيلًا ٥

إِنَّهُمْ يَرَوْنَهُ وبِعِيدًا ۞

وَنَرَنهُ قَرِيبًا۞ يَوْمَ تَكُونُ ٱلسَّمَآءُ كَٱلْمُهْلِ۞

وَتَكُونُ ٱلْجِبَالُكَالْعِهْنِ ۞

وَلَايَشَكُ حَيِيرُ حَمِيمًا ۞

ؠؙڞؘۯۏؘۿۼ؞ؘۧٷڎؙٞٲڵڡؙڿڔؙۯؙۊؖۑؘۿ۫ؾٙڍؽڡۣڹٚعَذَابِ يَوۡمِبِذِ بِسَنِيهِ ۞

> ڝۜڿؠٙؾۅ؞ۅۧٲڿۑۅ۞ ؙڣؘڝۑڵؾؚۅٱڵۜۼٙؿؙۊۑ؋۞

14. And all that	are	in	the	earth,	so	that	it
might save him.[1]							

- 15. By no means! Verily, it will be the Fire of Hell,
- 16. Taking away (burning completely) the head skin!
- 17. Calling ^[2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it up] (Tafsîr Al-Qurtubî)
- 18. And collect (wealth) and hide it (from spending it in the Cause of Allâh).
 - 19. Verily, man was created very impatient;
- **20.** Irritable (discontented) when evil touches him:
- 21. And niggardly when good touches him.
- 22. Except those who are devoted to *Salât* (prayers). [3]
- 23. Those who remain constant in their Salât (prayers);
- 24. And those in whose wealth there is a recognised right
- 25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).
- 26. And those who believe in the Day of Recompense.

يَن فِي ٱلْأَرْضِ مَيعَاثُمَّ يُنجِيدِ

كَلَّدُّ إِنَّهَا لَظَي ١

نَزَّاعَةَ لِلشَّوَىٰ ١

تَدْعُواْمَنَ أَدَبَرَ وَتَوَلَّىٰ ۞

وَجَمَعَ فَأَقْرَعَىٰۤ ۞

وَإِذَا مَسَّهُ ٱلْخَيْرُ مَنُوعًا ۞

إِلَّا ٱلْمُصَلِينَ ۞

ٱلَّذِينَ هُرْعَلَىٰ صَلَاتِهِمْونَ ٢

وَٱلَّذِينَ فِي أَمْوَالِهِ مَرَىًّ مُعَلُومٌ ٢

لِّلسَّ آبِلِ وَٱلْمَحْرُومِ ٥

وَٱلَّذِينَ يُصَدِّقُونَ بِيَوْمِ ٱلدِّينِ

^{[1] (}V.70:14) See the footnote (B) of (V.51:60).

¹²(V.70:17) (i.e. the Hell will call out): "[O Kâfir (O disbeliever in Allâh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allâh)

^{[3] (}V.70:22) See the footnote of (V.9:91).

- 27. And those who fear the torment of their Lord.
- 28. Verily, the torment of their Lord is that before which none can feel secure.
- **29.** And those who guard their chastity (i.e. private parts from illegal sexual acts).^[1]
- 30. Except from their wives or the (women slaves) whom their right hands possess for (then) they are not blameworthy.
- **31.** But whosoever seeks beyond that, then it is those who are trespassers. ¹²¹
- **32.** And those who keep their trusts and covenants.
- 33. And those who stand firm in their testimonies.
- **34.** And those who guard their *Salât* (prayers) well. [3]
- **35.** Such shall dwell in the Gardens (i.e. Paradise), honoured.
- **36.** So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad (صلی الله علیه وسلم), in order to deny you and to mock at you, and at Allâh's Book (this Qur'ân)].

وَٱلَّذِينَهُومِّنْعَذَابِرَيِّهِ مِثْشْفِقُونَ ٧

إِنَّ عَذَابَ رَبِيهِ مِغَيْرُ مَأْمُونِ ۞

وَٱلَّذِينَ هُمْ لِفُرُوجِهِمْ حَفِظُونَ ٥

إِلَّاعَلَّ أَزْوَجِهِمُ أَوْمَامَلَكَتْ أَيْمَنُهُمُّ فَإِنَّهُمُّ غَيْرُمَلُومِينَ ۞

فَتَنِ ٱبْتَغَىٰ وَرَآءَ ذَالِكَ فَأُوۡلَٰكِيكَ هُمُٱلۡعَادُونَ ۞

وَٱلَّذِينَ هُوْلِأُمَّلَكَ فِي وَعَهْدِهِ وَعَهْدِهِ وَكُونَ

وَٱلَّذِينَ هُم بِشَهَدَاتِهِمْ قَايِمُونَ ٣

وَٱلَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۞

أُوْلَيَهِكَ فِي جَنَّتِي مُكْرُمُونَ ٢

فَمَالِ ٱلَّذِينَ كَفَرُو أُقِبَلَكَ مُهْطِعِينَ ٢

[3] (V.70:34) See (V.2:238) and its footnote.

^{[1] (}V.70:29) Narrated Sahi ibn Sa'd ترضي الله عليه وسلم: Allâh's Messenger عسلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts),* I guarantee Paradise for him." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 481).

^{*} i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

^{[2] (}V.70:31) Narrated Anas رضي الله عنه I will narrate to you a Hadîth I heard from Allâh's Messenger صلى and none other than I will tell of it. I heard Allâh's Messenger صلى الله عليه وسلم and none other than I will tell of it. I heard Allâh's Messenger الله عليه وسلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.158).

- 37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم)?
- **38.** Does every man of them hope to enter the Paradise of Delight?
- **39.** No, that is not like that! Verily, We have created them out of that which they know!
- **40.** So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able
- **41.** To replace them by (others) better than them; and We are not to be outrun.
- **42.** So leave them to plunge in vain talk^[1] and play about, until they meet their Day which they are promised —
- **43.** The Day when they will come out of the graves quickly as racing to a goal,
- **44.** With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

Sûrat Nûh (Noah) LXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."
- 2. He said: "O my people! Verily, I am a plain warner to you,
- **3.** "That you should worship Allâh (Alone), fear(be dutiful to) Him, and obey me,
- 4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."

أَيْطَمَعُكُلُ أَمْرِي ِمِنْهُ وَأَن يُدْخَلَجَنَّةَ يَعِيرِ ۞

كَلِّدَّ إِنَّا خَلَقْنَاهُم مِّمَّا يَعَلَمُونَ ٢

فَلَآ أُقِّسِهُ بِرَبِّ ٱلْمَشَرِقِ وَٱلْمَغَرِبِ إِنَّا لَقَادِرُونَ ٥

عَلَىٰٓأَن نُبُدِّلَ خَيْرًامِنْهُمْ وَمَانَحُنُ بِمَسْبُوفِينَ ۞

فَذَرْهُمْ يَخُوضُواْ وَيَلْعَبُواْ حَتَىٰ يُلَقُواْ يَوْمَهُمُ ٱلَّذِى يُوعَدُونَ ۞

ڥَوَمَ يَخْرُجُونَ مِنَ ٱلْأَجْدَاثِ سِرَاعَا كَأَنَّهُمْ إِلَىٰ ثُصُبِ يُوفِضُونَ ۞ خَشِعَةً أَتَصَرُمُوْتَرَهَفُهُمْ ذِلَةً أَذَلِكَ ٱلْيَوَمُ ٱلَّذِي كَاثُواْ يُوعَدُونَ ۞



بِسْ ______ اللَّهِ ٱلرَّحْمَرُ الرَّحِيمِ

إِنَّا أَرْسَلْنَا فُوَّا إِلَىٰ قَرِّمِهِ ۚ أَنْ أَنذِرْ قَوْمَكَ مِن قَبَلِ أَن يَأْتِيهُمْ عَذَاكُ أَلِيمٌ ۞

قَالَ يَنْقَوْمِ إِنِّي لَكُمُّ نَذِيرٌ مُّيِيثُ ٢

أَنِ ٱعۡبُدُوا ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ۞

يَغْفِرْلَكُمْ مِن دُنُوبِكُ مْرَوَقَخِرُكُمْ إِلَنَّ أَجَلِ مُسَمَّىً ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخِّرُ ۖ لَوَكُمْ تَعَامُونَ ۞

عَنِ ٱلْيَمِينِ وَعَنِ ٱلشِّمَالِ عِنِينَ ۞

^{[1] (}V.70:42) See the footnote of (V.4:5).

- 5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly to accept the doctrine of Islâmic Monotheism). [1]
- **6.** "But all my calling added nothing but to (their) flight (from the truth).
- 7. "And Verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.
- **8.** "Then Verily, I called to them openly (aloud).
- **9.** "Then Verily, I proclaimed to them in public, and I have appealed to them in private.
- 10. "I said (to them): 'Ask forgiveness from your Lord, Verily, He is Oft-Forgiving;
- 11. 'He will send rain to you in abundance.
- 12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers,' "
- 13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).
- 14. While He has created you in (different) stages [i.e. first *Nutfah*, then '*Alaqah* and then *Mudghah*, see (V.23:13,14)].
- 15. See you not how Allâh has created the seven heavens one above another?
- 16. And has made the moon a light therein, and made the sun a lamp?

قَالَ رَبِ إِنِّ دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ٥

فَلَرْ يَزِدْهُ رُدُعَآ عِيَ إِلَّا فِرَارًا ۞

وَإِنِّ كُلِّمَادَ عَوْنُهُ وَلِتَغْفِرَلَهُ مُ جَعَلُواْ أَصَدِيعَهُ وَقَ عَاذَانِهِ * وَأَسْتَغْشُواْ ثِيَابَهُ * وَأَصَرُواْ وَأَسْتَكَبُرُواْ آسَتَكُاذَا ۞

ثُمَّ إِنِّ دَعَوْتُهُ وَجِهَارًا ٨

ثُمَّ إِنِّ أَعْلَنتُ لَهُ مْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۞

فَقُلْتُ أَسْتَغْفِرُواْ رَبَّكُو إِنَّهُ كَانَ غَفَّارًا ٥

يُرْسِلِ ٱلسَّمَاةَ عَلَيْكُمْ مِدْرَارًا ١

وَيُمْدِذُكُمُ إِنَّمَوْلِ وَيَنِينَ وَيَجَعَل لَكُوْجَنَّتِ وَيَجَعَل لَكُوْأَنْهَٰزًا ۞

مَّالَكُولَاتَرْجُونَ بِلَهِ وَقَالًا ١

وَقِدْخَلَقَكُمْ أَطْوَارًا ۞

أَلْهُ تَرَوْأُكَيْفَ خَلَقَ أَلِلَّهُ سَبْعَ سَمَوْتِ طِبَاقًا

وَجَعَلَ الْقَمَرَفِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ١

^[1] (V.71:5) See the footnote of (V.2:143).

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- 17. And Allâh has brought you forth from the (dust of) earth. (Tafsîr At-Tabarî)
- 18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).
- 19. And Allâh has made for you the earth a wide expanse.
- 20. That you may go about therein in broad roads.
- 21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.
 - 22. "And they have plotted a mighty plot.
- 23. "And they have said: 'You shall not leave your gods: nor shall you leave Wadd. nor Suwâ', nor Yaghûth, nor Ya'ûq nor Nasr' (these are the names of their idols).
- 24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the Zâlimûn (polytheists, wrong-doers, and disbelievers) except error."
- 25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.
- 26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!
- 27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.
- 28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zâlimûn (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

وَٱللَّهُ أَنْبَتَكُمْ مِنَ ٱلْأَرْضِ نَبَاتَا ١

نُرَّ يُعِيدُ كُمْ فِيهَا وَيُخْرِجُكُمُ إِخْرَاجًا ١

وَٱللَّهُ جَعَلَ لَكُوا ٱلأَرْضَ بِسَاطًا ١

لِتَسَلُّكُ أُمِنْهَا سُبُلَافِجَاجًا ٥

قَالَ نُوحٌ رَّبِّ إِنَّهُمْ عَصَوْنِي وَأَتَّبَعُواْ مَن لَّرْيَزَة هُ مَالُهُ. وَوَلَدُهُ وَ اللَّهِ خَسَارًا ١

وَمَكُونُ وَالْمَكُونُ الْكِارَا ١ وَقَالُواْ لَاتَذَرُتَّ ءَالْهَتَكُو وَلَاتَذَرُنَّ وَدَّا وَلَاسُمَاعًا وَلَا يَغُوثَ وَبَعُونَ وَنَعُونَ وَنَسْرَانَ

وَقَدْ أَضَلُوا لَكِن مِرِّ لَ وَلَا تَزِدِ الظَّالِمِينَ إِلَّاضَلَا ٥

مِّمَا خَطِيَعَتِهُمْ أُغُرِقُواْ فَأَدْخِلُواْ نَارًا فَلَةً يَحِدُواْ لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ٥

وَقَالَ نُوحٌ زَّتِ لَاتَذَرْعَلَ ٱلْأَرْضِ مِنَ ٱلْكَفِرِينَ دَيَّارًا ٦

إِنَّكَ إِن تَذَرْهُمْ يُضِلُّواْ عِبَادَكَ وَلَا يَلِدُوٓاْ إِلَّا فَاجِرَاكَفَّارًا ۞

رَّبِّ أُغْفِرَ لِي وَلِوَ لِدَيَّ وَلِمَن دَخَا بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ ۖ وَلَاتَزِدِ ٱلظَّالِمِينَ الَّاتَكَارُّا 🚳

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم): "It has been revealed to me that a group (from three to ten in number) of inn[1] listened (to this Our'an). They said: 'Verily. we have heard a wonderful Recitation (this Qur'ân)!
- 2. 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allâh).
- 3. 'And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son (or offspring or children).[2]
- 4. 'And that the foolish among us [i.e. Iblîs (Satan) or the polytheists amongst the jinn] used to utter against Allâh that which was an enormity in falsehood.
- 5. 'And Verily, we thought that men and jinn would not utter a lie against Allâh.
- 6. 'And Verily, there were men among mankind who took shelter with the males among the jinn, but they (jinn) increased them (mankind) in sin and transgression.
- 7. 'And they thought as you thought, that Allâh will not send any Messenger (to mankind or iinn).
- 8. 'And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

قُل أُوحِي إِلَى أَنَّهُ ٱسْتَمَعَ نَفَرُيْمِنَ ٱلْجِنِّ فَقَالُوٓا إِنَّا سَمِعْنَا قُوْءَانًا عَجِيَا ١

يَهْدِيَ إِلَى ٱلرُشْدِ فَعَامَنَا بِلَّهِ وَلَن نُشْرِكَ بِرَبِّنَا أَحَدًا ٢

وَأَنَّهُ رِتَّعَالَ عِدُّرَتِنَا مَا أَتَّخَذَ صَحِمَةً وَلَا وَلَدًا ٢

وَأَنَّهُ وَكَانَ يَقُولُ سَفِيهُنَاعَكَى ٱللَّهِ شَطَطًا ٢

وَأَنَّا ظَنَنَّا أَن لَّن تَقُولَ ٱلْإِنسُ وَلُلِّينُ عَلَى ٱللَّهِ كَذِبًا ۞ وَأَنَّهُ,كَانَ بِيَالُ مِنَ ٱلْإِنسَ يَعُوذُونَ بِرَعِالِ مِنَ ٱلْإِنْ فَزَادُوهُ رَهَقَا ٦

وَأَنَّهُ وَظُنُّهُ أَكُمَا ظَنَنَّهُ أَن لَّن سَعَتَ ٱللَّهُ أَحَدًا ٧

وَأَنَّا لَمَسْنَا ٱلسَّمَاءَ فَوَجَدْنَهَا مُلِثَتْ حَرَسًا شَدِيدَا وَشِهُمَّا ٨

⁽V.72:1) Jinn: Allâh created jinn from fire and created human beings from mud and angels from light.

^{[2] (}V.72:3) : A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

- 9. 'And Verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.
- 10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.
- 11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).
- 12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.
- 13. 'And indeed when we heard the Guidance (this Qur'an), we believed therein Monotheism). and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.
- 14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are Al-Oâsitûn (disbelievers - those who have deviated from the Right Path)'. And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."
- 15. And as for the Qâsitûn (disbelievers who deviated from the Right Path), they shall be firewood for Hell.
- 16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.
- 17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, - and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

ٱلْكَانَ يَجِذَلَهُ ويشْهَابَارَّصَدَا ١

وَأَنَّا لَانَدْرِيٓ أَشَرُّ أُرِيدَ بِمَن فِي ٱلْأَرْضِ أَمْ أَرَادَبِهِمْ رَبُّهُ مِّرَدِشَدَا ۞

وَأَنَّامِنَّا ٱلصَّلْحُونَ وَمِنَّا دُونَ ذَلِكَّ كُنَّا طَرَآيِقَ قدَدًا ٨

وَأَنَّاظَنَنَّآ أَن لَّن نُعْجِزَ إِللَّهَ فِي ٱلْأَرْضِ وَلَن نُعُجزَهُ وهَرَبًا ١

وَأَنَّالُمَّا سَمِعْنَا ٱلْهُدَىٰٓءَامَنَّا بِقِّءِفَمَن يُؤْمِنُ بِرَبِّهِ؞ فَلَا يَخَافُ بَخِسَا وَلَارَهَقَا ١

وَأَنَّامِنَّاٱلْمُسْلِمُونَ وَمِنَّاٱلْقَلِيطُونَ ۚ فَمَنْ أَسْلَمَ فَأُوْلَتِكَ تَحَدَّوْا رَشَدَانَ

وَأَمَّا ٱلْقَلِيطُونَ فَكَانُواْ لِجَهَنَّمْ حَطَبًا ١

وَأَلُوا اسْتَقَنُّمُوا عَلَى الظَّرِيقَةِ لَأَسْقَيْنَهُم مَّاةً غَدَقًا ١

لِتَفْتِنَاهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ - يَسَلُكُهُ عَذَانَاصَعَدَا ١ 18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh. [1]

19. And when the slave of Allâh (Muhammad صلی الله علیه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's (صلی الله علیه وسلم) recitation).

- 20. Say (O Muhammad صلى الله عليه وسلم):
 "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."
- 21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
- 22. Say (O Muhammad صلی الله علیه وسلم):
 "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him.
- 23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever." [2]
- 24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.
- 25. Say (O Muhammad صلی الله وسلم):
 "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.
- **26.** "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)."

وَأَنَّ ٱلْمُسَاجِدَ لِلَّهِ فَلَا تَدْعُواْ مَعَ ٱللَّهِ أَحَدًا ١

وَأَنَّهُ,لَمَّا قَامَ عَبُّدُٱللَّهِ يَنْعُوهُكَادُواْ يَكُونُونَ عَلَيْهِ لِبَدًا ۞

قُلْ إِنَّمَآ أَدْعُواْرَيِّ وَلِآ أَشْرِكُ بِهِۦٓ أَحَدًا ۞

قُلْ إِنِّي لَآ أَمْلِكُ لَكُوْضَرًّا وَلَارَشَدَا۞

قُلَ إِنِّ لَن يُجِبَرَ فِي مِنَ اللَّهِ أَحَدُّ وَلَنَّ أَجِدَ مِن دُونِهِ -مُلْتَحَدًا ۞

ٳڵۘڔؠؙڵۼؙٳڡٚڹؘٱڵۘڡؚٞۅؘۅڔڛؘڵێؾ؋۫ۦۅٙڞ۬ؽۼڝؚٱڵڡؘۜۏڗڛؗۅڶۿڔ ڣٟٳ۫ڬٞڵؙڎۥٮٚٲڗجؘۿڹٞڗڂؽڸؠؽڹ؋ۣۿٲٲؘڹۘڋٵ۞

حَقَّةِ إِذَا رَأُوَا مُنَاوُعَدُونَ فَسَيَعْلَمُونَ مَنَّ أَضْعَفُ نَاصِرًا وَأَقُلُّ عَدَدًا ۞

قُلْ إِنْ أَدْرِيَ أَقَرِيبٌ مَّا نُوْعَدُونَ أَمْ يَجْعَلُ لَهُ وَرَبِّيَّ أَمَدًا ۞

عَلِيُرُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ وَ أَحَدًا ٥

^{[1] (}V.72:18) See the footnote of (V.2:165).

⁽V.72:23) See the footnote of (V.3:85).

الجزء ٢٩

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولِ فَإِنَّهُ وَيَسَلُكُ مِنْ بَيْنِ بَدَيْهِ وَمِنْ خَلْفِهِ ۽ رَصَيدًا ۞

لِّيَعْلَمَ أَن قَدْ أَيَّلَغُواْ رِسَالَتِ رَبِّهِ مْرَ وَأَحَاطُ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّشَىٰ عَدَدًا ٨

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. O you wrapped in garments (i.e. Prophet إرصلي الله عليه وسلم Muhammad
 - 2. Stand (to pray) all night, except a little —
 - 3. Half of it or a little less than that.
- 4. Or a little more. And recite the Qur'an (aloud) in a slow, (pleasant tone and) style.[1]
- 5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).
- **6.** Verily, the rising by night (for *Tahajjud* prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).
- 7. Verily, there is for you by day prolonged occupation with ordinary duties.
- 8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.
 - 9. (He Alone is) the Lord of the east and



يَتَأَيُّهَا ٱلْمُزَّمِلُ ١

فُرِ النِّلَ إِلَّا قَلِيلًا ٢ نِصْفَهُ وَأُوانِقُصْ مِنْهُ قَلِيلًا ٢ أَوْزِدْ عَلَيْهِ وَرَيِّل ٱلْقُوءَ انَ تَرْتِيلًا ٢

إِنَّاسَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ٥

إِنَّ نَاشِئَةَ ٱلَّتِلِ هِيَ أَشَدُّ وَطِئَا وَأَقَوْمُ قِيلًا ٥

إِنَّ لَكَ فِي ٱلنَّهَارِ سَبْحَاطُوبِلَا ٧

وَأَذَكُرُ أَسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ٨

رَّبُّ ٱلْمَشْرِقِ وَٱلْمَغْ بِلا إِلَهَ إِلَّاهُوَ فَأَتَّخِذْهُ وَكِيلًا ٥

^{[1] (}V.73:4) See the footnote of (V.29:51).

the west; Lâ ilâha illâ Huwa (none has the right to be worshipped but He). So take Him Alone as Wakîl (Disposer of your affairs). [1]

- 10. And be patient (O Muhammad صلى الله) with what they say, and keep away from them in a good way.
- 11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.
- 12. Verily, with Us are fetters (to bind them), and a raging Fire.
- 13. And a food that chokes, and a painful torment.
- 14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.
- 15. Verily, We have sent to you (O men) a Messenger (Muhammad صلی الله علیه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).
- **16.** But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.
- 17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed,
- 18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.
- 19. Verily, this is an admonition: therefore whosoever wills, let him take a Path to His Lord!

وَأَصۡبِرۡعَلَىمَايَقُولُونَ وَأُهۡجُرۡهُمۡ هَجۡرَاجَمِيلَا ۞

وَذَرْنِي وَٱلْمُكَذِينِ أَوْلِي ٱلنَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ١

إِنَّ لَدَيْنَآ أَنكَالًا وَجَحِيمًا ١

وَطَعَامَاذَاغُصَّةِ وَعَذَابًا أَلِيمًا ١

يَوْمَ تَرْحُفُ ٱلْأَرْضُ وَلَلِجَالُ وَكَانَتِ ٱلِخِبَالُ كِيبَا مَهِيلًا ۞

إِنَّا أَرْسَلْنَاۤ إِلِيَكُورَسُولَا شَيِهِدًا عَلَيْكُوكُمَّاۤ أَرْسَلْنَاۤ إِلَىٰ فِرْعَوْنَ رَسُولَا۞

فَعَصَىٰ فِرْعَوْنُ ٱلرَّسُولَ فَأَخَذَنَّهُ أَخَذَا وَبِيلًا ١

فَكِيْفَ تَتَّقُونَ إِن كَفَرُتُر يَوْمًا يَجْعَلُ ٱلْوِلْدَىٰنَ شِيبًا ۞

ٱلسَّمَآءُ مُنفَطِرٌ بِفِيكَانَ وَعَدُهُ, مَفْعُولًا ١

إِنَّ هَٰذِهِ ، تَذْكِرَةٌ فَمَن شَآهَ ٱتَّخَذَ إِلَىٰ رَبِهِ ، سَبِيلًا ۞

^[1] (V.73:9) See the (V.3:173) and its footnotes.

⁽V.73:15) See the footnotes of (V.2:252).

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Our'an as may be easy (for you), and perform As-Salât (Iqâmat-as-Salât) and give Zakât, and lend Allâh a goodly loan. And whatever good you send before you for vourselves (i.e. Nawâfil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Oft-Forgiving, Most-Merciful^[1]

*إِنَّ رَبَكَ يَعْلَمُ أَنَكَ تَقُومُ أَذَنَ مِن ثُلُقِي ٱلْيَا وَضَفَهُ، وَثُلْثُهُ، وَطَلَيْهُ وَ وَطَلَيْفَةٌ مِنَ ٱلْذَينَ مَعَكَ وَاللَّهُ يُقَدِّرُ ٱلْيَّلَ وَٱلنَّهَا رَّعَلِمَ أَن لَنَ تَحْصُوهُ فَتَابَ عَلَيْهُ وَأَقْرَءُ والْمَالَيَسَرَ مِن الْقُرَونَ عِلْمِ أَن سَيَكُونَ مِن فَضْ لِ اللَّهِ وَءَاحَرُونَ يُقْتِيلُونَ فِي الْكَرْضِ يَبْتَعُونَ مِن فَضْ لِ اللَّهِ وَءَاحَرُونَ يُقْتِيلُونَ فِي سَيدِلِ اللَّهِ فَاقْرَهُ واْمَا لَيْسَرَعِنْ فُولِقَيمُوا الصَّلَوَة وَعَاثُواْ الزَّكُوةَ وَأَقْرِصُوا اللَّهَ قَرَضًا حَسَنَا وَمَا تَفَيْمُ وَالآسَمَوْةُ وَعَاثُواْ خَيْرِيجُهُ وَعِندَ اللَّهِ هُوَخَيْرًا وَأَعْظَمُ أَجْرًا وَاسْتَفْهُرُوا اللَّهَ اللَّهِ مُؤْمَنَا اللَّهَ المَالِّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمَالِقَةُ اللَّهُ وَاللَّهُ اللَّهُ الْقَلْمُ الْمُؤَلِّ السَّالْقَالُونَ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ الْلَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمَالَةُ اللَّهُ الْمُؤْلِقُ الْمَلَالَةُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْفَيْلُونَ الْمَثَالِي اللَّهُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّذِي الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلْمُ اللْمُؤْلِقُ الْمُؤْلِقُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّالِمُ ا

Sûrat Al-Muddaththir (The One Enveloped) LXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. O you (Muhammad صلى الله عليه وسلم) enveloped in garments!
 - 2. Arise and warn!
 - 3. And magnify your Lord (Allâh)!
 - 4. And purify your garments!
- 5. And keep away from Ar-Rujz (the idols)!
- 6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).



يَانَّهُا ٱلْمُدَثِّرُ ١

فُرِّفَأَنذِرْ ۞

وَيْهَابِكَ فَطَهِّرُ ٢

وَٱلرُّجْزَفَاُهُجُرِ ٥

وَلَاتَنَنُ تَسَتَكُثُرُ ٢

 $^{^{\}text{[1]}}$ (V.73:20) See the footnotes of (V.50:39).

Sûrah 74. Al-Muddaththir Part 29 800	سورة المدثر ٧٤ الجزء ٢٩
800	10000
7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!	وَلِيِّكَ فَأَصْبِرُ ٢
8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).	فَإِذَائْقِرَ فِي النَّاقُورِ ۞
9. Truly, that Day will be a Hard Day —	فَدَلِكَ يُوْمَ بِذِيَوْمُ عَسِيرٌ ٢
10. Far from easy for the disbelievers.	عَلَى ٱلْكَفِرِينَ عَيْرُيسِيرِ ٢
11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc. i.e. Al-Walîd ibn Al-Mughîrah Al-Makhzûmî).	َ دَرْنِ وَمَنْ خَلَقْتُ وَيَحِيدُا ۞
12. And then granted him resources in abundance.	وَجَعَلْتُ لَهُ مَا لَامَّتَهُ وَدَا ٣
13. And children to be by his side.	وَيَنِينَ شُهُودَا ٦
14. And made life smooth and comfortable for him.	وَمَهَّدتُ لُهُ وَتَنْعِيدًا ۞
15. After all that he desires that I should give more;	وُيُقَلَعُ أَنْ أَزِيدَ ۞
16. Nay! Verily, he has been opposing Our <i>Ayât</i> (proofs, evidences, verses, lessons, signs, revelations).	كُلُّإِلَّهُۥ كَانَ لِآئِيَتِنَا عَنِيدًا ٢
17. I shall oblige him to (climb a slippery mountain in the Hell-fire called <i>As-Sa'ûd</i> , or) face a severe torment!	سَأْرْهِقُهُ, صَعُودًا ٢
18. Verily, he thought and plotted.	إِنَّهُۥفَكَّ وَقَدَّرَ ۞
19. So let him be cursed: how he plotted!	فَقُتاً كَيْفَ قَدَرَ ١
20. And once more let him be cursed: how he plotted!	رُونِيَّ الْكِيْفَ وَلَا الْكِيْفُ وَلِيْفُوا اللَّهُ وَلِي الْكِيْفُ وَلِيْفُوا اللَّهُ وَلِي الْكِيْفُ وَلِيْفُوا اللَّهُ وَلِيْفُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلَا اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي الْمُؤْمِ وَلِلْمُ اللَّهُ وَلِي اللَّهُ وَلِي اللَّهُ وَلِي اللَّهِ وَلَا اللَّهُ وَلِي اللَّهُ وَاللَّهُ وَلِي اللَّهُ وَلِي اللَّهِ اللَّهُ وَلِي اللَّالِي اللَّهُ اللَّهُ اللَّالِي اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّل
21. Then he thought.	لَوُظَرُ 📵
22. Then he frowned and he looked in a bad tempered way;	وتُعَبَسَ وَيَسَرَ
23. Then he turned back, and was proud.	ثُمَّا أَدَبَرَ وَٱسْتَكْبَرَ ۞
24. Then he said: "This is nothing but magic from that of old,	فَقَالَ إِنَّ هَٰذَ ٓ إِلَّاسِحْ ۗ يُؤْثَرُ ۞

- 25. "This is nothing but the word of a human being!"
 - 26. I will cast him into Hell-fire. [1]
- 27. And what will make you know (exactly) what Hell-fire is?
- 28. It spares not (any sinner), nor does it leave (anything unburnt)!
 - 29. Burning and blackening the skins!
- 30. Over it are nineteen (angels as guardians and keepers of Hell).
- 31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'an is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'an is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allah intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.
 - 32. Nay! And by the moon
 - 33. And by the night when it withdraws.
 - 34. And by the dawn when it brightens.
- 35. Verily, it (Hell, or their denial of Prophet Muhammad مسلى الله عليه وسلم , or the

إِنْ هَٰذَاۤ إِلَّا قَوْلُ ٱلۡبَشَر ۞

سَأُصْلِيهِ سَقَرَ ۞ وَمَاۤ أَذَرَىٰكَ مَاسَقَهُ ۞

لَائِيْقِ وَلَائِذَرُ ۞

لَوَّاحَةُ لِلْبَشَرِ ۞ عَلَيْهَاتِسْعَةَ عَشَرَ ۞

وَمَاجَعَلْنَا أَضَحَبَ النَّارِ إِلَّا مَلَتَ كَةً وَمَا جَعَلْنَا عِدَّتُهُمْ إِلَّا فِيْنَةَ لِلَّذِينَ أُوثُواْ الْكِتَبَ وَيَزْدَادَ فِينَّةَ لِلَّذِينَ أُوثُواْ الْكِتَبَ وَيُزْدَادَ اللَّذِينَ أَوْثُواْ الْكِتَبَ وَالْمُوْمِمُونَ وَالْفَيْمِ مُونَّ وَالْكِيدُونَ مَاذَا أَرَادَ اللَّهُ وَلِيمُونَ اللَّهُ مُنَالِكَةً وَمَهُ إِنَّ مَا ذَا أَرَادَ اللَّهُ لِيمَدَ امْنَكُ كُنَاكَ يُضِلُ اللَّهُ مُن يَشَنَا أَوْرَهَ فِي مَن اللَّهُ مُن يَشَنَا أَوْرَهَ فِي مَن يَشَاءُ وَمَهْ فِي مَن يَشَاءُ وَمَا يَعْدَى مَن يَشَاءُ وَمَا يَعْدَى مَن يَشَاءُ وَمَا يَعْدَرُ مُؤُودَ رَبِكَ إِلَّا هُوْ وَمَا هِنَ إِلَّا ذِنْكَرَى لَا لَهُ وَمَا يَعْمَدُ مِثْ وَمَا يَعْمَلُ اللَّهُ مُؤْوَمًا هِنَ إِلَّا ذِنْكَرَى اللَّهُ مُؤْمَا اللَّهُ مُؤْمَا هِنَ إِلَّا ذِنْكَرَى اللَّهُ اللَّهُ مُؤْمَا هِنَ إِلَّا ذِنْكَرَى اللَّهُ اللَّهُ مُؤْمَا هِنَا إِلَّا ذِنْكَرَى اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ مُنْ مَنْ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ مُؤْمَا أَمْ مُؤْمَا اللَّهُ مُنْ اللَّهُ اللَّهُ مُؤْمَا أَمْ اللَّهُ اللَّهُ مُؤْمَا اللَّهُ مُؤْمَا اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مُؤْمَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُمْ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُونَ مُن اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمِنُ الْمُلُومُ الْمُؤْمِنَ الْمُؤْمُ الْمُؤْمِنُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا اللَّذِي الْمُؤْمِنَا اللَّذِي الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمُ الْمُؤْمِنَا الْمُؤْمِ

كُلْاَوْلَقْمَرِ ۞ وَلَقِيْلِ إِذَّاَتْبَرَ ۞ وَالصَّيْحِ إِذَا أَسْفَرَ ۞ إِنَّهَ الْإِخْدَى الْكُبْرَ ۞

^{[1] (}V.74:26) See the footnote of (V.17:97).

Day of Resurrection) is but one of the greatest (signs).

- A warning to mankind —
- 37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).
- 38. Every person is a pledge for what he has earned.
- 39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).
- 40. In Gardens (Paradise) they will ask one another.
- 41. About Al-Mujrimûn (polytheists, criminals, disbelievers), (And they will say to them):
 - 42. "What has caused you to enter Hell?"
- 43. They will say: "We were not of those who used to offer the Salât (prayers).[1]
- 44. "Nor we used to feed Al-Miskîn (the needy);
- 45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers. [2]
- 46. And we used to deny the Day of Recompense.[3]
- 47. "Until there came to us (the death) that is certain."
- 48. So no intercession of intercessors will be of any use to them.
- **49.** Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

لَمَن شَاةَ مِنكُو أَن بَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٢

كُلُّ نَفْسٍ بِمَاكَسَبَتَ رَهِينَةً ١

فى جَنَّات بَلَسَاءَ لُونَ ١

عَن ٱلْمُجَرِمِينَ ١

مَاسَلَكُكُونُ سَقَرَ ١

قَالُواْلَةِ نَكُ مِنَ ٱلْمُصَلِّينَ ٢

وَلَوْنَكُ نُطِّعِمُ ٱلْمِسْكِينَ ٢

وَكُنَّا نَحُونُ مَعَ ٱلْخَاآبِضِينَ ٥

وَكُنَّا نُكَذِّبُ بِيَوْمِ ٱلدِّينِ ١

حَةً آتَناا ٱلْيَقِينُ ١

فَمَاتَنفَعُهُمْ شَفَاعَةُ ٱلشَّفِعِينَ ٢

فَمَالَهُمْ عَنَ ٱلتَّذَكِرَةِ مُعْرِضِينَ ٥

^{[1] (}V.74:43) See the footnote of (V.8:39).

^{[2] (}V.74:45) See the footnote of (V.4:5).

⁽V.74:46) See the footnotes of (V.3:85).

50. As if they were (frightened) wild donkeys.

- **51.** Fleeing from a hunter (or a lion, or a beast of prey).
- 52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad عبلي الله عليه has come with the truth from Allâh, the Lord of the heavens and earth).
- 53. Nay! But they fear not the Hereafter (from Allah's punishment).
- 54. Nay, Verily, this (Qur'ân) is an admonition,
- 55. So whosoever wills (let him read it), and receives admonition (from it)!
- 56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

Sûrat Al-Qiyâmah (The Resurrection) LXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. I swear by the Day of Resurrection.
- 2. And I swear by the self-reproaching person (a believer).
- 3. Does man (a disbeliever) think that We shall not assemble his bones?
- 4. Yes, We are Able to put together in perfect order the tips of his fingers. [1]

كَأَنَّهُ مُحُمُرٌ مُّسْتَنِفِرَةٌ ٥

فَرَّتْ مِن قَسْوَرَةِ ٥

بَلْ يُرِيدُكُلُ ٱمۡرِي ِمِنْهُمْ أَن يُؤۡقَى صُحُفَا مُّنَشَّرَةً ٥

كَلِّكَبَلَلَّا يَخَافُونَ ٱلْآخِرَةَ ۞

كَلَّا إِنَّهُ, تَذْكِرَةٌ ٥

فَمَن شَاءَ ذَكَرَهُ، ٥

ۅؘڡؘٵڽۮؙٙڬُۯۅڹٳڵؖٳٙٲڹۺؘٵٙ؞ٵۘڷؾۜڎؙۿۅؘٲۿڶؙٲڵؾۧڠ۫ۅؘؽ ۅؘٲۿڶؙٲڵڡۼ۬ڣڔٙۊؚ۞



ڵٲٲٚڣٚڛؙؗؗؗؗؗؠڽؘۊؠٳڵڣؠؘڬڐ۞ ۅٙڵٲٲؙٞڣۨڛمؙؠؚٳؙڶؾؘڡٛٚڛٱڶڵٙۊٙٳڡٙڐ۞

أَيَحْسَبُ ٱلْإِنسَنُ أَلَّن نَجْمَعَ عِظَامَهُ, ﴿

بَكَىٰ قَدِرِينَ عَلَىٰٓ أَن نُسُوِّىَ بَنَانَهُۥ ۞

 $^{^{\}text{til}}$ (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allāh) is the Most Superior Creator of everything: Lâ ilâha illâ Huwa (none has the right to be worshipped but He).

Part 29

الجزء ٢٩

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سورة القيامة ٧٥

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

6. He asks: "When will be this Day of Resurrection?"

- 7. So, when the sight shall be dazed.
- 8. And the moon will be eclipsed.
- 9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light). [1]
- 10. On that Day man will say: "Where (is the refuge) to flee?"
 - 11. No! There is no refuge!
- 12. To your Lord (Alone) will be the place of rest that Day.
- 13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
- 14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],
- 15. Though he may put forth his excuses (to cover his evil deeds).
- 16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.
- 17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).
- 18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl

بَلْ يُرِيدُ ٱلْإِنسَنُ لِيَفْجُرَأَ مَامَهُ، ٥

يَسْعَلُ أَيَّانَ يَوْمُ ٱلْقِيكَمَةِ

فَإِذَا بَرِقَ ٱلْبَصَرُ ۞

وَخَسَفَٱلْقَمَرُ ۞

وَجُمِعَ ٱلشَّمْسُ وَٱلْقَمَرُ ۞

يَقُولُ ٱلْإِنسَانُ يَوَمَ إِذٍ أَيْنَ ٱلْمَفَرُ ۞

كَلَّالَاوَزَدَ ٢

إِلَىٰ رَبِّكَ يَوْمَ إِذِ ٱلْمُسْتَقَرُّ ۞

يُنَبُّؤُا ٱلْإِنسَنُ يَوْمَهِذِ بِمَاقَدَّمَ وَأَخْرَ ١

بَلِٱلْإِنسَانُ عَلَىٰ نَفْسِهِ عَبَصِيرَةٌ ١

وَلُوۡ أَلۡقَىٰ مَعَاذِيرَهُۥ ۞

لَاتُحَرِّكَ بِهِ عِلْسَانَكَ لِتَعْجَلَ بِهِ عَلَى اللهِ اللهُ اللهُ عَجَلَ بِهِ عَلَى اللهُ اللهُ

إِنَّ عَلَيْ نَاجَمْعَهُ وَقُوْعَانَهُ ، ﴿

فَإِذَا قَرَأْنَهُ فَأَتَّبِعَ قُرْءَانَهُ و ١

^{[1] (}V.75:9) Narrated Abu Hurairah درضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

(Gabriel)], then follow its (the Qur'an's) recital.

- 19. Then it is for Us (Allâh) to make it clear (to you).
- 20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world.
 - 21. And neglect the Hereafter.
- 22. Some faces that Day shall be Nâdirah (shining and radiant).
 - 23. Looking at their Lord (Allâh).
- 24. And some faces, that Day, will be Bâsirah (dark, gloomy, frowning, and sad),
- 25. Thinking that some calamity is about to fall on them.
- 26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
- 27. And it will be said: "Who can cure him (and save him from death)?"
- 28. And he (the dying person) will conclude that it was (the time) of parting (death);
- 29. And one leg will be joined with another leg (shrouded).[1]
- 30. The drive will be, on that Day, to your Lord (Allâh)!
- 31. So he (the disbeliever) neither believed (in this Our'an and in the Message of !nor prayed (صلى الله عليه وسلم Muhammad
- 32. But on the contrary, he denied (this صلى Our'an and the Message of Muhammad and turned away! (الله عليه وسلم

ثُمَّانَ عَلَيْنَابِيَانَهُ و ٥

كَلَّا مَا يُحِدُّونَ ٱلْعَاحِلَةُ ٢

وَيَذَرُونَ ٱلْآخِوَةَ ١

وُجُوهٌ يَوْمَدِنَّاضَرَةً ١

إِلَىٰ رَبِّهَانَاظِرَةٌ ١

وَوُجُوهٌ يَوْمَدِ بَاسِرَةٌ ٢

تَظُنُّ أَن يُفْعَلَ بِهَافَاقِرَةٌ ٥

كَلَّآ إِذَا بَلَغَت ٱلتَّرَاقَ 🗇

وَقِيلَمَنْ رَاقِ ١

وَظِنَّ أَنَّهُ ٱلْفَاقُ ٢

وَٱلۡتِهَٰتَ السَّاقُ بِٱلسَّاقِ ٥

إِلَىٰ رَبِّكَ يَوْمَهِذٍ ٱلْمَسَاقُ ۞

فَلَاصَدَقَ وَلَاصَلَا ١

وَلَكُ كُذَّ كَوْ تَوَكَّلُ ١

^{[1] (}V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (Tafsîr At-Tabarî)

- **33.** Then he walked in conceit (full pride) to his family admiring himself!
- 34. Woe to you [O man (disbeliever)]! And then (again) woe to you!
- 35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
- 36. Does man think that he will be left neglected (without being punished rewarded for the obligatory duties enjoined by his Lord Allâh on him)?
- 37. Was he not a Nutfah (mixed male and female sexual discharge) of semen emitted (poured forth)?
- **38.** Then he became an 'Alagah (a clot); then (Allâh) shaped and fashioned (him) in due proportion.[1]
- 39. And made of him two sexes, male and female.
- 40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

Sûrat Al-Insân or Ad-Dahr (Man or Time) LXXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Has there not been over man a period of time, when he was not a thing worth mentioning?
- 2. Verily, We have created man from Nutfah (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.
- 3. Verily, We showed him the way, whether he be grateful or ungrateful.

وْزُهَا إِلَىٰ أَهْلِهِ عَيْتَمَطِّلْ ٢

أَوۡلَىٰ لَكَ فَأُوۡلَىٰ 📆

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ١

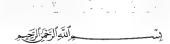
أَيْحَسَبُ ٱلْانسَدُ أَن يُتْرَكَ سُدًى 🗇

أَلَرْ يَكُ نُطْفَةً مِّن مَّنِيَ يُمْنَى 🗬

ثُرُكَانَ عَلَقَةَ فَخَلَقَ فَسَوَىٰ ٢

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنْتَيَ ۗ

أَلْيَسَ ذَلِكَ بِقَندِ رِعَلَىٓ أَن يُحْتِي ٱلْمَوْتَ ٢



هَلْأَتَىٰعَلَىٰٱلْإِنسَنِجِينٌ مِّنَ ٱلدَّهْرِلَةِ يَكُنِ شَيْعَامَذَكُورًا ٣

إِنَّا خَلَقَنَا ٱلْإِنسَنَ مِن نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَهُ

إِنَّا هَدَيْنَهُ ٱلسَّبِيلَ إِمَّاشَاكِرًا وَإِمَّاكُفُورًا ٢

^[1] (V.75:38) See the footnote of (V.22:5).

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

- 5. Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*.
- **6.** A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.
- 7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.
- **8.** And they give food, inspite of their love for it (or for the love of Him), to the $Miskin^{11}$ (the needy), the orphan, and the captive
- 9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.
- 10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."
- 11. So Allâh saved them from the evil of that Day, and gave them *Nadrah* (a light of beauty) and joy.
- 12. And their recompense shall be Paradise, and silken garments, because they were patient.
- 13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).
- 14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

إِنَّا أَعْتَدْ نَالِلْكَفِهِ بِنَ سَلَسِكُ وَأَغْلَلُا وَسَعِيرًا ٢

إِنَّ ٱلْأَبْرَارِيَشْرَبُونَ مِن كَأْسِكَانَ مِزَاجُهَاكَافُورًا ۞

عَيْنَا يَشْرَبُ بِهَاعِبَادُ أُللَّهِ يُفَجِّرُ وِنَهَا تَفْجِيرًا

يُوفُونَ بِالنَّذْرِوَيَخَافُونَ يَوْمَاكَانَ شَرُّهُ, مُسْتَطِيرًا ۞

وَيُطْعِمُونَ ٱلطَّعَامَ عَلَى حُرِّهِ عِسْكِينَا وَيَتِيمَا وَأَسِيرًا ٥

إِنَّمَانُطْعِمُكُولِوَجْهِ ٱللَّهِ لَانْزِيدُمِنكُوجَزَاءَ وَلَاشُكُورًا ۞

إِنَّا نَخَافُ مِن رَّيِّنَا يَوْمًا عَبُوسَا فَمَطَرِيرًا ٥

هُوَفَهُ مُ اللَّهُ شَرَّ ذَلِكَ ٱلْيَوْمِ وَلَقَّ هُمْ مَنْضَرَةً وَسُرُوزًا ١

وَجَزَنِهُم بِمَاصَبَرُواْجَنَّةً وَحَرِيرًا ١

مُتَّكِينَ فِيهَاعَلَ ٱلْأَرَّابِكَ لَايَرَوْنَ فِيهَا شَمْسَا وَلَازَمْهَ رِيرًا ۞

وَدَانِيَةً عَلَيْهِ مَظِلَالُهَا وَذُلِّلَتَ قُطُوفُهَا تَذْلِيلًا ١

^{[1] (}V.76:8) See the footnote of (V.2:83).

- 15. And amongst them will be passed round vessels of silver and cups of crystal —
- 16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).
- 17. And they will be given to drink there of a cup (of wine) mixed with Zanjabîl (ginger),
 - 18. A spring there, called Salsabîl.
- 19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.
- 20. And when you look there Paradise), you will see a delight (that cannot be imagined), and a great dominion.
- 21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.
- 22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."
- 23. Verily, it is We Who have sent down صلى الله عليه the Qur'an to you (O Muhammad صلى الله عليه by stages.
- 24. Therefore be patient (O Muhammad with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.
- 25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].
- 26. And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishâ' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

وَيُطَافُعَلَيْهِم بِعَانِيَةِ مِن فِضَّةٍ وَأَكُواَبِكَانَتَ هَوَارِيراْ ۞ قَوَادِيرَاْمِن فِضَّةِ قَدَّرُوهِاتَقَدِيرَا ١

وَيُسْقَةَ نَ فِيهَا كَأْسَاكَانَ مِزَاجُهَا زَنِحِيلًا ١

عَيْنَافِيهَا تُسَمَّرُ إِسَلْسَدِيلًا ٨ * وَيَطُوفُ عَلَيْهِمْ وَلْدَانُ مُخَلَدُونَ إِذَا رَأَيْتُهُمْ حَسِيْتُهُمْ لُوْلُوا مَنتُورًا ١

وَإِذَا رَأَيْتَ ثُوَّرَأَتَ نَعَمَا وَمُلْكًا كَبِيرًا

عَلْمَهُ شَاكُ سُندُس خُضْرٌ وَاسْتَتْرَقُّ وَيُطُوُّا أَسَاورَ مِن فِضَّةِ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا ظَهُورًا ١

انَّ هَذَا كَانَ لَكُوْجَزَاءَ وَكَانَ سَعْنُكُمْ مَّشُكُورًا ٢

إِنَّا نَحُنُ نِزَّلْنَا عَلَيْكَ ٱلْقُرْءَانَ تَنزِيلًا ١

فَأَصِيرَ لِحُكِمِ رَبِّكَ وَلَا تُطِعْمِنْهُمْ ءَاثِمًا أُوْكَفُورًا ٥

وَٱذْكُرُ ٱسْمَرَيِّكَ بُكْرَةً وَأَصِيلًا ١

وَمِنَ ٱلْيَالِ فَٱسْجُدْلَهُ وَ سَيّحهُ لَيَلًا طُويلًا ٥

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- 27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).
- 28. It is We Who created them, and We have made them of strong build. And when We will. We can replace them with others like them with a complete replacement.
- 29. Verily, this (Verse of the Our'an) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).
- 30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.
- 31. He will admit to His Mercy whom He wills and as for the Zâlimûn — (polytheists, wrong-doers) He has prepared a painful torment.

Sûrat Al-Mursalât (Those sent forth) LXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By (the winds or the angels or the Messengers of Allâh) sent forth one after another.
 - 2. And by the winds that blow violently.
- 3. And by the winds that scatter clouds and rain.
- 4. And by (the Verses of the Qur'an) that separate (the right from the wrong).
- 5. And by (the angels) that bring the revelations (to the Messengers),
 - 6. To cut off all excuses or to warn.
- 7. Surely, what you are promised must come to pass.
 - **8.** Then when the stars lose their lights.
 - 9. And when the heaven is cleft asunder.

إِنَّ هَنَّوُكُو يَحُدُّهُ زَ ٱلْعَاحِلَةُ وَ يَذَرُ وِ زَ وَرَآءَهُمْ لَهُ مَا ثَقَلَا 🕲

نَّحَهُ خَلَقَنَاهُمْ وَشَدَدْ نَآأَتُهَ هُمُّ وَإِذَا شِئْنَا مَذَلْنَآ أَمْثَنَاكُهُمْ تَنْدِيلًا 🕲

إِنَّ هَاذِهِ ء تَذْكِرَةٌ فَمَن شَآءَ أُتَّخَذَ إِلَىٰ رَبِّهِ ء سَبِيلًا ۞

وَمَاتَشَآءُونَ إِلَّا أَن يَشَآءَ ٱللَّهُ إِنَّ ٱللَّهَ كَانَ عَلِمًا حَكُمُا اللهُ يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتهُ ، وَٱلظَّالِمِينَ أَعَدَّ لَفُهُ عَذَابًا أَلِيمًا ١



والله الاعتزال يجيم

وَٱلْمُ سَلَت عُرْفًا ١

فَٱلْعَصِفَاتِ عَصِفَا اللهِ وَٱلنَّالْمُ اللَّهُ مَا تُلْكُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

فَٱلْفَارِقَاتِ فَرُقًا ٤

فَٱلْمُلْقِينَ ذَكَّرًا ٥

عُذَرًا أَوْنُذَرًا ١ إِنَّمَاتُوعَدُونَ لَوَاقِعٌ ٧

فَاذَا ٱلنُّجُومُ طُمِسَت ٨ وَإِذَا ٱلسَّمَآءُ فُرِجَتَ ٥

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سورة المرسلات ٧٧

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- 10. And when the mountains are blown away.
- 11. And when the Messengers are gathered to their time appointed.
 - 12. For what Day are (these signs) postponed?
- 13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).
- 14. And what will explain to you what is the Day of Sorting Out?
- 15. Woe that Day to the deniers (of the Day of Resurrection)!
 - **16.** Did We not destroy the ancients?
- 17. So shall We make later generations to follow them.
- 18. Thus do We deal with the Mujrimûn (polytheists, disbelievers, sinners, criminals).
- 19. Woe that Day to the deniers (of the Day of Resurrection)!
- 20. Did We not create you from a despised water (semen)?
- 21. Then We placed it in a place of safety (womb),
- 22. For a known period (determined by gestation)?
- 23. So We did measure; and We are the Best to measure (the things).
- 24. Woe that Day to the deniers (of the Day of Resurrection)!
- 25. Have We not made the earth a receptacle
 - **26.** For the living and the dead?
- 27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?

وَإِذَا ٱلْجِبَالُ نُسِفَتَ ٢

وَإِذَا ٱلرُّسُلُ أُقِّتَ ١

لِأَي يَوْمِ أُجِلَتُ ١ ليوم ألفضل ١

وَمَا أَدْرَنكَ مَا يَوْمُ ٱلْفَصْل ١

وَيْلُ يُوَمَعِدِ لِلْمُكَذِّبِينَ ٢

أَلَوْنُهُ لِكَ ٱلْأُوَّلِينَ ١ ثُمَّ نُتَبِعُهُ مُ ٱلْآخِرِينَ ۞

كَذَلِكَ نَفْعَلُ بِٱلْمُجْرِمِينَ ﴿

وَيۡلُ نَوۡمَٰ إِلۡمُكَدِّبِينَ ٢

أَلَوْ نَخْلُقكُمُ مِن مَّآءِ مَّهِينِ ٥

فَعَلْنَهُ فِي قَرَارِمَّكِين ١

إِلَىٰ قَدَرِ مَّعَلُومٍ ١

فَقَدَرْنَا فَنِعْءَ ٱلْقَدِرُونَ ٣

وَيْلُ يَوْمَ إِذِ لِأَمُكَذِّبِينَ ٥

أَلَوْ نَجْعَا ٱلأَرْضَ كِفَاتًا ٥

أَحْيَاءُ وَأُمْوَ تَا 🗇

وَجَعَلْنَافِهَا رَوَيِينَ شَلْمَخَلْتِ وَأَسْقَتَنَكُمْ مَّآءَ فُراتًا الله

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- 28. Woe that Day to the deniers (of the Day of Resurrection)!
- 29. (It will be said to the disbelievers): "Depart you to that which you used to deny!
- 30. "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,
- 31. Neither shady, nor of any use against the fierce flame of the Fire."
- **32.** Verily, it (Hell) throws sparks (huge) as Al-Oasr (a fort or a huge log of wood).
- 33. As if they were yellow camels (or bundles of ropes).
- 34. Woe that Day to the deniers (of the Day of Resurrection)!
- 35. That will be a Day when they shall not speak (during some part of it),
- 36. And they will not be permitted to put forth any excuse.
- 37. Woe that Day to the deniers (of the Day of Resurrection)!
- 38. That will be a Day of Decision! We have brought you and the men of old together!
- 39. So if you have a plot, use it against !(جل جلاله Me (Allâh !
- 40. Woe that Day to the deniers (of the Day of Resurrection)!
- **41.** Verily, the *Muttaqûn* (the pious See V.2:2) shall be amidst shades and springs.
 - 42. And fruits, such as they desire.
- 43. "Eat and drink comfortably for that which you used to do."
- 44. Verily, thus We reward the Muhsinûn (good-doers, See V.2:112).
- 45. Woe that Day to the deniers (of the Day of Resurrection)!

وَيِّلُ يَوْمَدِذِ لِلْمُكَذِينَ ٢

أَنطَلِقُوا إِلَىٰ مَاكُنتُم بِهِ عَثُكَذَّبُونَ ٢

ٱنطَلِقُوٓ إِلَىٰ ظِلِّ ذِي ثَلَثِ شُعَب ٦

لَّاظَلِيل وَلَا يُغْنى مِنَ ٱللَّهَب ١

إِنَّهَا تَرْمِي بِشَرَدِكَا لُقَصِّر اللَّهِ

كَأَنَّهُ إِجْمَالَتُ صُفْرٌ اللَّهُ

وَيْلٌ بَوْمَهِ ذِ لِلْمُكَذِّبِينَ ٢

هَذَايِوَ مُرَلَا يَنطِقُونَ ٢

وَلَا وَذِنُ لَهُمْ فَيَعْتَذِرُونَ 📆

وَيْلُ وَمَهِذِ لِلْمُكَذِّبِينَ ٧

هَذَايَوْمُ ٱلْفَصِّلِّ جَمَعْنَكُةٍ وَٱلْأَوَّلِينَ ٢

فَإِن كَانَ لَكُو كَيْدٌ فَكِيدُونِ ٢

وَيُلُ يَوْمَهِ ذِ لِلْمُكَدِّبِينَ ٢

إِنَّ ٱلْمُتَّقِينَ فِي ظِلَالِ وَعُيُونِ ١

وَفُوَكُهُ مِمَّا نَشْتَهُونَ ١ كُلُواْ وَٱشْرَبُواْ هَنِيَّا بِمَا كُنْتُمْ تَعْمَلُونَ ٢

إِنَّا كَذَٰ اِكَ نَجْزِي ٱلْمُحْسِنِينَ ٢

وَيُلُ يَوْمَهِ ذِلَّامُكُذِّينَ ٥

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- **46.** (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are Mujrimûn (polytheists, disbelievers, sinners, criminals).
- 47. Woe that Day to the deniers (of the Day of Resurrection)!
- 48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers).[1]
- 49. Woe that Day to the deniers (of the Day of Resurrection)!
- 50. Then in what statement after this (the Our'ân) will they believe?

كُلُواْ وَتَمَتَّعُواْ قَلْلًا إِنَّكُمْ تَخْرِمُونَ ١

وَيْلٌ يَوْمَهِذِ لِلْمُكَذِّبِينَ ١

وَإِذَا قِيلَ لَهُ وُأَرْكَعُواْ لَا يَزَكَعُونَ ١

Sûrat An-Naba' (The News) LXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. What are they asking one another about?
- 2. About the great news (i.e. Islâmic Monotheism, the Our'an which Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)





said, "l (V.77:48) A) Narrated Anas ibn Mālik رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "l have been ordered to fight the people till they say: Lâ ilâha illallâh (none has the right to be worshipped but Allâh). And if they say so, perform As-Salât (the prayer) like our Salât (prayer), face our Qîblah and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn ibn Siyâh that he asked Anas ibn Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, Lâ ilâha illallâh (none has the right to be worshipped but Allâh), faces our Qîblah during the Salât (prayer), perform As-Salât (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 387).

B) Narrated Abu Hurairah مىلى الله عليه وسلم : Allâh's Messenger مىلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the Adhân and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) 'Isha and Fair (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 589).

- 3. About which they are in disagreement.
- 4. Nay, they will come to know!
- 5. Nay, again, they will come to know!
- 6. Have We not made the earth as a bed,
- 7. And the mountains as pegs?
- **8.** And We have created you in pairs (male and female, tall and short, good and bad, etc.).
- **9.** And We have made your sleep as a thing for rest.
- 10. And We have made the night as a covering (through its darkness),
- 11. And We have made the day for livelihood.
- 12. And We have built above you seven strong (heavens),
- 13. And We have made (therein) a shining lamp (sun).
- 14. And We have sent down from the rainy clouds abundant water.
- 15. That We may produce therewith corn and vegetation,
 - 16. And gardens of thick growth.
- 17. Verily, the Day of Decision is a fixed time,
- **18.** The Day when the Trumpet will be blown, and you shall come forth in crowds (groups after groups). [Tafsîr At-Tabarî]
- 19. And the heaven shall be opened, and it will become as gates,
- **20.** And the mountains shall be moved away from their places and they will be as if they were a mirage.
 - 21. Truly, Hell is a place of ambush —

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۞ كَلَّاسَيَعْلَمُونَ ۞ ثُرُّكَلَّاسَيَعْلَمُونَ ۞ الْوَجْعَلِ الْوُرْضَ مِهَدًا ۞ وَلَلْمِبَالَ أَوْقَادًا ۞

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٥

وَجَعَلْنَا ٱلَّيْلَ لِبَاسَا ١

وَجَعَلْنَا ٱلنَّهَارَمَعَاشَا ١

وَبَنَيْمَنَا فَوَقَكُمُ سَبْعَاشِدَادَا ١

وَجَعَلْنَاسِرَاجَاوَهَاجَا ٣

وَأَنزَلْنَامِنَ ٱلْمُعْصِرَتِ مَآءَ ثَجَّاجًا

لِنُخْرِجَ بِهِ عَجَبًا وَنَبَاتًا ۞

وَجَنَّتِ أَلْفَافًا ۞ إِنَّ يَوْمُ ٱلْفَصِّلِ كَانَ مِيقَتَا ۞

يَوْمَ يُنفَخُ فِي ٱلصُّورِ فَتَأْتُونَ أَفْرَاجًا ۞

وَفُتِحَتِ ٱلسَّمَآءُ فَكَانَتُ أَبُوْبَا ١

وَسُيِّرَتِ ٱلْجِبَالُ فَكَانَتُ سَرَابًا ۞

إِنَّ جَهَ نَرِكَانَتَ مِرْصَادَا ١

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22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals).

- 23. They will abide therein for ages.
- 24. Nothing cool shall they taste therein, nor any drink.
- 25. Except boiling water, and dirty wound discharges —
- 26. An exact recompense (according to their evil crimes).
- 27. For verily, they used not to look for a reckoning.
- 28. But they denied Our Avât (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.
- 29. And all things We have recorded in a Book.
- 30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.
- 31. Verily, for the Muttaqûn, [1] there will be a success (Paradise);
 - 32. Gardens and vineyards,
- 33. And young full-breasted (mature) maidens of equal age.
 - 34. And a full cup (of wine).
- 35. No Laghw (dirty, false, evil talk) shall they hear therein, nor lying;
 - 36. A reward from your Lord, an ample

لَلطَّلْغِينَ مَعَانًا 📆

لَّبِينَ فِيهَا أَحْقَابًا اللهُ لَّا مَذُوقُونَ فِعَالِمَ ذَاوَلَاشَهَ اللَّ

إِلَّاحِمْهِ مَاوَغَسَّاقًا ١

جَزَآءَ وفَاقًا 🗇

إِنَّهُ مُكَانُوا لَا يَرْجُونَ حِسَابًا ١

وَكُذَّبُواْ بِحَاكِنَنَاكِذَاكُ

وَكُلَّ شَيْءِ أَحْصَيْنَاهُ كِتَابًا ١

فَذُوقُواْ فَلَن نَّهُ يِدَكُمْ إِلَّا عَذَابًا ٢

إِنَّ لِلْمُتَّقِينَ مَفَازًا ١

حَدَانِقَ وَأَغَنَا ٢ وكواعت أثراً الله

وَكَأْسَا دِهَاقًا 📆 لَّا يَسْمَعُونَ فِهَا لَغُوَا وَلَا كَذَّبًا ١٠

جَزَآءَ مِن رَّبِكَ عَطَآءً حِسَابًا 🛈

⁽V.78:31) Muttagûn: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

calculated gift (according to the best of their good deeds), [1]

- 37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).
- **38.** The Day that Ar-Rûh [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.
- 39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!
- 40. Verily, We have warned you of a near torment the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust."

Sûrat An-Nâzi'ât (Those Who Pull Out) LXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

زَّيِّ السَّمَوَّةِ وَالْأَرْضِ وَمَابَيْنَهُمَاٱلزَّمَّيِّ لَايَمَلِكُونَ مِنْهُ خِطَابَا ۞

يُومَ يَقُومُ الرُّوحُ وَالْمَلَتَبِكَةُ صَفَّاً لَا يَتَكَاَّمُونَ إِلَّامَنَ أَذِنَ لَهُ الرَّحْنَ وُقَالَ صَوَابًا ۞

ذَٰلِكَ ٱلۡيَوۡمُٱلۡحَقُّ فَمَن شَآءَ ٱتَّخَذَ إِلَىٰ رَبِّهِۦمَعَابًا 📆

إِنَّاأَنْدَرْنَكُوْعَدَابَاقِرِيَاكِوَمَ يَنْظُرُ ٱلْمَرَّءُ مَاقَدَّمَتْ يَدَاهُ وَيَقُولُ ٱلْكَافِرُيَكَلَيْتَنِي كُنتُ ثُرَاً ۞



وَٱلنَّازِعَلتِ غَرَّقًا ١

^[1] (V.78:36) a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely: Narrated Abu Sa'îd Al-Khudri رضى الله عليه وسلم: Allâh's Messenger صلى الله عليه وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive ail his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40A).

Narrated Abu Hurairah رضى الله عنه said: "If any one of you improves (follows strictly) his Islâmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 40B).

Part 30

الجزء ٣٠

سورة النازعات ٧٩

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2. By those (angels) who gently take out (the souls of the believers).

3. And by those that swim along (i.e. angels or planets in their orbits).

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

5. And by those (angels) who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

6. On the Day when (the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

8. (Some) hearts that Day will shake with fear and anxiety.

9. Their eyes will be downcast.

10. They say: "Shall we indeed be returned to (our) former state of life?

11. "Even after we are crumbled bones?"

12. They say: "It would, in that case, be a return with loss!"

13. But it will be only a single Zajrah [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth (alive after their death).

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins, وَٱلنَّاشِطَاتِ نَشْطُا اللَّهُ

وَالسَّلِيحَاتِ سَيْحًا ٦

فَأَلْسَلْهَا اللَّهُ اللَّهُ

فَٱلْمُدَبِرَاتِ أَمْرًا ٥

يَوْمَ تَرْجُفُ ٱلرَّاجِفَةُ ٥

تَتْبَعُهَا ٱلرَّادِفَةُ ۞

أَنْصَدُ هَاخَيْشَعَةٌ ٥ يَقُولُونَ أَءِ نَا لَمَرْ دُودُونَ فِي ٱلْحَافِرَةِ ٦

> أَهِ ذَاكُنَّا عِظَمَا يَخِوَةً ١ قَالُواْ تِلْكَ إِذَاكَرَّةَ أَخَاسِمَةٌ ١

> > فَإِنَّمَاهِيَ زَجْرَةٌ وُكِعِدَةٌ ٣

فَإِذَاهُم بِٱلسَّاهِرَةِ ١

هَا أَتَنَاكَ حَدِيثُ مُوسَىٰ ٥

إِذْنَادَنَاهُ رَيُّهُ مِبْ الْوَادِ ٱلْمُقَدَّسُ طُوى شَ

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ رَطَعَىٰ ١

polytheism, disbelief).

18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

- **20.** Then [Mûsâ (Moses)] showed him the great sign (miracles).
- 21. But [Fir'aun (Pharaoh)] denied and disobeyed.
- 22. Then he turned his back, striving (against Allâh).
- 23. Then he gathered (his people) and cried aloud,
 - 24. Saying: "I am your lord, most high."
- **25.** So Allâh, seized him with punishment for his last^[1] and first^[2] transgression. [*Tafsîr At-Tabarî*]
- 26. Verily, in this is an instructive admonition for whosoever fears Allâh.
- 27. Are you more difficult to create or is the heaven that He constructed?
 - 28. He raised its height, and perfected it.
- 29. Its night He covers with darkness and its forenoon He brings out (with light)
 - 30. And after that He spread the earth,
- **31.** And brought forth therefrom its water and its pasture.
 - 32. And the mountains He has fixed firmly,
- 33. (To be) a provision and benefit for you and your cattle.

فَقُلُ هَلِ لَّكَ إِلَىٰٓ أَن تَرَكِّي

وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ١

فَأَرَنِهُ ٱلْآيِهَ ٱلْكُبْرَيٰ ٢

فَكَذَّبَوَعَصَىٰ ٢

ثُرُّ أَدْبَرَيَسَعَىٰ ٢

فَحَشَرَفَنَادَىٰ ٣

فَقَالَ أَنَارَئِكُوا لَأَعْلَىٰ ۞ فَأَخَذَهُ اللّهُ نَكَالَ الْآخِرَةِ وَاللَّهُ لَكَ ۞

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِمَن يَخْشَيّ ۞

ءَأَنتُهُ أَشَدُ خُلُقًا أَمِ ٱلسَّمَاءُ بَسَهَا

رَفَعَ سَمْكُهَا فَسَوِّنِهَا ۞ وَأَغْطَشَ لِيَلَهَا وَأَخْرَجَ ضُعَلَهَا ۞

وَٱلْأَرْضَ بَعْدَذَلِكَ دَحَهَا ۗ

وَلَلِمْ بَالَأَرْسَلْهَا ۞ مَتَعَالَكُمْ وَلِأَنْعَلِيكُمْ ۞

^{[1] (}V.79:25) Last i.e. his saying: "I am your lord, most high" (See Verse 79:24)

^[2] (V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than me" (See Verse 28:38)

- **34.** But when there comes the greatest catastrophe (i.e. the Day of Recompense) —
- 35. The Day when man shall remember what he strove for.
- 36. And Hell-fire shall be made apparent in full view for (every) one who sees.
- 37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allah).
- 38. And preferred the life of this world (by following his evil desires and lusts),
 - **39.** Verily, his abode will be Hell-fire;
- 40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.
 - **41.** Verily, Paradise will be his abode.
- صلى الله They ask you (O Muhammad صلى الله about the Hour — when will be its عليه وسلم appointed time?
- 43. You have no knowledge to say anything about it.
- **44.** To your Lord belongs (the knowledge of) the term thereof?
- (صلى الله عليه وسلم Wuhammad (صلى الله عليه وسلم 45. You are only a warner for those who fear it,
- 46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

Sûrat 'Abasa (He Frowned) LXXX

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. (The Prophet صلى الله عليه وسلم) frowned and turned away.

فَإِذَا حِآءَتِ ٱلطَّامَّةُ ٱلْكُبْرَيٰ 📆

نَوْمَ سَتَذَكُّوْ ٱلْإِنسَانُ مَاسَعَىٰ 📆

وَبُرِّزَتِ ٱلْجُحِدُ لِمَن بَرَيْ ١

فَأَمَّامَ طَغَيْ ١٠٠

وَءَاثِرَ ٱلْحَيَوَةَ ٱلدُّنْيَا ٨

فَإِنَّ ٱلْجَحِيمَ هِيَ ٱلْمَأْوَىٰ ٢ وَأَمَّامَنَ خَافَ مَقَامَ رَبِّهِ ـ وَنَهَى ٱلنَّفْسَ عَن ٱلْهَوَىٰ ١

فَإِنَّ ٱلْمُنَّةَ هِيَ ٱلْمَأْوَىٰ ١ يَسْئَلُونَكَ عَنَ السَّاعَةِ أَيَّانَ مُرْسَعَهَا ١

فهـ مَ أَنتَ مِن ذِكْرَلْهَا ٢

إِلَىٰ رَبِّكَ مُنتَهَلِهَا ١

إِنَّمَا أَنتَ مُنذِرُ مِن يَغْشَلُهَا ٥

كَأَنَّهُ مْ يَوْمَ مَرَوْنِهَا لَهْ يَلْبَثُواْ إِلَّا عَشْبَةً أَوْضُحَكُا (أَنَّ





Sûrah 80. 'Abasa	Part 30	819	الجزء ٣٠	سورة عبس ٨٠
		017	<u> </u>	

- 2. Because there came to him the blind man (i.e. 'Abdullâh ibn Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).
- 3. And how can you know that he might become pure (from sins)?
- 4. Or he might receive admonition, and the admonition might profit him?
- **5.** As for him who thinks himself self-sufficient,
 - 6. To him you attend;
- 7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).
 - 8. But as to him who came to you running,
- 9. And was afraid (of Allâh and His punishment).
- 10. Of him you are neglectful and divert your attention to another,
- 11. Nay, (do not do like this); indeed it (this Qur'ân) is an admonition.
- 12. So whoever wills, let him pay attention to it.
- 13. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfüz),
 - 14. Exalted (in dignity), purified,
 - 15. In the hands of scribes (angels).
 - 16. Honourable and obedient.
- 17. Be cursed (the disbelieving) man! How ungrateful he is!
 - 18. From what thing did He create him?

أَنجَاءَهُ ٱلْأَعْمَىٰ ٢

وَمَايُدْرِيكَ لَعَلَّهُ مِيَّزِّكِي ٢

أَقْ يَذَّكَّرُ فَتَنفَعَهُ ٱلذِّكْرِيَّ ٢

أَمَّا مَنِ ٱسۡتَغۡنَىٰ ٥

فَأَنتَ لَهُ و تَصَدَّىٰ ٢

وَمَاعَلَيْكَ أَلَّا يَزَّكَّىٰ ۞

وَأَمَّامَنجَآءَكَ يَشْعَىٰ ٥

فَأَنتَ عَنْهُ تَلَهَّىٰ ٥

كَلَّآلِفَهَا تَذْكِرَةٌ ١

فَنَ شَاءَ ذَكَرَهُ, ٣

فِي صُحُفِ مُكرَّ مَاةِ ٣

مَّرَقُوْعَةِ مُّطَهَّرَةِ ۞ بِأَيْدِى سَفَرَةِ ۞ كِرَامِ بِرَرَةِ ۞

يِّلَ ٱلْإِنسَانُ مَا أَكَفَرَهُ و اللهِ

مِنَأَى شَيْءٍ خَلَقَهُ, ﴿

- 19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.
 - 20. Then He makes the Path easy for him.
- 21. Then He causes him to die and puts him in his grave.
- 22. Then when it is His Will, He will resurrect him (again).
- 23. Nay, but (man) has not done what He commanded him
 - 24. Then let man look at his food:
 - 25. We pour forth water in abundance.
 - 26. And We split the earth in clefts.
- 27. And We cause therein the grain to grow,
- 28. And grapes and clover plants (i.e. green fodder for the cattle),
 - 29. And olives and date-palms,
 - **30.** And gardens dense with many trees,
 - 31. And fruits and herbage —
- 32. (To be) a provision and benefit for you and your cattle.
- 33. Then when there comes As-Sakhkhah (the second blowing of the Trumpet on the Day of Resurrection)-
- 34. That Day shall a man flee from his brother.
 - 35. And from his mother and his father.
 - 36. And from his wife and his children.
- 37. Everyman that Day will have enough to make him careless of others.
- 38. Some faces that Day will be bright (true believers of Islâmic Monotheism).

مِن نُطْفَةِ خَلَقَهُ وفَقَدَّرَهُ و ١

ثُوَّ ٱلسَّسا يَسَرَهُ و 🕝 ثُوَّا أَمَانَهُ, فَأَقَبَرَهُ, ١

ثُوَّا إِذَا شَاءَ أَنشَهَ وُون

كَلَالْمَايَقْضِ مَآأُمَرَهُونَ

فَلْيَنظُرا لَإِنسَنُ إِلَى طَعَامِهِ = ٥ أَنَّا صَبَتَنَا ٱلْمَآءَ صَبَتَا ٥

وُ شَقَقْنَا ٱلْأَرْضَ شَقَا هَ فَأَنْكِتُنَافِهَا حَبَّا اللهِ

وَعِنَاوَ قَضْمًا 🚳

وَزَيْتُوْنَاوَغَالَا ٢ وَحَدَاَبِقَ غُلْبًا ٢

وَقَاكُمُهُ وَأَتَا اللَّهُ

مَّتَعَالَكُووَلاَنْعَمِكُونَ اللَّهُ وَلاَنْعَمِكُونَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

فَإِذَا جَاءَتِ ٱلصَّاخَّةُ ٢

يَوْمَ يَفِرُ ٱلْمَرْءُ مِنْ أَخِيهِ

وَأُمِّهِ عَوَالِيهِ

لِكُلِّ ٱمۡرِي مِنۡهُمۡ يَوْمَهِدِ شَأَنُ يُغۡنِيهِ

وُجُوةٌ يَوْمَدِذِ مُّسْفِرَةٌ ٥

- 39. Laughing, rejoicing at good news (of Paradise).
- 40. And other faces, that Day, will be dust-stained
 - 41. Darkness will cover them.
- 42. Such will be the Kafarah (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم etc.), the Fajarah (wicked evil doers).

Sûrat At-Takwîr (Winding Round and losing its Light) LXXXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the sun shall be wound round and its light is lost and is overthrown[1].
 - 2. And when the stars shall fall.
- 3. And when the mountains shall be made to pass away;
- 4. And when the pregnant she-camels shall be neglected:
- 5. And when the wild beasts shall be gathered together.
- 6. And when the seas shall become as blazing Fire (or shall overflow).
- 7. And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).
- 8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: [2]

احكة مُستَشَة وَ

وَ وُجُوهٌ ثَوْمَا ذَعَلَتْهَا غَيْرَةٌ ١

تَ هَفُهَا قَدَةً أَنَّ اللَّهُ أُوْلَىْكَ هُوُالْكَغَةُ ٱلْفَحَةُ الْفَحَةُ الْفَحَةُ



أللّهِ ٱلرَّحْمَزَ ٱلرَّحِيحِ

إِذَا ٱلشَّمْسُ كُورَتْ ٢

وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتَ ٢ وَإِذَا ٱلْجِبَ الْسُيِرَةِ ٢

وَإِذَا ٱلْعِشَارُ عُطِّلَتُ ٢

وَإِذَا ٱلْوَحُوثُ حُشِرَتُ ٥

وَإِذَا ٱلْبِحَارُ سُجِرَتُ ٦

وَإِذَا ٱلنُّهُوسُ رُوِّجَتْ ٧

وَإِذَا ٱلْمَوْءُرِدَةُ سُبِكَتُ ٨

said, "The sun and صلى الله عليه وسلم The Prophet برضي الله عنه said, "The sun and (V.81:1) the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See (V.75:9)] (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

[,] Said صلى الله عليه وسلم The Prophet رضي الله عنه said نصلي الله عليه وسلم (V.81:8) Narrated Al-Mughîrah ibn Shu'bah "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters

Sûrah	81.	At-Takwîr

Part 30

الجزء ٣٠ المجزء

سورة التكوير ٨١

9. For what sin, was she killed?

10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

11. And when the heaven shall be stripped off and taken away from its place;

12. And when Hell-fire shall be set ablaze.

13. And when Paradise shall be brought near.

14. (Then) every person will know what he has brought (of good and evil).

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

16. And by the planets that move swiftly and hide themselves.

17. And by the night as it departs.

18. And by the dawn as it brightens.

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad اصلى الله عليه وسلم].

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

21. Obeyed (by the angels in the heavens) and trustworthy.

22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.

23. And indeed he (Muhammad صلى الله وسلم saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

بِأَيِّ ذَنْبِ قُتِلَتْ ۞ وَلِذَا ٱلصُّحُفُ نُشْءَتْ ۞

وَإِذَا ٱلْسَامَاءُكُشُطَتْ اللهُ

وَإِذَا ٱلْجَيْحِيمُ سُغِرَتُ ٥

عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتُ ١

فَلَآ أُقۡسِمُ بِٱلۡخُنۡسِ

ٱلْجُوَارِ ٱلْكُنْسِ ١

وَالَّيْلِ إِذَا عَسْعَسَ ۞ وَالصُّبْحِ إِذَا نَتَفَّسَ ۞ إِنَّهُ لِقَوْلُ رَسُولٍ كَرِيرٍ ۞

ذِي فَيَّ عِندَذِي ٱلْعَرِّشِ مَكِينِ

مُطَاعِ ثَوَالمِينِ ١

وَمَاصَاحِبُكُرِيمَجَنُونِ ٣

وَلَقَدْرَءَاهُ بِٱلْأُفْقِ ٱلْمُبِينِ

alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 591).

- 24. And he (Muhammad صلى الله عليه وسلم) withholds not knowledge of the Unseen.
- **25.** And it (the Qur'ân) is not the word of outcast *Shaitân* (Satan).
 - 26. Then where are you going?
- 27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Âlamîn (mankind and jinn)^[1]
- **28.** To whomsoever among you who wills to walk straight.
- **29.** And you cannot will unless (it be) that Allâh wills the Lord of the 'Âlamîn (mankind, jinn and all that exists).

وَمَاهُوَعَلَى ٱلْغَيْبِ بِضَيْدِنِ

وَمَاهُوَبِقَوْلِشَيْطُنِرَجِيمِ ۞

فَأَيْنَ تَذْهَبُونَ ۞ إِنْهُوَإِلَّاذِكْرٌ لِلْعَالِمِينَ ۞

لِمَن شَآءَ مِنكُوْلَن يَسْتَقِيمَ ۞

وَمَاتَشَآ اُءُونَ إِلَّا أَن يَشَآءَ اللَّهُ رَبُّ ٱلْعَلَمِينَ ٢

Sûrat Al-Infitâr (The Cleaving) LXXXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the heaven shall be cleft asunder.
- 2. And when the stars shall be fallen and scattered.
 - 3. And when the seas shall be burst forth.
- **4.** And when the graves shall be turned upside down (and bring out their contents)
- 5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).



مِنْ الرَّهْ الرَّهُ

إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ ۞ وَإِذَا ٱلْكَوَاكِ ٱلنَّاتُرَتُ ۞

وَإِذَا ٱلْبِحَارُ فُجِرَتْ ۞ وَإِذَا ٱلْقُبُورُ بُعَيْرَتْ ۞

عَلِمَتْ نَفْسٌ مَّافَدُّمَتُ وَأَخْرَتُ ٥

^{[1] (}V.81:27) a) Narrated Abu Hurairah رضي الله عليه وسلم The Prophet يرضي الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 379)

- **6.** O man! What has made you careless about your Lord, the Most Generous?
- 7. Who created you, fashioned you perfectly, and gave you due proportion.
- **8.** In whatever form He willed, He put you together.
- 9. Nay! But you deny Ad-Dîn (i.e. the Day of Recompense).
- 10. But verily, over you (are appointed angels in charge of mankind) to watch you, [1]
- 11. Kirâman (Honourable) Kâtibîn writing down (your deeds), [2]
 - 12. They know all that you do.
- 13. Verily, *Al-Abrâr* (the pious believers of Islamic monotheism) will be in Delight (Paradise);
- **14.** And verily, *Al-Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),
- 15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يَتَأَيُّهَا ٱلْإِنسَانُ مَاغَرَكَ بِرَيِّكَ ٱلْكَرِيمِ ٥

ٱلَّذِي خَلَقَكَ فَسَوِّنِكَ فَعَدَلُكَ ۞

فِي أَيِّ صُورَةٍ مَّاشَاةً رَكَّبَكَ ٥

كَلَّا بَلْ تُكَذِّبُونَ بِٱلدِّينِ

وَإِنَّ عَلَيْكُوْ لَحَافِظِينَ ۞

كِرَامًا كَتِيِينَ ١

يَعْلَمُونَ مَاتَفَعَلُونَ ٣

إِنَّ ٱلْأَبْرَارَلَفِي نَعِيمِ ۗ

وَإِنَّ ٱلْفُجَّارَلَفِيجَعِيمِ

يَضَلَوْنَهَا يَوْمَ ٱلدِّينِ ٥

⁽V.82:10) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه رسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Âmîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446).

^[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

- **16.** And they (*Al-Fujjâr*) will not be absent therefrom
- 17. And what will make you know what the Day of Recompense is?
- 18. Again, what will make you know what the Day of Recompense is?
- 19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

Sûrat Al-Mutaffifin (Those Who Deal in Fraud) LXXXIII

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. Woe to Al-Mutaffifûn (those who give less in measure and weight).
- 2. Those who, when they have to receive by measure from men, demand full measure,
- 3. And when they have to give by measure or weight to (other) men, give less than due.
- 4. Do they not think that they will be resurrected (for reckoning).
 - 5. On a Great Day?
- 6. The Day when (all) mankind will stand before the Lord of the 'Alamîn (mankind, jinn and all that exists).
- 7. Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in Sijjîn.
- 8. And what will make you know what Sijjîn is?
 - 9. A Register inscribed.
 - 10. Woe, that Day, to those who deny.

وَمَاهُرَعَنْهَابِغَآبِينَ ١

وَمَآأَدُرَيْكَ مَايَوْمُ ٱلدِّينِ

ثُمَّ مَآ أَدْرَيْكَ مَا يَوْمُ ٱلدِّينِ ۞

يَوْمَ لَاتَمَاكُ نَفْتُ لِنَفْسِ شَيْئًا وَٱلْأَمْرُ يَوْمَهِ ذِيِّلُهِ ١

أللَّهِ ٱلرَّحَمَٰزِ ٱلرَّحِيمِ

وَيْلُ لِلْمُطَهِّفِينَ ٦

ٱلَّذِينَ إِذَا ٱلْكَالُواْعَلَى ٱلنَّاسِ يَسْتَوْفُونَ ٢

وَإِذَا كَالُوهُمْ أُووَزَنُوهُمْ يُخِسَدُ وِنَ ٣

أَلَا يَظُلُ أَوْلَتِكَ أَنَّهُم مَّبْعُوثُونَ ٢

لِيوَهِ عَظِيمِ ٥ يَوْمَرَيْقُومُ ٱلنَّاسُ لِرَبِّ ٱلْعَكَمِينَ ٦

كَلَّدْ إِنَّ كِتُلَ ٱلْفُجَّارِلَفِي سِجِينِ

وَمَا أَدْرَنكَ مَاسِجِينٌ ٨

وَيْلُ بَوْمَهِ إِللَّهُ كُذِّينَ ١

- 11. Those who deny the Day of Recompense.
- 12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allâh), the sinner!
- 13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"
- 14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn. [1]
- 15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.
- **16.** Then, verily, they will indeed enter (and taste) the burning flame of Hell.
- 17. Then, it will be said to them: "This is what you used to deny!"
- **18.** Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in '*Illiyyûn*.
- 19. And what will make you know what 'Illiyyûn is?
 - 20. A Register inscribed,
- 21. To which bear witness those nearest (to Allâh, i.e. the angels).
- **22.** Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism) will be in Delight (Paradise).
 - 23. On thrones, looking (at all things).

ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ

وَمَايِكَذِبُ بِهِ عَ إِلَّاكُلُ مُعْتَدٍ أَثِيرٍ ٥

إِذَاتُتُلَاعَلَتِهِ ءَايَتُنَاقَالَ أَسَطِيرُ ٱلأَوَّلِينَ ٥

كَلِّكَبُلِّ رَانَ عَلَىٰ قُلُوبِهِ مِمَاكَانُولُيَكَسِبُونَ ۞

كَلَّ إِنَّهُ مْعَن زَّيْهِ مْ يَوْمَ إِذِ لَّمَحْجُوبُونَ ٥

ثُمَّ إِنَّهُ وَلَصَالُواْ ٱلْجَحِيرِ ١

ثُمَّرُيْقَالُ هَذَا الَّذِي كُنتُم بِهِ عَثَكَذِبُونَ ١

كَلَّاإِنَّ كِتُنَبِّ ٱلْأَبْرَادِ لَفِي عِلْيِينَ ٥

وَمَآأَذَرَيكَ مَاعِلِيُّونَ 🕲

كِتَبٌ مَرْفُومٌ ۞ يَشْهَدُهُ ٱلْمُقَاَبُونَ ۞

إِنَّ ٱلْأَبْرَارَ لَفِي نَعِيمٍ ٢

عَلَى ٱلْأَرَآبِكِ يَنظُرُونَ ۞

^{[1] (}V.83:14) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه رسلم said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is Ar-Rân which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the Rân (covering of sins and evil deeds) which they used to earn." (At-Tirmidhî, Vol.5, Hadîth No.3334).

- 24. You will recognise in their faces the brightness of delight.
- 25. They will be given to drink of pure sealed wine.
- 26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allâh).
- 27. It (that wine) will be mixed with *Tasnîm*:
- 28. A spring whereof drink those nearest to Allah.
- 29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.
- **30.** And, whenever they passed by them, used to wink one to another (in mockery).
- 31. And when they returned to their own people, they would return jesting;
- 32. And when they saw them, they said: "Verily, these have indeed gone astray!"
- 33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).
- 34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1]
- 35. On (high) thrones, looking (at all things).
- **36.** Are not the disbelievers paid (fully) for what they used to do?

تَعْرِفُ فِي وُجُوهِ لِهِ مُ نَضْرَةَ ٱلنَّعِيرِ ١

يُسْقَوْنَ مِن رَّحِيقِ هَخْتُومٍ ۞

خِتَنُهُ مِسَّكُّ وَفِي ذَلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَفْسُونَ ۞

وَمِزَاجُهُ مِن تَسْنِيرٍ ۞

عَيْنَايَشْرَبُ بِهَاٱلْمُقَرَّبُونَ

إِنَّ ٱلَّذِينَ أَجْرَمُواْ كَانُواْ مِنَ ٱلَّذِينَ ءَامَنُواْ يَضْحَكُونَ ٥

وَإِذَا مَرُواْ بِهِمْ يَتَغَامَرُونَ ٢

وَإِذَا ٱنقَلَبُوٓ إِلَىٰٓ أَهۡلِهِ مُ ٱنقَلَبُواْ فَكِهِينَ ٢

وَإِذَا رَأُوْهُمْ قَالُوَاْ إِنَّ هَنَوُلَآءٍ لَضَآ الُّوتَ ٢

وَمَآ أُرْسِلُواْعَلَيْهِ وَحَافِظِينَ ٢

فَالْيَوْمُ الَّذِينَ ءَامَنُواْ مِنَ ٱلْكُفَّارِ يَضْحَكُونَ ۞

عَلَى ٱلْأَرْآبِكِ يَنظُرُونَ ۞

هَلْ ثُورَبَ ٱلْكُفَّارُمَاكَانُواْ يَفْعَلُونَ ٢

^{[1] (}V.83:34) Narrated Anas ibn Mâlik عرضى الله عنه A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No.283).

Sûrat Al-Inshiqâq (The Splitting Asunder) LXXXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the heaven shall be split asunder.
- 2. And listen to and obey its Lord and it must do so.
- 3. And when the earth shall be stretched forth.
- 4. And shall cast out all that was in it and become empty.
- 5. And listen to and obey its Lord and it must do so.
- 6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
- 7. Then as for him who will be given his Record in his right hand.
- surely will receive 8. He an easy reckoning.
 - 9. And will return to his family in joy!
- 10. But whosoever is given his Record behind his back.
 - 11. He will invoke (for his) destruction,
- 12. And he shall enter a blazing Fire, (and made to taste its burning).
 - 13. Verily, he was among his people in joy!
- 14. Verily, he thought that he would never come back (to Us)!
- 15. Yes! Verily, his Lord has been ever beholding him!
 - 16. So I swear by the afterglow of sunset;



ٱللَّهَ ٱلنَّحَارُ ٱلرَّحِيجِ

إِذَا ٱلسَّمَآءُ ٱنشَقَّتُ ٦ وَأَذِنَتُ لِرَبِّهَا وَحُقَّتُ ٢

وَإِذَا ٱلْأَرْثُ مُدَّتْ ٦

وَأَلْقَتْ مَافِيهَا وَيَحَلَّتْ ٢

وَأَذِنَتَ لِرَبِّهَا وَخُقَّتُ ٥

يَتَأَيُّهُ ۚ ٱلْإِنسَنُ إِنَّكَ كَادِحُ إِلَىٰ رَبِّكَ كَدْحَا فَمُلَقِمه ٥

فَأَمَّا مَنْ أُوتِي كِتَبَهُ وبِيمِينِهِ = ٥

وَ مَنْقَلِكُ إِلَىٰٓ أَهْلِهِ ءِ مَسْمُ وِزَا ٥ وَأَمَّا مَنْ أُولِيَ كِتَنْبَهُ وَرَلَةَ ظَهْرِهِ - ۞

> فَسَوْفَ بِلَاعُوا ثُبُورًا ١ وَيَصَيا سَعِيرًا ١

إِنَّهُ وَكَانَ فِي أَهْلِهِ عَمْسَمُ وِرَّا ١ إِنَّهُ فِظُنَّ أَن لَّن يَحُورَ ١

بَلَ أَنْ رَبَّهُ وَكَانَ بِهِ - بَصِيرًا ١

فَلَآ أُقِيهُ بِٱلشَّفَقِ ٢

- 17. And by the night and whatever it gathers in its darkness,
 - 18. And by the moon when it is at the full.
- 19. You shall certainly travel from stage to stage (in this life and in the Hereafter).
- 20. What is the matter with them, that they believe not?
- 21. And when the Our'an is recited to them, they fall not prostrate.
- 22. Nay, those who disbelieve, deny and معلى الله عليه وسلم Prophet Muhammad whatever he brought, i.e. this Qur'an and Islâmic Monotheism, etc.).[1]
- 23. And Allâh knows best what they gather (of good and bad deeds).
 - **24.** So announce to them a painful torment.
- 25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the heaven holding the big stars. [2]
- 2. And by the Promised Day (i.e. the Day of Resurrection).

وَٱلَّيْلِ وَمَاوَسَقَ ۞

وَٱلْقَهَ إِذَا أَشَّتَقَ ٨ لَتَرَكَبُنَّ طَبَقًا عَنطَبَقِ ٢

فَمَالَهُمْ لَا نُؤْمِنُونَ ﴾

وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَ انُ لَا يَسْجُدُونَ ١٠٠٠ ١

بَلِ ٱلَّذِينَ كَفَرُواْ يُكَدِّنُونَ ١

وَٱللَّهُ أَعْلَمُ بِمَا يُوعُونَ ٣

فَشَرِّهُم بِعَذَابِ أَلِيمٍ ٢ إِلَّا ٱلَّذِينَءَامَنُواْ وَعَمِلُواْ ٱلصَّلِحَتِ لَهُمْ أَحْجُ مَمْنُونِ 🚳



وَالسَّمَآءِ ذَاتِ ٱلْبُرُوجِ ١ وَٱلْبَوْمِ ٱلْمَوْعُودِ ﴾

^{[1] (}V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad :said صلى الله عليه وسلم Allâh's Messenger رضي الله عنه Narrated Ábu Hurairah .(صلى الله عليه وسلم "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No. 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

^{[2] (}V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

[&]quot;And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils. and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chapter 3).

3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of 'Arafât (Haji), the ninth of Dhul-Hijjah];

4. Cursed were the people of the Ditch (in the story of the Boy and the King).[1]

ةُ مَا أَصَّ لِمُ الْكُنْدُودِ ﴾

Narrated Shu'aib صلى الله عليه وسلم Allâh's Messenger صلى الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allâh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road)." Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back ?' The courtier replied:'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allah!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody, it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered

^{[1] (}V.85:4) The Story of the Boy and the King.

- 5. Of fire fed with fuel,
- 6. When they sat by it (fire),
- 7. And they witnessed what they were doing against the believers (i.e. burning them).
- 8. And they had no fault except that they believed in Allâh, the All-Mighty, the Worthy of all Praise!
- 9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.
- 10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.
- 11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

ٱلنَّارِذَاتِ ٱلْوَقُودِ۞ إِذْهُمْ عَلَيْهَا قُعُودٌ ۞ وَهُرْعَلَىمَا يَفْعَلُونَ بِٱلْمُؤْمِنِينَ شُهُودٌ ۞

وَمَانَقَمُواْ مِنْهُمْ إِلَّا أَن يُؤْمِنُواْ بِإَللَّهِ ٱلْعَزِيزِ ٱلْحَمِيدِ ۞

ٱلَّذِى لَهُ مُلْكُ ٱلسَّمَوَّتِ وَٱلْأَرْضِ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدُ ۞

إِنَّ ٱلَّذِينَ فَتَوُا ٱلْفَوْمِينِ وَٱلْمُؤْمِنَتِ ثُرُّلُوبِيُّوُولُواْفَلَهُمْ عَذَابُجَهَ يَّرَوَلَهُمْ عَذَابُ ٱلْحَرِيقِ ۞

ٳؚڬۧٲڵؘؽڹڹؘٵڡٙٮؙۅ۬ٲۊؘؘؘۘٛؖۜؗؗۘڝڸؙۅؗٲٲڞٙڸؚڮڹڮڵۿۄٚڿؽۜؾ ۼؖڗۣؠ؈ٮؘڠٙؾؚۿٲڷڵؘۧۿڒؙڎؙڸڬٲڶڡٚۊۯؙٲڷڮؠڔؙ۞

some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: -- In the Name of Allâh, the Lord of the boy, -- and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in Paradise)." (Sahîh Muslim, Vol. 4, Hadîth No. 7148).

- 12. Verily, (O Muhammad صلى الله عليه وسلم the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].
- 13. Verily. He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).
- 14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism).
 - 15. Owner of the throne, the Glorious.
- 16. (He is the) Doer of whatsoever He intends (or wills).
 - 17. Has the story reached you of the hosts.
 - 18. Of Fir'aun (Pharaoh) and Thamûd?
- 19. Nay! The disbelievers (persisted) in صلى الله عليه وسلم denying (Prophet Muhammad صلى الله عليه وسلم and his Message of Islâmic Monotheism).
- 20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
 - 21. Nay! This is a Glorious Qur'an,
- 22. (Inscribed) in Al-Lauh Al-Mahfûz (The Preserved Tablet)!

Sûrat At-Târiq (The Night-Comer) LXXXVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the heaven, and At-Târiq (the night-comer, i.e. the bright star);
- 2. And what will make you to know what At-Târiq (the night-comer) is?
 - 3. (It is) the star of piercing brightness:

إِنَّ بَطَّتُ رَمِّكَ لَشَدِيدُ ١

انَّهُ وهُوَيُبِّدِئُ وَيُعيدُ ٣

وَهُوَ الْغَفُورُ الْوَدُودُ ١

ذُواَلْعَرِّشِ ٱلْمَجِيدُ ٢ فَعَّالٌ لِمَا يُرِيدُ ١

هَلَ أَتَكَ حَدِيثُ ٱلْجُنُودِ ٧ فْ عَوْنَ وَتُمُودَ ١ بَلِ ٱلَّذِينَ كَفَرُواْ فِي تَكُذيب ١

وَٱللَّهُ مِن وَرَآبِهِم يَحْمِظُ ۞

بَلِ هُوَقُرْءَانٌ تَجِيدٌ ١ فِي لَوْجِ مَّحَفُوظِ ٢



، ٱللَّهِ ٱلرَّحَةَ وَٱلرَّحِيمِ

وَالسَّمَآءِ وَالطَّارِقِ ٥

وَمَا أَدُرَيْكَ مَا ٱلطَّارِقُ ٢

ٱلنَّحْمُ ٱلنَّاقِ ٢

- 4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)^[1]
 - 5. So let man see from what he is created!
- **6.** He is created from water gushing forth,
- 7. Proceeding from between the backbone and the ribs.
- **8.** Verily, (Allâh) is Able to bring him back (to life)!
- 9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
- 10. Then he will have no power, nor any helper.
- 11. By the sky (having rain clouds) which gives rain, again and again.
- 12. And the earth which splits (with the growth of trees and plants).
- 13. Verily, this (the Qur'ân) is the Word that separates (the truth from falsehood, and

إِنْ كُلُّ نَفْسِ لِّمَا عَلَيْهَا حَافِظٌ ٥

فَلْيَنظُرِ ٱلْإِنسَنُ مِمَّخُلِقَ ۞ خُلِقَ مِن مَّآءِ دَافِقِ ۞

يَخْرُجُ مِنْ بَيْنِ ٱلصُّلْبِ وَٱلتَّرَابِدِ ۞

إِنَّهُ عَلَىٰ رَجْعِهِ ءَلَقَادِرٌ ٨

يَوْمَ تُبُلَىٰ ٱلسَّرَآبِرُ ۞

فَمَالَهُ, مِن قُوَّةِ وَلَانَاصِرِ ۞

وَالسَّمَآءِ ذَاتِ ٱلرَّجْعِ ٥

وَٱلْأَرْضِ ذَاتِ ٱلصَّدْعِ ٣

إِنَّهُ ولَقَوَلٌ فَصَلُّ ٣

^{[1] (}V.86:4) a) Whoever intended to do a good deed or a bad deed:.

b) Narrated Abu Hurairah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says Âmîn (during the prayer at the end of the recitation of Sûrat Al-Fâtihah), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446).

commands strict laws for mankind to cut the roots of evil).

- 14. And it is not a thing for amusement.
- 15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).
 - 16. And I (too) am plotting a plot.
- 17. So give a respite to the disbelievers: and leave them for a while.

Sûrat Al-A'lâ (The Most High) LXXXVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Glorify the Name of your Lord, the Most High,
- 2. Who has created (everything), and then proportioned it.
- 3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).
 - 4. And Who brings out the pasturage.
 - 5. And then makes it dark stubble.
- 6. We shall make you to recite (the صلى الله عليه Qur'ân), so you (O Muhammad صلى الله عليه shall not forget (it),
- 7. Except what Allâh may will. He knows what is apparent and what is hidden.
- 8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).
- 9. Therefore remind (men) in case the reminder profits (them).
- 10. The reminder will be received by him who fears (Allâh),

وَمَاهُوَ بِٱلْهَزُلِ ٢ إِنَّهُمْ يَكِدُونَ كَيْدَا ١

فَهَقِلِ ٱلْكَفِينَ أَمْهِلْهُمْ رُوَيْدَاكُ



ٱللَّهُ ٱلرَّحَةَ وْٱلرَّحِيمِ

وَٱلَّذِي قَدَّرَفَهَدَيْ ۞

وَٱلَّذِيَّ أَخْرَجَ ٱلْمَرْعَى ٢

فَجَعَلَهُ رغْثَاةً أَحْوَىٰ ٥

سَنُقْهِ ثُكَ فَلَاتَنسَيَّ ٦

الَّامَاشَآءَاللَّهُ أَنَّهُ يَعَلَمُ ٱلْجَهْرَ وَمَا يَخْفَى ٧

وَنُبِيِّتُمُ كَ لِلْمُسْرَىٰ ٨

فَلَكِرًا ِن نَفَعَتِ ٱلذِّكْرَىٰ ۞

يَدَدُّكُوْمَن بَخَشَيٰ ٢

- 11. But it will be avoided by the wretched,
- 12. Who will enter the great Fire (and will be made to taste its burning).
- 13. There he will neither die (to be in rest) nor live (a good living).
- 14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,
- 15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (the five compulsory prayers and the *Nawâfil* additional prayers).
 - 16. Nay, you prefer the life of this world,
- 17. Although the Hereafter is better and more lasting.
 - 18. Verily, this is in the former Scriptures —
- 19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?
- 2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians), [1]

وَيَتَجَنَّبُهَا ٱلأَشْقَى ﴿

ثُمَّ لَايْمُوتُ فِيهَا وَلَايَحِينَ ٣

قَدْأَفْلَحَ مَن تَزَكِّي ١

وَذَكُرُاْسُ مَرَبِّهِ عِنْصَلِّي ٥

بَلَ تُؤْثِرُونَ ٱلْحَيَوةَ ٱلدُّنْيَا ۞ وَٱلْاَخِرَةُ حَيْرٌ وَأَبْقَى ۞

إِنَّ هَذَا لَفِي ٱلصُّحُفِ ٱلْأُولَىٰ ۞ صُحُفِ إِبْرَهِ مِرَوَمُوسَىٰ ۞



هَلْأَتَكَ حَدِيثُ ٱلْغَلِيثِيةِ ٢

وُجُوهٌ يَوَمَ إِذِ خَلْشِعَةٌ ٢

- 3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).[1]
 - 4. They will enter in the hot blazing Fire.
- 5. They will be given to drink from a boiling spring,
- 6. No food will there be for them but a poisonous thorny plant,
- 7. Which will neither nourish nor avail against hunger.
 - 8. (Other) faces that Day will be joyful,
- 9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism). [2]
 - 10. In lofty Paradise.
- 11. Where they shall neither hear harmful speech nor falsehood.
 - 12. Therein will be a running spring.
 - 13. Therein will be thrones raised high.
 - 14. And cups set at hand.
 - 15. And cushions set in rows.
 - 16. And rich carpets (all) spread out.
- 17. Do they not look at the camels, how they are created?
 - **18.** And at the heaven, how it is raised?
- 19. And at the mountains, how they are rooted (and fixed firm)?
 - **20.** And at the earth, how it is outspread?

عَامِلَةٌ نَّاصِيَةٌ ٣

تَصْلَ نَارًا حَامِيَةً ٥ تُسْقَىٰ مِنْ عَيِّن ءَانِيَةِ ۞

وُجُوهٌ يَوْمَدِذِنَّاعِمَةٌ ٨ لِسَعْيِهَارَاضِيَةٌ ٢

> في جَنَّةِ عَالِيةِ ٥ لَّاتَسْمَعُ فِيهَالَغِيَةُ ٣

> > فِيهَاعَيِّنٌ جَارِيَةٌ ١

فعَاسُهُ زُنْمَ فَعَهُ أَنْ مَنْ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللّ وَأَكُوالٌ مَّوْضُوعَةٌ ١ وَنَمَارِقُ مَصِّفُوفَةٌ ١ وَزَرَاقُ مَتْهُ نُهُ اللهِ أَفَلَا مَنْظُرُونَ إِلَى ٱلْإِبِلِكَيْفَ خُلِقَتَ ۞

> وَإِلَى ٱلسَّمَآء كَنْفُ رُفِعَتْ 🕲 وَإِلَى ٱلْجِيَالِ كَيْفَ نُصِيَتُ 🕲

وَالَى ٱلْأَرْضِ كَيْفَ سُطِحَتْ ٢

said one statement صلى الله عليه وسلم The Prophet يرضي الله عنه said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allah, will enter Paradise." (Sahîh Al-Bukhârî, Vol. 6. Hadîth No. 24).

^{[2] (}V.88:9) See footnote of (V.18:104).

- صلى 21. So remind them (O Muhammad صلى you are only one who reminds.
 - 22. You are not a dictator over them —
- 23. Except the one who turns away and dishelieves [1]
- 24. Then Allâh will punish him with the greatest punishment.
 - 25. Verily, to Us will be their return;
- **26.** Then verily, for Us will be their reckoning.

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the dawn;
- 2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah), [2]
- 3. And by the even and the odd (of all the creations of Allâh). [3]
 - 4. And by the night when it departs.
- 5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!
- 6. Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with 'Âd (people)

فَذَكِرُ إِنَّمَا أَنتَ مُذَكِّرٌ ۞

لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۞ إِلَّامَن تَوَلَّى وَكَفَرَ ۞

فَيُعَذِّبُهُ ٱللَّهُ ٱلْعَذَابَ ٱلْأَكْبَرَ ٢

إِنَّ إِلَيْنَا إِيَابَهُمْ ٥٠ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُ ٥٠





وَالْفَجْرِ ۞ وَلَيَالٍعَشْرِ ۞

وَٱلشَّفَعِ وَٱلْوَتْرِ ۞

وَٱلۡتِٰلِ إِذَا يَشرِ۞ هَلۡ فِي ذَلِكَ قَسَـُهُ لِنرِي حِجْرِ ۞

ٱلْمُرْتَرَكَيْفَ فَعَلَرَبُّكَ بِعَادٍ ۞

^[1] (V.88:23) See footnote of (V.8:39).

^{[2] (}V.89:2) Narrated Ibn 'Abbâs حملى الله عليه وسلم : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No.86).

^[3] (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (*Hajj*), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. *Maghrib* is *Witr*, and the other four prayers are *Shaf*.

- 7. Of *Iram* (who were very tall) like (lofty) pillars.
- 8. The like of which were not created in the land?
- 9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?[1]
- 10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?
- 11. Who did transgress beyond bounds in the lands (in the disobedience of Allah).
 - 12. And made therein much mischief.
- 13. So your Lord poured on them different kinds of severe torment.
- 14. Verily, your Lord is Ever Watchful (over them).
- 15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."
- 16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"
- 17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!
- 18. And urge not one another on the feeding of Al-Miskîn (the needy)!
- 19. And you devour the inheritance all with greed.
 - 20. And you love wealth with much love.

إِرَمَ ذَاتَ أَلْعِمَادِ ٧

ٱلَّتِي لَمْ يُخْلَقُ مِثْلُهَا فِي ٱلْبِلَادِ ١

وَيْمُودَ ٱلَّذِينَ جَائِواْ ٱلصَّحْرَ بِٱلْوَادِ ٢

وَفِرْعَوْنَ ذِي ٱلْأَوْتَادِ ١

ٱلَّذِينَ طَعَوَا فِي ٱلْبِلَادِ ١

فَأَكَ تُرُواْ فِيهَا ٱلْفَسَادَ ٢ فَصَبَّ عَلَيْهِ مِرَيُّكَ سَوْطَ عَذَابِ اللهُ

إِنَّ رَبُّكَ لَيا أَلْمُ صَادِ ١

فَأَمَّا ٱلْإِنسَنُ إِذَا مَا ٱبْتَكَنَّهُ رَبُّهُ، فَأَحْرَمَهُ، وَنَعَمَهُ، فَيَقُولُ رَبِي أَكْمِنِ ٥

وَأَمَّاإِذَا مَا ٱتَّلَيْهُ فَقَدَرَ عَلَيْهِ (زَقَهُ وَفَيَقُولُ رَبِّيٓ أَهَا مَنَ ٢

كَلَّا بَل لَا تُكُرِّمُونَ ٱلْيَتِيمَ ۞

وَلَا تَحْتَضُونَ عَلَى طَعَامِ ٱلْمِسْكِين ١

وَتَأْكُلُونَ ٱلثُّرَاتَ أَكْلَا لَمَّا ١

وَتُحِبُّونَ ٱلْمَالَ حُبَّاجَمَّا ١

^[1] (V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'ân, Verse 26:1491

- 21. Nav! When the earth is ground to powder.
- 22. And your Lord comes with the angels in rows
- 23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
- 24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"
- 25. So on that Day none will punish as He will punish.
- 26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.
- 27. (It will be said to the pious believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!
- your Lord 28. "Come back to well-pleased (yourself) and well-pleasing (to Him)!
- 29. "Enter you then among My (honoured) slaves.
 - 30. "And enter you My Paradise!"

Sûrat Al-Balad (The City) XC

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. I swear by this city (Makkah);
- 2. And you are free (from sin, and to punish the enemies of Islâm on the Day of the conquest) in this city (Makkah)[1].

كَلَّرَّاذَا ذَكِّتَ ٱلْأَرْضُ دَكِّيًا تَكَا

وَحَآءَ رَبُّكَ وَٱلْمَاكُ صَفَّاصَفًا ٦٠

وَجِاْيَءَ يَوْمَدِ بِجَهَا أَمَّيُوْمَدِ بَتَذَكَّ ٱلْانسَاءُ وَأَوْرَ لِلْهُ ٱلدِّكِرَىٰ اللَّ

يَقُولُ يَكِنَيْنَ قَدَمَتُ لِحَيَاتِي ١

فَوَمَا ذِلَّا يُعَذِّبُ عَذَاكَهُ وَأَحَدُّ اللهُ وَأَحَدُّ

وَلَا وُثِقُ وَثَاقَهُ وَأَعَادُ أُحَدُ ٥

يَتَأْيَتُهُا ٱلنَّفْسُ ٱلْمُطْمَسِنَّهُ ٢

أَرْجِعِيَ إِلَىٰ رَبِّكِ رَاضِيَةُ مَّرْضِيَّةُ ٨

^{[1] (}V.90:2) a) Narrated Ibn 'Abbâs رضي الله عنهما : On the day of the conquest of Makkah, said, "Allâh has made this town a sanctuary. Its thorny صلى الله عليه وسلم bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 657)

b) See the footnote of (V.2:191)

- 3. And by the begetter (i.e. Adam عليه and that which he begot (i.e. his progeny).
 - 4. Verily, We have created man in toil.
- 5. Does he think that none can overcome him?
- **6.** He says (boastfully): "I have wasted wealth in abundance!"
 - 7. Does he think that none sees him?
 - 8. Have We not made for him two eyes,
 - 9. And a tongue and two lips?
- 10. And shown him the two ways (good and evil)?
- 11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).
- 12. And what will make you know the path that is steep?
 - 13. (It is) freeing a neck (slave)^[1]
- 14. Or giving food in a day of hunger (famine),
 - 15. To an orphan near of kin.
- **16.** Or to a *Miskîn* (needy) cleaving to dust (out of misery).
- 17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.
- 18. They are those on the Right Hand (i.e. the dwellers of Paradise),

وَوَالِدِوَمَاوَلَدَ ٦

لَقَدْ خَلَقْنَا ٱلْإِنسَنَ فِى كَبَدٍ ۞ أَيْحَسَبُ أَن لَّن يَقْدِرَ عَلَيْهِ أَحَدٌ ۞

يَقُولُ أَهۡلَكُتُ مَالَالُبُدًا ٢

أَيْحَسَبُ أَن لَّمْ يَرَوُهُ أَحَدُّ ۞ أَلَوْجَعَل لَهُ، عَيْسَتَيْنِ ۞ وَلِسَانًا وَشَفَتَيْنِ ۞

وَهَدَيْنَ هُ النَّجْدَيْنِ ٥

فَلَا ٱقْتَحَمَّ ٱلْعَقَبَةَ ٥

وَمَا أَدَّرَيْكَ مَا ٱلْعَقَبَةُ ١

فَكُ رَفَبَةٍ ۞ أَوْ إِطْعَمُ فِي يَوْمِ ذِى مَسْغَبَةٍ ۞

> يَتِيمَاذَامَقْرَبَةِ ٥ أَوْمِسْكِينَاذَامَتْرَبَةِ ٥

ثُمَّكَانَ مِنَ ٱلَّذِينَ ءَامَنُواْ وَتَوَاصَوَاْ بِٱلصَّبْرِ وَتَوَاصَوْاْ بِٱلْمَرِّحَمَةِ ۞

أُوْلَتِهِكَ أَصْحَكِ ٱلْمَيْمَنَةِ ١

^{[1] (}V.90:13) Narrated Abu Hurairah صلى الله عليه وسلم : The Prophet صلى الله عليه وسلم said: "Whoever frees a Muslim slave, Allāh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.693)

19. But those who disbelieved in Our Avât (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).[1]

Sûrat Ash-Shams (The Sun) XCI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the sun and its brightness.
- 2. By the moon as it follows it (the sun).
- 3. By the day as it shows up (the sun's) brightness.
 - 4. By the night as it conceals it (the sun).
 - 5. By the heaven and Him Who built it.
 - 6. By the earth and Him Who spread it.
- 7. By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion;
- 8. Then He showed him what is wrong for him and what is right for him.
- 9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).
- 10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered rejecting the true Faith of Islâmic by

عَلَيْهِمْ نَالٌ مُؤْصَدَةٌ أَنَّ



وَٱلْقَمَ إِذَا تَلَكُهَا ١

وَالْتُمَا إِذَا يَغْشَنْهَا ١ وَٱلسَّمَاءُ وَمَاكِنَكُمَا ٥ وَٱلْأَرْضِ وَمَاطَحَنْهَا ١

وَنَفِّسِ وَمَاسَوَّ لِهَا ۞

فَأَلْهَمَهَا فُجُورَهَا وَتَقُونَهَا ٥

قَدَ أَفَلَحَ مَن زَكَّمُهَا ١

وَقَدْخَاتَ مَن دَسَّنْهَا ١

^{[1] (}V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not **" V.21:100)

recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate Tabût (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [Tafsîr Ibn Kathîr, At-Tabarî and Al-Qurtubî].

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Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

- 12. When the most wicked man among them went forth (to kill the she-camel).
- 13. But the Messenger of Allâh [Sâlih عليه said to them: ["Be cautious! (Fear the evil end)]. That is the she-camel of Allâh! (Do not harm it) and (bar it not from having) its drink!"
- 14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!
- **15.** And He (Allâh) feared not the consequences thereof.

Sûrat Al-Lail (The Night) XCII

In the Name of Allâh. the Most Gracious, the Most Merciful.

- 1. By the night as it envelops.
- 2. By the day as it appears in brightness.
- 3. By Him Who created male and female.
- **4.** Certainly, your efforts and deeds are diverse (different in aims and purposes);
- 5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,
 - 6. And believes in Al-Husnâ. [1]

كَذَّبَتَ ثَمُودُ بِطَغُونِهَا ٥

إِذِ ٱلْبَعَثَ أَشْقَلْهَا ١

فَقَالَ لَهُمْ رَسُولُ ٱللَّهِ نَاقَةَ ٱللَّهِ وَسُقِّيَهَا ٢

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمَّمَ عَلَيْهِمْ رَيُّهُم بِذَيْهِمْ فَسَوَّنِهَا ۞

وَلَا يَخَافُ عُقْبَلَهَا ٥



بِنْ النَّهِ الرَّحْزِ الزَّحْدِ اللَّهِ الرَّحْزِ الزَّحْدِ الرَّحَدِ اللَّهِ الرَّحْدِ الرَّحَدِ الرَّحَدِ ا

وَٱلۡؿَٰلِ إِذَا يَغۡشَىٰ ۞ وَٱلنَّهَارِإِذَا جَنَّىٰ ۞ وَمَاخَلَقَ ٱلذَّكْرَوَٱلأُنْنَىٰۤ ۞ إِذَ سَعۡکُولَئِنَۃً ۞

فَأَمَّا مَنْ أَعْطَى وَأَتَّقَىٰ ٥

وَصَدَّقَ بِٱلْحُسْنَىٰ ۞

^{[1] (}V.92:6) (A) Al-Husnā: The Best (i.e. either Lâ ilâha illallâh: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

Sûrah 92. Al-Lail	Part 30 843 ۳۰ الجزء
Suran 92. Al-Lan	Part 30 843 T + 63+1

7. We will make smooth for him the path of ease (goodness).

8. But he who is a greedy miser and thinks himself self-sufficient. [1]

- **9.** And denies *Al-Husnâ* (See the footnote of the Verse No. 6).
- 10. We will make smooth for him the path for evil.
- 11. And what will his wealth avail him when he goes down (in destruction)?
 - 12. Truly! On Us is (to give) guidance.
- 13. And truly, to Us (belong) the last (Hereafter) and the first (this world).
- 14. Therefore I have warned you of a blazing Fire (Hell).
- 15. None shall enter it except the most wretched.
 - 16. Who denies and turns away.
- 17. And *Al-Muttaqûn* (the pious See V.2:2) will be far removed from it (Hell).
- 18. He who spends his wealth for increase in self-purification,
- 19. And who has (in mind) no favour from anyone to be paid back,
- 20. Except to seek the Countenance of his Lord, the Most High.
- 21. He surely will be pleased (when he will enter Paradise).

فَسَنُيسَةُ وَهُ لِلْيُسْتَرِي ٧

سورة الليل ٩٢

وَأَمَّا مَنُ بَخِلَ وَٱسْتَغْنَىٰ ۞

وَكَذَّبَ بِٱلْحُسْنَ ٢

فَسَنُيَسِّرُهُ لِلْعُسْرَيٰ ٢

وَمَا يُغْنِي عَنْهُ مَا لُهُ وَإِذَا تَرَدَّى ١

إِنَّ عَلَيْنَا لِلْهُدَىٰ ۞ وَإِنَّ لَنَا لَلَّاخِرَةَ وَٱلْأُولِىٰ ۞

فَأَنذَرْتُكُونَارُاتَاظَٰيٰ

لَايصَلَهَآ إِلَّا ٱلْأَشْقَى ٥

ٱلَّذِيكَذَبَوَتُولَىٰ ۞ وَسَيُجَنَّهُا ٱلِأَتْقَى۞

ٱلَّذِي يُؤْقِي مَالَهُ مِتَزَّكِّي ۞

وَمَالِأُحَدِعِندَهُ وِن يَعْمَةِ تُحْزَيَّ ١

إِلَّا ٱبْتِغَآءَ وَجْهِ رَبِّهِ ٱلْأَعْلَىٰ ۞

وَلَسَوْفَ يَرْضَىٰ ١

⁽B) See the footnote of (V.4:37).

المالي الله عليه وسلم Narrated 'Ali زضي الله عنه آالا (V.92:8) Narrated 'Ali زضي الله عنه آالا (V.92:8) Narrated 'Ali زضي الله عنه آالا (V.92:8) Narrated 'Ali زضي الله عنه آلا (V.92:8) Narrated 'Ali زضي الله عنه آلا (We were in the company of the Prophet in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâh and fear Him, and believes in Al-Husnâ. We will make smooth for him the path of ease …" (V.92: 5-10) (Sahîh Al-Bukhârî, Vol.6, Hadîth No.472).

Sûrat Ad-Duhâ (The Forenoon -"After Sunrise") XCIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the forenoon (after sunrise).[1]
- 2. By the night when it darkens (and stands still).
- ملى الله عليه Your Lord (O Muhammad مملى الله عليه) has neither forsaken you nor hates you.
- 4. And indeed the Hereafter is better for you than the present (life of this world).
- 5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
- 6. Did He not find you (O Muhammad an orphan and gave you a (صلى الله عليه وسلم refuge?
- 7. And He found you unaware (of the Our'an, its laws and Prophethood) and guided you.
- 8. And He found you poor and made you rich (self-sufficient with self-contentment).
- 9. Therefore, treat not the orphan with oppression.
 - 10. And repulse not the beggar.
- 11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).



مَاوَدَّعَكَ رَبُّكَ وَمَاقَلَ ٢

وَلَلْآخِرَةُ خَنْرٌ لَّكَ مِنَ ٱلْأُولَىٰ ١

وَلْسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ آنَ

أَلُوْ يَجِدُكَ يَتِيمَافَعَاوَىٰ ٥

وَوَحَدَكَ ضَآ لَّافَعَدَىٰ ٧٠

وَوَجَدَكَ عَآبِلًا فَأَغْنَىٰ ٨

فَأَمَّا ٱلْمَتِهِ فَلَا تَقْهَرُ ٦

وأمَّابِنعُمَةِ رَبِّكَ فَحُدَّثَ

^[1] (V.93:1): a) Narrated Ibn Abî Lailâ: Only Umm Hanî told us that she had seen the Prophet offering the Duhâ (Forenoon prayer). She said. "On the day of the conquest of صلى الله عليه وسلم Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight Raka'at. ا never saw him praying such a light prayer but he performed perfect prostrations and bowings". (Sahîh Al-Bukhârî, Vol.2, Hadîth No.207A).

b) Narrated Abu Hurairah عنه الله : My friend (the Prophet) advised me to observe three things:

⁽¹⁾ to fast three days a month;

⁽²⁾ to pray two Raka'at of Duha prayer (Forenoon prayer); and

⁽³⁾ to pray Witr before sleeping.

⁽Sahîh Al-Bukhârî, Vol.3, Hadîth No.202).

Sûrat Ash-Sharh (The Opening Forth) XCIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have We not opened your breast for you (O Muhammad صلی الله علیه وسلم)?
 - 2. And removed from you your burden
 - 3. Which weighed down your back?
 - 4. And have We not raised high your fame?
 - 5. Verily, along with every hardship is relief,
- **6.** Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).
- 7. So when you have finished (your occupation), devote yourself to Allâh's worship.
- **8.** And to your Lord (Alone) turn (all your) intentions and hopes.

Sûrat At-Tîn (The Fig) XCV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the fig, and the olive.
- 2. By Mount Sinai.
- 3. By this city of security (Makkah). [1]
- **4.** Verily, We created man in the best stature (mould).
- 5. Then We reduced him to the lowest of the low.
- 6. Except those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).

بِسَــــــِهِ ٱللَّهِ ٱلرَّحْيَرُ الرَّحِيمِ

أَلَةِ نَشْرَحُ لَكَ صَدْرَكَ ۞

وَوَضَعْنَاعَنكَ وِزْرَكَ ٢

وَرَفَعُنَالُكَ ذِكْرِكِ ٢

فَإِنَّ مَعَ ٱلْعُسِّرِيُسِّرًا ۞ إِنَّ مَعَ ٱلْعُسْرِيُسِرًا

نَإِذَا فَرَغۡتَ فَٱنصَبۡ ۞

وَاِلَىٰ رَبِّكَ فَأَرْغَب ٥

ريبيورروو وَطُورِسِينِينَ ۞ وَهَذَا الْبَالَدِ ٱلْأَمِينِ ۞ اَوۡدَ عَاٰتُوۡزَ الۡلَارِينَ وَالۡمَّهِ مِنْ ۞

ثُوَّرَدَدْنَاهُ أَسْفَلَ سَلِفِلِينَ ۞

ٳڵۘۘٵڵٙؽڹێؘٵڡٮؗۏٲۅؘػؚڡؚڶۅٲٲڵڞٙؽڸڂؾ؋ؘۿۿۄٞٲؘڿۯ۠ۼؘؿؙۯ مَمۡنُونِ۞

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^[1] (V.95:3) See footnote of (V.2:191).

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

8.Is not Allâh the Best of judges?

Sûrat Al-'Alaq (The Clot) XCVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Read! In the Name of your Lord Who has created (all that exists).
- 2. He has created man from a clot (a piece of thick coagulated blood).
- 3. Read! And your Lord is the Most Generous.
 - 4. Who has taught (the writing) by the pen.
- **5.** He has taught man that which he knew not.
- **6.** Nay! Verily, man does transgress (in disbelief and evil deed).
- 7. Because he considers himself self-sufficient.
 - 8. Surely, to your Lord is the return.
- 9. Have you (O Muhammad صلى الله عليه عليه) seen him (i.e. Abû Jahl) who prevents
- 10. A slave (Muhammad صلى الله عليه وسلم) when he prays?
- 11. Have you seen if he (Muhammad صلى) is on the guidance (of Allâh)
 - 12. Or enjoins piety?
- 13. Have you seen if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?
- 14. Knows he not that Allâh sees (what he does)?

فَمَا يُكَذِّ بُكَ بَعَدُ بِٱلدِّينِ

أَلَيْسَ ٱللَّهُ بِأَحْكِمِ ٱلْحَكِمِينَ ٥

سُونوالعِمَاقِينَ

بِنَ ____ِاللَّهِ الرَّحْزِ الرَّحِيمِ

ٱقْرَأْ بِٱسْمِرَيِّكَ ٱلَّذِي خَلَقَ ۞

خَلَقَ ٱلْإِنسَانَ مِنْ عَلَقٍ ٥

ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ۞

ٱلَّذِي عَلَّمَ بِٱلْقَلَدِ ۞ عَلَّمَ الْأَلْفَالَةِ ۞ عَلَمَ ٱلْإِنسَانَ مَا لَوْيَعَالَمْ ۞

كَلَّآ إِنَّ ٱلْإِنسَانَ لَيَطْغَيَ ۞

أَن رَّءَاهُ ٱسْتَغْنَىٰۤ ۞

إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَيَٰ ۞ أَرَءَيْتَ ٱلَّذِي يَنْهَىٰ ۞

عَبْدًا إِذَاصَلَّقَ ٥

أُرَءَ يْتَ إِن كَانَ عَلِيَ ٱلْهُدَىٰ ٢

أَوْأَمَرَهِالتَّقُوكَ ۞ أَرَءَيْتَ إِن كَذَبَ وَتَوَلِّنَ ۞

أَلَرْيِعَلَم بِأَنَّ أَلْتَهَ يَرَيٰ ١

- 15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock
 - 16. A lying, sinful forelock!
- 17. Then let him call upon his council (of helpers).
- 18. We will call out the guards of Hell (to deal with him)!
- 19. Nay! (O Muhammad الصلى الله عليه وسلم)!
 Do not obey him (Abû Jahl). Fall prostrate and draw near (to Allâh)!

Sûrat Al-Qadr (The Night of Decree) XCVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Verily, We have sent it (this Qur'ân) down in the night of Al-Qadr (Decree). [1]
- **2.** And what will make you know what the night of *Al-Qadr* (Decree) is?
- 3. The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).
- **4.** Therein descend the angels and the $R\hat{u}h$ [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees,
- 5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn. [2]

كَلَّالَهِن لِّرَينتَهِ لَنَسْفَعًا إِلَّالْتَاصِيةِ ٥

نَاصِيَةِكَذِبَةِخَاطِئَةِ ۞ فَلْيَدْءُ نَادِيَهُ، ۞

سَنَدْعُ ٱلزَّبَانِيَةَ ۞

كَلَّا لَا تُطِعْهُ وَٱللَّهِ مُدْوَأُقْتَرِب ۗ ١



إِنَّا أَنْزَلْنَهُ فِي لَيَّلَةِ ٱلْقَدْرِ ٥

وَمَآ أَدۡرَٰٰكَ مَالَيۡلَةُ ٱلۡقَدۡرِ ٢

لَيْلَةُ ٱلْقَدِّرِخَيْرٌ قِنَ أَلْفِ شَهْرِ ٣

نَمَزَّلُ ٱلْمَلَتَكِمَةُ وَٱلرُّوحُ فِيهَا بِإِذْنِ رَبِهِ مِين كُلِّ أَمْرِ ۞

سَلَامُ هِيَ حَتَّى مَطْلَعِ ٱلْفَجْرِ ٥

^{[-] (}V.96:19) Prostration (see Appendix 1).

^{[1] (}V.97:1)"Therein (that night) is decreed every matter of ordainments." (Verse 44:4)**

^{**} i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

⁽V.97:5) Narrated 'Aishah رضي الله عنها (W.97:5) Narrated 'Aishah عملي الله عنه وسلم (V.97:5) Narrated 'Aishah عملي الله said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (*Sahîh Al-Bukhârî,* Vol 3. *Hadīth* No.234).

Sûrat Al-Bayyinah (The Clear Evidence) XCVIII

In the Name of Allâh, the Most Gracious, the Most Merciful,

- 1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, [1] were not going to leave (their disbelief) until there came to them the clear evidence.
- from Allâh, reciting (the Qur'ân) purified (وسلم pages [purified from Al-Bâtil (falsehood)].
- 3. Wherein are correct and straight laws from Allâh.
- 4. And the people of the Scripture (Jews and Christians) differed not until after there came to them the clear evidence (i.e. Prophet and whatever صلى الله عليه وسلم was revealed to him).
- 5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Igâmat-as-Salât) and give Zakât, and that is the right religion.
- 6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide forever in the Fire of Hell. They are the worst of creatures. [2]

لَرْيَكُنِ ٱلَّذِينَ كَفَرُواْ مِنَ أَهْلِ ٱلْكِتَبُ وَٱلْمُشْرِكِينَ مُنفَكُّنَ حَتَّىٰ تَأْتِيَهُ مُ ٱلْبِيّنَةُ ١

رَسُولٌ مِّنَ اللهَ يَتَلُواْ صُحُفَا مُطَهَّرَةَ ٢

فْهَاكُنُكُ قَيْتُمَةٌ ٢

وَمَاتَفَةً قَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَابَ إِلَّامِنَ يَعَّد مَاجَآءَتْهُمُ ٱلْبَيِّنَةُ ٢

وَمَآأُمُ وَا إِلَّا لِيَعْهُدُواْ أَلَاهَ مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ وَيُقِيمُواْ ٱلصَّلَاةَ وَيُؤْتُواْ ٱلزَّكُوةَ وَذَالِكَ دِينُ ٱلْقَيْمَةِ ٥

إِنَّ ٱلَّذِينَ كَفَرُواْ مِنْ أَهْلِ ٱلْكِتَبُ وَٱلْمُشْرِكِينَ فِي نَارِجَهَنَّمَ خَلِدِينَ فِيهَآ أَوُلَتِكَ هُرَشَرُّ ٱلْبَرِيَّةِ ٥

^[1] (V.98:1) Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of صلى الله عليه وسلم Allah and His Messenger Muhammad

^[2] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad :said صلى الله عليه وسلمNarrated Abu Hurairah :رضيي الله عنه Narrated Abu Hurairah (صلى الله عليه وسلم "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without

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- 7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad including all obligations (صلى الله عليه وسلم ordered by Islâm] and do righteous good deeds, they are the best of creatures.
- 8. Their reward with their Lord is 'Adn Paradise (Gardens of Eternity). underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him That is for him who fears his Lord.

إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّبِلِحَاتِ أَوْلَيْكَ هُمْ خَيْرُ ٱلْبَرِيَّةِ ۞

حَزَآؤُهُمُ عِندَرَتِهِ مَ جَنَّتُ عَذْنِ تَحْرِي مِن تَحْتِهَا ٱلْأَنْهَارُ خَلدينَ فِيهَآ أَبَدآ رَّضِيَ ٱللَّهُ عَنْهُمُ وَرَضُواْعَنْهُ ذَلِكَ لِمَرْ خَشْيَ رَبَّهُ, ٨

Sûrat Az-Zalzalah (The Earthquake) XCIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When the earth is shaken with its (final) earthquake.
- 2. And when the earth throws out its burdens.
- 3. And man will say: "What is the matter with it?"
- 4. That Day it will declare its information (about all that happened over it of good or evil).
 - 5. Because your Lord will inspire it.
- 6. That Day mankind will proceed in scattered groups that they may be shown their deeds [1]
- 7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.
- 8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.



إِذَا زُلْزِلَتِ ٱلْأَرْضُ زِلْزَالَهَا ٢

وَأَخْرَجَتُ ٱلْأَرْضُ أَثْقَالَهَا ٢

وَقَالَ ٱلْإِنسَانُ مَالَهَا ٢

يُؤْمَىذِ ثُحُدِّتُ أُخْبَارِهَا ٢

مأنَّ رَتَّكَ أَوْجَىٰ لَهَا ٥ وَ مَدِدِيَصَدُرُ النَّاسُ أَشْتَاتًا لَّهُ وَأَ أَعْمَلَهُمْ ٥

فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ, ٧

وَمَن يَعْمَلُ مِثْقَالَ ذَرَّةِ شَرَّا بِيرَهُ و ٨

believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Hadîth No 153-S.S.M.H.20). See also (V.3:85) and (V.3:116).

^{[1] (}V.99:6) See footnote of (V.11:18).

Sûrat Al-'Âdivât (Those That Run) C

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. By the (steeds) that run, with panting.
- 2. Striking sparks of fire (by their hooves).
- 3. And scouring to the raid at dawn.
- 4. And raise the dust in clouds the while.
- 5. And penetrating forthwith as one into the midst (of the foe).
- 6. Verily, man (disbeliever) is ungrateful to his Lord.
 - 7. And to that he bears witness (by his deeds).
- 8. And verily, he is violent in the love of wealth.
- 9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
- 10. And that which is in the breasts (of men) shall be made known?
- 11. Verily, that Day (i.e. the Day Lord Resurrection) their Well-Acquainted with them (as to their deeds and will reward them for their deeds).

Sûrat Al-Oâri'ah (The Striking Hour) CI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Al-Qâri'ah (the striking Hour i.e. the Day of Resurrection).
 - 2. What is the striking (Hour)?
- 3. And what will make you know what the striking (Hour) is?

وَٱلْعَادِيَاتِ ضَيْحًا ١ فَأُلُّمُورِيَكِ قَدْحَاتُ فَأَلْمُغِيرَ تِصْبُحَاتُ

فَأَثَرُنَ بِهِ ءِنَقَعَا اللهِ عَالَى

فُوَسَظِنَ بِهِ عَجَمْعًا ٥

إِنَّ ٱلْإِنسَانَ لِرَبِّهِ عِلَّكُودٌ ٦

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِدٌ ۞ وَإِنَّهُ وَلَحُتِ ٱلْخَيْرِ لِشَدِيدٌ ٨

اللُّهُ اللَّهُ اللَّ اللَّهُ اللّ

وَحُصِّلَ مَا فِي ٱلصُّدُودِ ۞ إِذَّ زَقَهُ وَبِهِ مِّ يُوَمَدُ لِلَّذِيرُ ۞



ٱلْقَارِعَةُ ٥

مَا ٱلْقَارِعَةُ 🕝 وَمَآأَذُرَ لِكَ مَا ٱلْقَارِعَةُ ٢

- **4.** It is a Day whereon mankind will be like moths scattered about.
- 5. And the mountains will be like carded wool.
- 6. Then as for him whose balance (of good deeds) will be heavy, [1]
 - 7. He will live a pleasant life (in Paradise).
- **8.** But as for him whose balance (of good deeds) will be light,
- 9. He will have his home in *Hâwiyah* (pit, i.e. Hell).
- 10. And what will make you know what it is?
 - 11. (It is) a fiercely blazing Fire!

Sûrat At-Takâthur (The Piling Up —The Emulous Desire) CII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. The mutual rivalry (for piling up of worldly things) diverts you,
- 2. Until you visit the graves (i.e. till you die).
 - 3. Nay! You shall come to know!
 - 4. Again nay! You shall come to know!
- 5. Nay! If you knew with sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).
- 6. Verily, You shall see the blazing Fire (Hell)!
- 7. And again, you shall see it with certainty of sight!

يَوْمَ يَكُونُ ٱلنَّاسُ كَالْفَرَاشِ ٱلْمَبْثُوثِ ٥

وَتَكُونُ ٱلْحِبَالُ كَالْعِهْنِ ٱلْمَنفُوشِ ٥

فَأَمَّا مَن ثَقُلَتْ مَوْزِينُهُ. ٢

فَهُوَ فِي عِشَةِ رَّاضِيَةِ ٧

وَأَمَّا مَنْ خَفَّتْ مَوَزِينُهُ، ٨

فَأُمُّهُ مِهَاوِيَةٌ ٢

وَمَآ أَدْرَيْكَ مَاهِيَةُ ۞

نَازُحَامِيَةً ١



أَلْهَاكُمُ النَّكِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ

حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۞

كَلَّ سَوْفَ تَعَامُونَ ۞ ثُمَّ كَلَّا سَوْفَ تَعَامُونَ۞ كَلَّ لُوْتَعَامُونَ عِلْمَ ٱلْيَقِينِ ۞

لَتَرَوُكَ ٱلْجَحِيمَ ٥

ثُرَ لَتَرَوُنَّهَاعَيْنَ ٱلْيَقِينِ ٧

^{[1] (}V.101:6) See footnote of (V.7:8).

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8. Then on that Day you shall be asked about the delights[1] (you indulged in, in this world)!

Sûrat Al-'Asr (The Time) CIII

In the Name of Allâh the Most Gracious, the Most Merciful.

- 1. By Al-'Asr (the time).
- 2. Verily, man is in loss,
- 3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or Jihâd).

ثُوَّ لَتُسْتَكُ ۚ وَمَدِعَ النِّعِيمِ ٨



بِٱلْحَقِّ وَتَوَاصَوْاْ بِٱلصَّبْرِ ٣

^{[1] (}V.102:8) Narrated Abu Hurairah رضي الله عنه. Once during a day or a night, Allâh's , he said: رضي الله عنهماً came out and found Abu Bakr and 'Umar مبلى الله عليه رسلم Messenger "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!"And he went along with them to a man from the Ansâr but they did not find and said: "You are مبلى الله عليه وسلم him in his house. The wife of that man saw the Prophet مبلى الله عليه وسلم welcome." Allah's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the Ansarî man came, he saw Allâh's Messenger صلى الله عليه وسلم with his two Companions and said: "All praise and thanks are Allâh's: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allah's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلى الله عنهما said to Abu Bakr and 'Umar صلي الله عليه وسلم "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (Sahîh Muslim, Vol.6, The Book of Foods and Drinks, Hadith.No.2038-S.S.M.H.1306).

Sûrat Al-Humazah (The Slanderer) CIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Woe to every slanderer and backbiter. [1]
- 2. Who has gathered wealth and counted it.
- 3. He thinks that his wealth will make him last forever!
- **4.** Nay! Verily, he will be thrown into the crushing Fire.
- 5. And what will make you know what the crushing Fire is?
 - 6. The fire of Allâh kindled,
 - 7. Which leaps up over the hearts,
 - 8. Verily, it shall be closed upon them,
- **9.** In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

Sûrat Al-Fîl (The Elephant) CV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have you (O Muhammad وسلم الله عليه) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah in Makkah].
 - 2. Did He not make their plot go astray?
- 3. And He sent against them birds, in flocks.
- **4.** Striking them with stones of *Sijjîl* (baked clay).



وَيْلُ لِكُلِ هُمَزَوَ لُمَزَةٍ ۞ الَّذِى جَمَعَ مَالُاوَعَدَّدُهُ، ۞ يَحْسَتُ أَنَّ مَالُهُ أَخْلَدُهُ، ۞

كَلَّا لَيُنْبَذَتَ فِي ٱلْحَطَمَةِ ۞

وَمَآأَذُرَ لِكَ مَا ٱلْخُطَمَةُ ٥

نَارُالَّلَهُ الْمُوفَدَةُ ۞ الَّتِي تَطَلِعُ عَلَالْأَفْدِهَ ۞ إِنَّهَا عَلَيْهِ مُّفْضَدَةٌ ۞ في عَمَدِ مُمَدَّدَةِ ۞



أَلْهُ تَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَبِ ٱلْفِيلِ ١

ٱلْرَيْجَعَلَ كَيْدَهُرُ فِى تَضْلِيلِ ۞ وَأَرْسَلَ عَلَيْهِ مُرْطَلِرًا أَبَابِيلَ ۞

تَرْمِيهِم بِحِجَارَةِ مِّن سِجِيلِ ٢

^{[1] (}V.104:1) See the footnotes A, B, C, of (V.49:12).

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5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle). [11]

Sûrat Quraish (Quraish) CVI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. (It is great Grace from Allâh) for the Protection of Quraish,
- 2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter(to the south) and in summer (to the north without any fear),
- 3. So let them worship (Allâh) the Lord of this House (the *Ka'bah* in Makkah),
- **4.** (He) Who has fed them against hunger, and has made them safe from fear.

سِنُولَوَ فَيَرِينَ

لِإِيلَافِ قُرَيْشٍ ۞

إِلَىٰفِهِمْ رِحْلَةَ ٱلشِّيتَآءِ وَٱلصَّيْفِ ٥

فَلْيَعْبُدُواْ رَبَّ هَاذَا ٱلْبَيْتِ ٢

ٱلَّذِي أَطْعَمَهُ مِيِّنجُوجٍ وَءَامَنَهُ مِفِرَّ خَوْفِي ۗ

(V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Kaʻbah (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it Al-Qullais; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hashim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See Tafsîr Ibn Kathir, Sûrat Al-Fîh.

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سورة الماعون ۱۰۷ سورة الكوثر ۱۰۸

Sûrat Al-Mâ'ûn (The Small Kindnesses) CVII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Have you seen him who denies the Recompense?
- 2. That is he who repulses the orphan (harshly), [1]
- 3. And urges not on the feeding of Al-Miskîn (the needy), [2]
- **4.** So woe to those performers of *Salât* (prayers) (hypocrites),
- 5. Those who delay their *Salât* (prayers from their stated fixed times). [3]
- **6.** Those who do good deeds only to be seen (of men),
- 7. And withhold *Al-Mâ'ûn* (small kindnesses like salt, sugar, water).

Sûrat Al-Kauthar (A River in Paradise) CVIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Verily, We have granted you (O Muhammad صلى الله عليه وسلم) *Al-Kauthar* (a river in Paradise).



نِنْ ﴿ وَاللَّهِ ٱللَّهِ ٱلرَّهَ وَالرَّهِ وَالرَّهِ وَالرَّهِ وَالرَّهِ وَالرَّهِ وَالرَّهِ وَالرَّ

أَرَهَ يْتَ ٱلَّذِي يُكَذِّبُ بِٱلدِّينِ ۞

فَذَلِكَ ٱلَّذِي يَدُعُ ٱلْيَتِيمَ ۞

وَلَا يَحُضُّ عَلَىٰ طَعَامِ ٱلْمِسْكِينِ ۞

فَوَيْلٌ لِلْمُصَلِينَ ٢

ٱلَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ٥

ٱلَّذِينَ هُمۡ يُرَآءُونَ ۞

وَيَمْنَعُونَ ٱلْمَاعُونَ ٧



إِنَّا أَعْطَيْنَكَ ٱلْكَوْثَرَ ۞

^{[1] (}V.107:2) Narrated Sahl ibn Sa'd رضي الله عليه وسلم The Prophet عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (Sahîh Al-Bukhârî, Vol.8, Hadîth No.34).

^{[2] (}V.107:3) Narrated Abu Hurairah رضى الله عليه وسلم The Prophet رضى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujāhid* (fighter) who fights for Allāh's Cause, or like him who performs prayers all the night and fasts all the day." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.265).

^{[3] (}V.107:5) ;see the footnote of (v.2:238)

^{[4] (}V.108:1) Narrated Anas نصلى الله عليه وسلم لله الله عليه وسلم لله الله عليه وسلم لله الله عليه وسلم لله الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), "What is this (river)?' He replied, 'This is Al-Kauthar.' " (Sahîh Al-Bukhârî, Vol.6, Hadîth No. 488).

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سورة الكافرون ١٠٩ سورة النصــر ١١٠

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).

Sûrat Al-Kâfirûn (The Disbelievers) CIX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Say: (O Muhammad صلى الله عليه وسلم to these Mushrikûn and Kafirûn): "O Al-Kâfirûn (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar.)!
 - 2. I worship not that which you worship,
 - 3. Nor will you worship that which I worship.
- **4.** And I shall not worship that which you are worshipping,
 - 5. Nor will you worship that which I worship.
- **6.** To you be your religion, and to me my religion (Islâmic Monotheism)."

Sûrat An-Nasr (The Help) CX

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).
- 2. And you see that the people enter Allâh's religion (Islâm) in crowds.
- 3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

فَصَلِّ لِرَبِّكَ وَٱنْخَرْ ۞

إِنَّ شَانِئَكَ هُوَٱلْأَبْتَرُ ۞

المن المنافقة المنافق

قُلْ يَكَأَيُّهَا ٱلْكَيْفِرُونَ ١

لَاأَعْـبُدُ مَا تَعْـبُدُونَ ۞ وَلَاّ أَنشُوْعَبِدُونَ مَاۤ أَعْبُدُ ۞ وَلَآ أَناْعَابُدُمَا عَـدَدُةُ ۞

وَلِآ أَسُتُمْ عَنِدُونَ مَآ أَعْبُدُ ۞ لَكُوْدِينُكُمْ وَلِيَرِينِ ۞

سِنُولَوُ النَّصَيْنَ النَّهِ الرَّحْوَرُ الرَّحِيدِ

إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ

وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ أَفَوَاجَا ٥

مَيِّخ بِحَمْدِ رَيِّكَ وَٱسْتَغْفِرُهُ إِنَّهُۥ ڪاٽ قَوَّابُّا۞

^{[1] (}V.108:3) Narrated Anas صلى الله عليه وسلم The Prophet صلى الله عليه وسلم said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahîh Al-Bukhârî, Vol.1, Hadîth No.14).

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Sûrat Al-Masad (The Palm Fibre) CXI

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he![1]
- 2. His wealth and his children will not benefit him!
- 3. He will be burnt in a Fire of blazing flames!
- 4. And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet , or , or used to slander him). [2]
- 5. In her neck is a twisted rope of Masad (palm fibre).[3]



مَا أَغْنَا عَنْهُ مَالُهُ وَمَاكَسَدَ ٢

سَيَصْلَى نَارًا ذَاتَ لَهَب ٦

وَٱمْرَأْتُهُ وحَمَّالَةَ ٱلْخَطِّكِ ٢

ف جيدها حَبْلُ مِن مَسَد ٥

[Imâm Qurtubî says in the Tafsîr of the (V.17:45)]:

Narrated Sa'îd ibn Jubâir رضى الله عنه : "When Sûrah No.111 Al-Masad was revealed, the رضي الله عنه while Abu Bakr صلى الله عليه وسلم while Abu Bakr مسلى الله عليه وسلم was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم ' wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه وسلم . She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allah he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O allâh's Messenger! She did not see you'. The Prophet صلى الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadîth is quoted from Musnad Abû ya'lâ]

When the Verse, 'And warn your tribe (O : رضي الله عنهما Narrated Ibn 'Abbâs') : "When the Verse, 'And warn your tribe" Muhammad صلى الله عليه وسلم of near kindred.' (V.26:214) was revealed, Allah's Messenger went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ صلى الله عليه رسلم Sabâhâh!"* The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masadj 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 495).

^{* &}quot;Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

⁽V.111:4) 'And his wife too, who carries wood.' Mujahid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه رسلم) and goes about with calumnies.

^{[3] (}V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahîh Al-Bukhârî, Vol.6, Chapter 356, Page 469).

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الجزء ٣٠

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سورة الإخلاص ۱۹۲ سورة الفلــــة. ۱۹۳

Sûrat Al-Ikhlâs or At-Tauhî

Sûrat Al-Ikhlâs or At-Tauhîd (The Purity) CXII

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.
- 2. Allâh-us-Samad (الحاجات) [Allâh the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].
 - 3. He begets not, nor was He begotten. [1]
- **4.** And there is none co-equal or comparable to Him."

Sûrat Al-Falaq (The Daybreak) CXIII

In the Name of Allâh, the Most Gracious, the Most Merciful.

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,



بِسَــــــــــــــــِ

قُلْهُوَٱللَّهُ أَحَدُ ٢

أللَّهُ ٱلصَّمَدُ ٢

لَةَ يَلِدَ وَلَهُ يُولَدَّ۞ وَلَهُ يَكُنُ لَهُ, كُفُواً أَحَدُّ ۞



قُلْ أَعُودُ بِرَبِ ٱلْفَلَقِ ٢

It is said that if the Verse [(17:45) The Qur'an] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allah knows best). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

said, "O Mu'âdh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه رسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه رسلم said, "Not to punish them (if they did so)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 470).

B) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه. A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it 'was morning, he went to the Prophet صلى الله عليه رسلم and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger صلى said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 471).

C) Narrated 'Âishah رضى الله عليه وسلم : The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sūrah 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم . He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet عليه وسلم said (to them). "Tell him that Allâh loves him." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 472).

- 2. From the evil of what He has created,
- 3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
- 4. And from the evil of those who practise witchcraft when they blow in the knots,
- 5. And from the evil of the envier when he envies."

Sûrat An-Nâs (Mankind) CXIV

In the Name of Allâh, the Most Gracious, the Most Merciful.

- 1. Say: "I seek refuge with (Allâh) the Lord of mankind.[1]
 - 2. The King of mankind [2]
 - 3. The *Ilâh* (God) of mankind,
- 4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).[3]
 - 5. Who whispers in the breasts of mankind.
 - 6. Of jinn and men."

وَمِن شَرِّعَاسِق إِذَا وَقَبَ ٦

وَمِن شَمِّ ٱلنَّافَّاتَاتِ فِي ٱلْعُقَدِ ٢



قُلْ أَعُوذُهِ مَا النَّاسِ ١

مَلِكِ ٱلنَّاسِ ٢ الله ألتَّاسِ ٦ مِن شَرَّ ٱلْوَسَوَاسِ ٱلْخَنَّاسِ ٢

ٱلَّذِي يُوسَوسُ فِي صُدُودِ ٱلنَّاسِ ٥ مِنَ ٱلْحِنَّةِ وَٱلنَّاسِ ٦

said, "On the Day of صلى الله عليه وسلم The Prophet زضي الله عنه said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" (Sahîh Al-Bukhârî, Vol. 9, Haqîth No. 479).

صلى الله عليه وسلم Whenever Allah's Messenger : رضي الله عنها (٧.114:1) Narrated 'Âishah (٢٠.١٠) [1] went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 644).

^{&#}x27;. 'The King of mankind: عز وجل (V.114:2) The Statement of Allah عز وجل:

said, "The صلى الله عليه وسلم Allâh's Messenger رضني الله عنه said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things."* (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 494).

Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allah and His Messenger lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE OUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-1srâ'	17	109
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

^{*}In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and '*Ulama*, while Imâm Shâfi'î suggests prostration at this place also (V.22:77). The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqin. [Sahih Muslim, Vol. 4, Hadith No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين. (صحيح مسلم)

PROPHETS MENTIONED IN THE QUR'AN

Names of the Prophets mentioned in the Qur'an and their English equivalents:

S.No		Arabic	English
1.	Âdam	آدم عليه السلام	Adam
2.	Alyasa'	اليسع عليه السلام	Elisha
3.	Ayyûb	أيوب عليه السلام	Job
4.	Dâwûd	داود عليه السلام	David
5.	Dhul-Kifl	ذوالكفل عليه السلام	Dhul-kifl
6.	Hârûn	هارون عليه السلام	Aaron
7.	Hûd	هود عليه السلام	Hud
8.	Ibrâhîm	إبراهيم عليه السلام	Abraham
9.	Idrîs	إدريس عليه السلام	Enoch
10.	Iliyâs	إلياس عليه السلام	Elias
11.	'Îsâ	عيسى عليه السلام	Jesus
12.	Ishâq	إسحق عليه السلام	Isaac
13.	Ismâ'îl	إسماعيل عليه السلام	Ishmael
14.	Lût	بوط عليه السلام	Lot
15.	Muhammad	محمد او احمد ﷺ	Muhammad or Ahmad
16.	Mûsâ	موسلي عليه السلام	Moses
17.	Nûh	نوح عليه السلام	Noah
18.	Sâlih	صالح عليه السلام	Salih
19.	Shu'aib	شعيب عليه السلام	Shuaib
20.	Sulaimân	سليمان عليه السلام	Solomon
21.	Ya'qûb	يعقوب عليه السلام	Jacob
22.	Yahyâ	يحيى عليه السلام	John
23.	Yûnus	يونس عليه السلام	Jonah
24.	Yûsuf	يوسف عليه السلام	Joseph
25.	Zakariyyâ	زكريا عليه السلام	Zechariah

GLOSSARY

This glossary has been taken from Sahîh al-Bukhârî for the benefit of the readers. It covers the words which are present in the Noble Qur'ân.

'Abd

(العبد) A male slave, a slave of Allâh .

'Âd

(عاد) An ancient tribe that lived after Nûh (Noah). It was prosperous, but disobedient to Allâh, so Allâh destroyed it with a violent destructive westerly wind.

Adhân

: (וּצֹכוּכִי) The call to Salât (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows: Allâhu Akbar, Allâhu-Akbar; Allâhu-Akbar, Allâhu-Akbar; Ash-hadu an lâ ilâha illallâh, Ash-hadu an lâ ilâha illallâh; Ash-hadu anna Muhammadan Rasûl-Ullâh, Ash-hadu anna Muhammadan Rasûl-Ullâh; Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h), Haiya 'alal-Falâh, Haiya' alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâha illallâh) . See Sahîh Al-Bukhârî, Vol.1, Page 334).

Ahkâm

: (الأحكام)" legal status". According to Islâmic law, there are five kinds of ahkâm:

1. Compulsory (Wâjib الواجب)

2. Desirable but not compulsory (Mustahabb الستحب)

3. Forbidden (Muharram المحرم)

4. Disliked but not forbidden (Makrûh الكروه)

5. Lawful and allowed (Halâl الحلال)

Al-Ahzâb

: (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing in Al-Madînah and some other Arab tribes who invaded the Muslims of Al-Madînah but were forced to withdraw.

'Ajwah

: (العجوة) A kind of date.

'Âlim

(العالم) A knowledgeable person or a religious scholar in Islâm.

Allâhu-Akbar

(الله أكبر) Allâh is the Most Great.

'Amah

: (الأمة) A female slave.

Al-'Amânah

: (الأمانة) The trust or the moral responsibility or honesty, and

all the duties which Allah has ordained.

Âmîn

(آمين) O Allâh, accept our invocation.

Ansâr : (الأنصار) The Companions of the Prophet صلى الله عليه رسلم from the inhabitants of Al-Madînah, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makkah and other places.

Al-'Aqîq : (العقيق) A valley in Al-Madînah about seven kilometers west of Al-Madînah.

'Aqîqah : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allâh. (See Sahîh Al-Bukhârî, The Book of 'Aqîqah, Vol. 7,

Page No. 272).

'Aqrâ Halqâ : (عقرى حلقي) It is an exclamatory expression . It expresses

disapproval.

'Arafah (day of): (عرفة) The ninth day of the month of Dhul-Hijjah, on which

the pilgrims stay in the 'Arafat plain till sunset.

'Arafât : (عرفات) A famous place of pilgrimage on the southeast of

Makkah about twenty-five kilometers from it.

Arâk : (الأراك) A tree from which Siwâk سو الك (toothbrush) is made.

Al-Arba'ah : (الأربعة) The four compilers of Ahadîth — Abu Dâwûd,

Nasâ'i, Tirmidhî, Ibn Mâjah.

'Arsh : (الأرثى) Compensation given in case of someone's injury

caused by another person.

'Asabah : (العصبة) All male relatives of a deceased person from the

father's side.

Ashâb As-Suffah : (أصحاب الصفة) They were about eighty or more men who

used to stay and have religious teachings in the Prophet's mosque in Al-Madînah, and they were very poor people.

Ashâb As-Sunan: (أصحاب السنن) The compilers of the prophetic Ahadîth on

Islamic jurisprudence.

'Ashûrâ' : (العاشوراء) The 10th of the month of Muharram (the first

month in the Islâmic calendar).

'Asr : (العصر) Afternoon, 'Asr prayer time.

'Aurah : (العورة) That part of the body which is illegal to expose to others.

Awsuq : (أوسق) Plural of Wasq, which is a measure equal to $60 S\hat{a}' =$

135 kgms. (approx). It may be less or more.

Ayât : (الآيات) Proofs, evidences, verses, lessons, signs, revelations, etc.

Ayat-ul-Kursi : (آية الكرسى) Qur'ânic Verse No. 255 of Sûrat Al-Baqarah.

Ayyâm : (أيام التشريق) It is a term used for the eleventh, twelfth and

At-Tashrîq thirteenth of Dhul-Hijjah.

Ridwân

Ayyim : (الأيم) A woman who already has had a sexual experience;

she may be a widow or a divorcee.

Az-Zihâr : (الظهار) One's telling to his wife, "You are unlawful to me

for cohabitation like my mother".

'Azl : (العزل) Coitus interruptus, i.e., pulling out the penis from

vagina at the time of ejaculation of semen for the purpose

of birth control.

Azlâm : (ולֹנֶעֹק) Literally means "arrows". Here it means arrows used

to seek good luck or a decision, practised by the Arabs of

Pre-Islamic Period of Ignorance.

Badanah : (بينة) (Plural : Budn). A camel or a cow or an ox driven to be

offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.

Badr : (بدر) A place about 150 kilometers to the south of Al-Madînah,

where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.

Al-Bahîrah : (البحيرة) A milking she-camel, whose milk used to be spared

for idols and other false deities.

Bai' As-Salaf : (بيع السلف) See Salaf

Bai' As-Salam : (بيع السلم) See Salam.

Bai'ah : (البيعة) A pledge given by the citizens to their Imâm

(Muslim ruler) to be obedient to him according to the

Islâmic religion.

Bai'at-ur- : (بيعة الرضوان) The oath and pledge taken by the Sahâbah at

Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmân رضي الله عنه' who had gone to negotiate with them

and reported to have been taken captive.

Al-Bait-ul-Ma'mûr: (البيت المعمور) Allâh's House over the seventh heaven.

Bait-ul-Maqdis : (بيت المقدس) Bait literally means 'House': a mosque is

frequently called *Baitullâh* (the House of Allâh). Bait-ul-Maqdis is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* in Makkah and the mosque of the Prophet ملم، الله عليه وسلم in Al-Madînah, respectively.

Bait-ul-Midras : (بیت الدراس) A place in Al-Madînah (and it was a Jewish centre).

Bâlâm : (بالام) Means an ox.

Banû Al-Asfar : (بنوالأصفر) The Byzantines.

Baqî' : (البقيع) The cemetery of the people of Al-Madînah; many of

are buried in it. صلى الله عليه وسلم are buried in it.

Barr : (البرّ) Pious.

Bidʻah : (البدعة) Any innovated practice in religion.

Bint Labûn : (بنت لبون) A two-year-old she-camel. Bint Makhâd : (بنت مخاض) One-year-old she-camel.

Burâq : (براق) An animal bigger than a donkey and smaller than a

horse on which the Prophet صلى الله عليه وسلم went for the $Mi'r\hat{aj}$. (The Ascent of the Prophet مسلى الله عليه وسلم to the heavens.)

Dayyân : (الديان) Allâh; it literally means the One Who judges people

from their deeds after calling them to account.

Dajjâl : (الدجال) Pseudo Messiah (Al-Masîh-ad-Dajjâl) or Antichrist.

Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'an and also *Hadith* No.649 and 650,

Vol.4, Sahih Al-Bukhârî).

Dhât-'Irq : (ذات عرق) Miqât for the pilgrims coming from Iraq.

Dhât-un- : (ذات النطاقين) Asmâ', the daughter of Abû Bakr رضى الله عنهما . It

Nitâqain literally means a woman with two belts. She was named so

by the Prophet . صلى الله عليه وسلم

Dhaw-ul-Arhâm: (ذووالأرحام) Relatives on the maternal side.

Dhimmî : (الذمى) A non-Muslim living under the protection of an Islâmic

gövernment.

Dhû-Mahram : (نومحرم) A man, whom a woman can never marry because

of close relationship (e.g. a brother, a father, an uncle); or

her own husband.

Dhul-Farâ'id : (دوالفرائض) Those persons whose share of inheritance is

described in the Qur'an are called Dhûl-Fara'id and the

rest are 'Asabah(العصبة) .

Dhul-Hijjah : (نوالحجة) The twelfth month in the Islâmic calendar.

Dhûl-Hulaifah : (نوالحليفة) The Mîqât of the people of Al-Madînah now called

'Abyâr 'Alî.

Dhûl-Khalasah : (ذوالخلصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen

where idols used to be worshipped. It belonged to the tribe

of Khath'am and Bujailah).

Dhûl-Qa'dah : (ذوالقعدة) The eleventh month of the Islâmic calendar.

Dhûl-Qarnain : (ذو القرنين) A great ruler in the past who ruled all over the

world, and was a true believer. His story is mentioned in the

Qur'ân (V.18:83)

Dhû-Tûwa : (نىطوى) It is one of the valleys (districts) of Makkah and

there is a well-known well in it. In the lifetime of the

Prophet صلى الله عليه رسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

Dîbâj : (الديباج) Pure silk cloth.

Dînâr : (الدينار) An ancient gold coin.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut

ends. It is equal to 1/12 of one *Ugiyyah* of gold in value.

Diyah : (الدية) (Plural :Dîyât) Blood money (for wounds, killing,

etc.), as compensation paid by the killer to the relatives of

the victim (in unintentional cases).

Duha : (الضحي) Forenoon.

Fadak : (فدك) A town near Al-Madînah.

Fâhish : (الفاحش) One who talks evil.

Fai' : (الفيء) War booty gained without fighting.

Fajr : (الفجر) Dawn or early morning before sunrise, or morning

Salât (prayer).

Faqîh : (الفقيه) A learned man who can give religious verdicts.

Farâ'id : (الفرائض) Shares fixed for the relatives of a deceased. Such

shares are prescribed in the Qur'an (1/2, 1/4, 1/3, 1/6, 1/8, 2/3).

(V.4:11, 12, 176)

Fard 'Ain : (فرض العين) It is an individual duty — an obligation

essentially to be performed by each individual.

Fard Kifâyah : (فرض الكفاية) It is a collective duty — an obligation which, if

performed by one person, suffices for the rest; as it does not

have to be performed essentially by all.

Farîdah : (الفريضة) (Plural :Farâ'id) An enjoined duty.

Fatât : (الفتاة) A female slave or a young lady.

Al-Fâtihah : (الفاتحة) The first Sûrah in the Qur'ân.

Fidyah : (الفدية) Compensation for a missed or wrongly practised

religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).

Fiqh : (الفقه) Islamic jurisprudence.

Al-Firdaus : (الفردوس) The middle and the highest part of Paradise.

Fitnah : (الفتنة) (Plural :Fitan) Trials, persecution, confusion in the

religion, conflicts and strifes among the Muslims.

Ghairah : (الغيرة) This word covers a wide meaning : jealousy as

regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

Ghâzî : (الغازي) A Muslim fighter returning after participation in

Jihâd (Islâmic holy fighting).

Ghazwah : (الغزوة) (Plural : Ghazawât). A holy battle or fighting in the

Cause of Allâh consisting of a large army unit with the

Prophet صنى الله عليه وسنم himself leading the army.

Ghazwat-ul- : (غزوة الخندق) The name of a battle between the early Khandaq Muslims and the infidels in which the Muslims dug a

Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any

advance by the enemies.

Ghulûl : (الغلول) Stealing from the war booty before its distribution.

Ghuraf : (الغرف) Special abodes.

Al-Ghurr-ul- : (الغرالمحجلون) A name that will be given on the Day of Muhajjalûn Resurrection to the Muslims because the parts of their

bodies which they used to wash in ablution will shine then.

Ghusl : (الغسل) A ceremonial bath. This is necessary for one who is

Junub, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of

Ghusl mentioned here.

Habal-ul-Habala: (حبل الحبلة) There were two forms of this trade called

Habal-ul-Habala. The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Al-Hadath : (الحدث الأكبر) State of uncleanliness because of sexual

Al-Akbar discharge.

Al-Hadath : (الحدث الأصغر) Passing wind or urine or answering the call

Al-Asghar of nature.

Hadîth : (الحديث) (Plural: Ahâdîth أحاديث) The sayings, deeds and

approvals accurately narrated from the Prophet صلى الله عليه وسلم

Hady : (الهدي) An animal (a camel, a cow, a sheep or a goat)

offered as a sacrifice by the pilgrims.

Hajj : (الحج) Pilgrimage to Makkah.

Hajj-al-Ifrâd : (حج الإفواد) In it a pilgrim enters in the state of Ihrâm with

the intention of performing Hajj only.

Hajj-al-Qirân: (حج القران) In it a pilgrim enters in the state of Ihrâm with

the intention of performing 'Umrah and Hajj together.

Hajj Mabrûr : (الحج المبرور) Hajj accepted by Allâh for being perfectly

performed according to the Prophet's Sunnah and with legally earned money.

Al-Hajj-al-Akbar: (الحج الأكبر) The day of Nahr (i.e the 10th of Dhul-Hijjah).

Al-Hajj-al-Asghar: (الحج الأصغر) Umrah.

Hajj-at-Tamattu': (حج التمتع) In it a pilgrim enters in the state of Ihrâm with

the intention of performing 'Umrah and then after performing Tawâf and Sa'y, he comes out of his Ihrâm. With the commencement of Hajj days, he enters in the state

of *Ihrâm* again and performs *Hajj*.

Hajjat-ul-Wadâ': (حجة الوداع) The last Hajj of the Prophet صلى الله عليه وسلم , the year

before he died.

Halâl : (الحلال) Lawful.

Hanîf : (الحنيف) Pure Islâmic Monotheism (worshipping Allâh Alone

and nothing else).

Haram : (الحرم) Sanctuaries of Makkah and Al-Madînah .

Harâm : (الحرام) Unlawful, forbidden and punishable from the

viewpoint of religion.

Harbah : (الحربة) A short spear.

Harj : (الهرج) Killing.

Harrah : (الحرة) A well-known rocky place in Al-Madînah covered

with black stones.

Al-Harûriyyah : (الحرورية) A special unorthodox religious sect.

Al-Hasbâ' : (الحصباء) A place outside Makkah where pilgrims go after

finishing all the ceremonies of Hajj.

Hawâlah : (الحوالة) The transference of a debt from one person to

another. It is an agreement whereby a debtor is released

from a debt by another becoming responsible for it.

Hawâzin : (هوازن) A tribe of Quraish.

Hayâ' : (الحياء) This term covers a large number of concepts. It may

mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc . $Hay\hat{a}'$ is of two kinds: good and bad; the good $Hay\hat{a}'$ is to be ashamed to commit a crime or a thing which Allâh عو مل الله عليه وسلم and His Messenger منى الله عليه وسلم have forbidden, and bad $Hay\hat{a}'$ is to be ashamed to do a thing, which Allâh and His Messenger منى الله عليه وسلم ordered to do. (See $Sah\hat{i}h$

Al-Bukhârî, Vol. 1, Hadîth No.8).

Hibah : (الهبة) It means to present something to someone as a gift for

Allâh's sake.

Al-Hidânah : (الحضانة) The nursing and caretaking of children.

Hijâb : (الحجاب) A long dress prescribed for Muslim women to

cover their whole body from head to feet.

Al-Hijr : (الحجر) The unroofed portion of the Ka'bah which at

present is in the form of a compound towards the north of

the Ka'bah.

Hijrah : (الهجرة) Literally it means 'migration'. This term is used for:

(i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madînah, (iii) the Prophet's migration journey from Makkah to Al-Madînah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from

Makkah to Al-Madînah.

Hilâb : (حلاب) A kind of scent .

Hima : (الحمى) A private pasture.

Himyân : (هميان) A kind of belt, part of which serves as a purse to

keep money in it.

Hinna : (الحناء) (Henna) A kind of plant used for dyeing hair, etc.

Hiqqah : (الحقة) A three-year-old she-camel.

Hirâ' : (حراء) A well-known cave in a mountain near Makkah.

Hubal : (هبل) The name of an idol in the Ka'bah in the Pre-Islâmic Period

of Ignorance.

Hublâ : (الحبلى) A kind of desert tree.

Hudâ' : (الحداء) Chanting of camel-drivers keeping time of camel's

walk.

Al-Hudaibiyah : (الحديبية) A well-known place about 16 kilometers from

Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet ملى الله عليه وسلم and the Quraish who stopped him and his Companions from

performing 'Umrah.

Hudûd : (الحدود) (Plural of Hadd) Allâh's boundary limits for Halâl

(lawful) and Harâm (unlawful).

Hujrah : (الحجرة) Courtyard or a room .

Hukm : (الحكم) A judgement of legal decision (especially of Allâh)

Hums : (حمس) The tribe of Quraish, their offspring and their allies were called Hums. This word implies enthusiasm and

strictness. The *Hums* used to say, "We are the people of

Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.

Hunain

: (حنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.

Hûr

: (الحور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book Hâdi Al-Arwah by Ibn Al-Qaiyim, Chapter 54, Page 147].

'Îd-al-Adha

: (عيدالأضحى) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).

'Îd-al-Fitr

: (عيدالفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân . Fitr literally means 'breaking the Saum (fast).' Muslims observe Saum (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their Saum (fast).

'Iddah

: (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, Sûrah 65).

Idhkhir

الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.

Iftâr

: (الإفطار) The opposite of Saum (fasting), (breaking the fast).

Al-Ihdâd

: (الإحداد) Mourning for a deceased husband.

Ihrâm

الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then Talbiyah is recited, two sheets of unstitched clothes are the only clothes one wears, (1) Izâr: worn below one's waist; and the other (2) Ridâ': worn round the upper part of the body.

Ihsân

(الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

Al-Ihtibâ'

: (الاحتباء) A sitting posture, putting one's arms around one's

legs while sitting on the hips.

Îlâ'

(וּלְיֵעֵב) The oath taken by a husband that he would not approach his wife for a certain period.

Îlyâ'

(ايلياء) Jerusalem.

Imâm

الإمام) The person who leads others in the Salât (prayer) or

the Muslim caliph (or ruler).

Imân

(الإيمان) Faith, Belief.

'Înah

المينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e. equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of Jihâd and the second is fraud and swindling.

Igâmah

(וֹלְפֹּטֹבּ) The wording of Adhân is reduced so that the wording that is repeated twice in the Adhân is said once in Iqâmah, except the last phrase of Allâhu Akbar, and the prayer is offered immediately after the Iqâmah.

Igamat-as-Salât:

القامة الصلاة) The performing of As-Salât (the prayers). This is not understood by many Muslims. It means:

- (A) Every Muslim, male or female, is obliged to offer his Salât (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet has said: "Order your children to offer Salât (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the *Salât* (prayer) in a way just as Prophet Muhammad سلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting, etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it. [Original Sahîh Al-Bukhârî Vol.9 Hadîth No.352] Please see Ahâdîth Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahîh Al-Bukhârî* for the

Prophet's way of offering Salât (prayer), in the Book of Characteristics of the Salât (prayer) and that the Salât (prayer) begins with Takbîr (Allâhu-Akbar) with the recitation of Sûrat Al-Fatihah etc. along with its various postures, standing, bowing, prostrations, sitting, etc. and it ends with Taslîm.

'Ishâ'

: (العشاء) Late evening Salât (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.

Istabraq

: (اِستبرق) Thick *Dîbâj* (pure silk cloth).

Istihâdah

(الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 303 and Chapter No. 10, Page No. 183).

Istikhârah

الاستخارة: (الاستخارة) A Salât (prayer) consisting of two Rak'ah in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See Hadîth No. 263, Vol. 2, Hadîth No.391, Vol. 8, Hadîth No. 487, Vol. 9, Sahîh Al-Bukhârî).

Istisqâ'

: (الاستسقاء) A Salât (prayer) consisting of two Rak'ah, invoking Allâh for rain in seasons of drought.

I'tikâf

(الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g. answering the call of nature or joining a funeral procession, etc.

Izâr

: (ואָכוּע) A sheet worn below the waist to cover the lower-half of the body.

Jadha'ah

: (الجذعة) A four-year-old she-camel.

Jahannam

: (جهنم) Hell-fire.

Jâhiliya

الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet.

Jalsat-ul-Istirâhah : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.

Jam'

(الجمع) Al-Muzdalifah, a well-known place near Makkah.

Jamrah

(الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of ' $\hat{I}d$ - al- Adha at Mina.

Jamrat-al-'Aqabah

: (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the

direction of Makkah

Janâhah

: (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform Ghusl (i.e. have a bath) or do Tayammum, if a bath is not possible.

Janâzah

: (الجنازة) (Plural: Janâ'iz الجنازة) Funeral.

Jannah

: (الجنة) Paradise.

Al-Ji 'rânah

: (الجعرانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of Ihrâm to perform 'Umrah.

Jihâd

: (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior . Jihâd is regarded as one of the fundamentals of Islâm. See the footnote of (V.2:190), The Noble Qur'an.

Jimâr

: (الجمار) Plural of Jamrah.

Jinn

: (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.

Jizyah

الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See Sahîh Al-Bukhârî, Vol. 4, Page No. 251, Chapter 21, and Ahâdîth No. 384, 385 and 386.]

Al-Juhfah

: (الجحفة) The Mîqât of the people of Shâm.

Jumu'ah

: (الجمعة) Friday.

Junuh

: (الجنب) A person who is in a state of Janâbah.

Jurhum

(جرهم) Name of an Arab tribe.

Ka'hah

: (الكعبة) A square stone building in Al-Masjid-al-Harâm (the great mosque at Makkah) towards which all Muslims face in Salât (prayer).

Kafâlah

: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.

Kaffârah

: (الكفارة) Making atonement for uttering or committing an unlawful thing in Islam.

Kâfîr

(الكافر) (Plural : Kuffâr الكفار). The one who disbelieves in

Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).

(الكنز) Hoarded up gold, silver and money, the Zakât of

which has not been paid. (See the Qur'an V. 9:34).

(الكتم) A plant used for dyeing hair.

Kauthar : (الكوثر) See Al-Kauthar.

Al-Kauthar : (الكوثر) A river in Paradise (see the Qur'ân, Sûrah No.108).

Khaibar : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madînah. During the Prophet's time, it

was inhabited by a Jewish tribe called Banu Nadîr. It was

conquered by the Muslims in 5 H.

Khalîfah : (الخليفة) (Plural :Khulafâ' الخلفاه Caliph, a successor, an

Islamic term used for the first four rulers after the death of

. صلى الله عليه وسلم the Prophet

Khalil : (الخليل) The one whose love is mixed with one's heart and it

is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalîl*, i.e. Allâh, but he had many friends.

Khamîsah : (الخميصة) A black woollen square blanket with marks on it.

Khamr : (الخمر) Wine, Alcohol, intoxicant, etc.

Al-Khamsah : (الخمسة) The five compilers of Ahâdîth — Abu Dâwûd,

Nasâ'î, Tirmidhî, Ibn Mâjah and Ahmad.

Kharâj : (الخراج) Zakât imposed on the yield of the land (1/10 th or

1/20 th).

Khawârij : (الخوارج) The people who dissented from the religion and

disagreed with the rest of the Muslims.

Khazîr or : (الخزير، الخزيرة) A special type of dish prepared from

Khazîrah barley-flour, meat-soup, fat, etc.

Khilâfah : (الخلافة)(i) Succession. (ii) Islamic leadership.

Khimâr : (الخمار) A piece of cloth with which a woman covers her

head and neck area.

Khuff : (الخف) Leather socks.

Khul' : (الخلع) A kind of divorce in which a wife seeks divorce

from her husband by giving him a certain compensation, or

returning back the *Mahr* which he gave her.

Khumrah : (الخمرة) A small mat just sufficient for the face and the

hands [on prostrating during Salât (prayers)].

Khumus : (الخمس) One-fifth of war booty given in Allâh's Cause (The

Qur'ân, V.8:41).

Khushû' : (الخشوع) Humility before Allâh.

للخسوف : (الخسوف) Lunar eclipse.

Khutbah : (الخطبة) Religious talk (sermon).

نكاح : (Khutbat-un-

(خطبة النكاح) A speech delivered at the time of concluding

Nikâh the marriage contract.

Khuzâ'ah : (خزاعة) Banu Khuzâ'ah, an Arabian tribe.

(الكوفة) A town in 'Irâq.

Kufr : (الكفر) It is basically disbelief in any of the articles of

Islâmic Faith and they are: to believe in Allâh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments,

whatever Allâh has ordained must come to pass).

(الكحل) Antimony eye powder.

Kunyah : (الكنية) Calling a man, 'O father of so-and-so!' or calling a

woman, 'O mother of so-and-so!' This is a custom of the Arabs.

Solar eclipse. الكسوف) Solar eclipse.

Lâ ilâha illallâh : (צוְע וְעֹה) None has the right to be worshipped but Allâh.

Labbaika wa sa'daika (لبيك وسعديك) I respond to your call and I am obedient to

your orders.

Lailat-ul-Qadr : (ليلة القدر) One of the odd last ten nights of the month of

Saum (fasting) (i.e. Ramadân), Allâh على describes it as better than one thousand months, and the one who worships Allâh during it by performing optional prayers and reciting the Noble Qur'ân, etc., will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months).[See the Qur'ân Sûrat 97 (VV.97: 1-5)].

(See Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 231 and Chapter

No.2).

Lât & 'Uzza : (اللات والعزى) Well-known idols in Hijâz which used to be

worshipped during the Pre-Islâmic Period of Ignorance.

Li'ân : (اللعان) An oath which is taken by both the wife and the

husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ân, Sûrat An-Nûr,24:

6,7,8,9,).

Luqatah : (اللقطة) Article or a thing (a pouch or a purse tied with a string)

found by somebody other than the owner who has lost it.

Ma'âfirî : (معافرى) A type of garment of Yemen origin.

Mâ shâ' Allâh : (ما شاه الله) An Arabic expression meaning literally, "What

Allâh wills," and it indicates a good omen.

Al-Madînah : (الدينة) Well-known city in Saudi Arabia, where the

Prophet's mosque is situated. It was formerly called Yathrib.

Maghâfîr : (المغافير) A bad smelling gum.

Al-Maghâzi : (الغازى) Plural of Maghza, i.e. holy battle; or the place

where the battle took place; or the deeds and virtues of

Ghâzi (fighters in Allâh's Cause)

Maghrib : (الغرب) Sunset, evening Salât (prayer).

Mahr : (المهر) Bridal money given by the husband to the wife at the

time of marriage.

Mahram : (المحرم) See Dhu-Mahram.

Makrûh : (الكروه) Not approved of, undesirable from the point of view

of religion, although not punishable.

Mamlûk : (الملوك) A male slave.

Manâsik : (مناسك الحج والعمرة) Acts connected with Hajj like Ihrâm;

Al-Hajj Tawâf of the Ka'bah and Sa'y of As-Safa and Al-Marwah; wal-'Umrah stay at 'Arafât, Muzdalifah and Mina; Ramy (throwing

pebbles) of Jamarât; slaughtering of Hady (animal), etc. For details, see The Book of Hajj and Umrah, Sahîh

Al-Bukhârî, Vol.2-3.

Manîhah : (النيحة) (Plural:Manâ'ih اللنائح) A sort of gift in the form of

a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the

animal is returned to its owner.

عليه السلام (The stone on which Ibrâhîm (Abraham) عليه السلام (Abraham : (مقام إبراهيم

stood while he and Isma'îl (Ishmael) عليه السلام were building

the Ka'bah.

Maqâm-Mahmûd: (المقام المحمود) The highest place in Paradise, which will be

and none else. صلى الله عليه وسلم and none else.

(See Hadîth No. 242, Vol.6, Sahîh Al-Bukhârî).

Al-Marwah : (المروة) A mountain in Makkah, neighbouring Al-Masjid-al-Harâm.

Al-Mash'ar- : (الشعر الحرام) See Muzdalifah.

Al-Harâm

Al-Masîh-ad- : (السيح الدجال) Pseudo Messiah or Antichrist (see the

Dajjâl footnote of V.6:158 the Qur'ân and also Hadîth No.649 and

650, Vol.4 Sahîh Al-Bukhârî).

Al-Masjid-al- : (المسجد الحرام) The most Sacred Mosque in Makkah. The

Harâm Ka'bah is situated in it.

Al-Masjid-al-Aqsa: (السجد الأقصى) The most sacred mosque in Jerusalem.

Mathânî : (الثاني) Oft repeated Verses of the Qur'ân, and that is Sûrat

Al-Fâtihah, recited repeatedly in the Salât (prayer).

Matras : (مترس) A Persian word meaning "don't be afraid".

Maulâ : (الهال) It has many meanings. Some are: a manumitted slave,

or a patron, protector, supporter, or master or the Rabb

[Lord (Allâh)].

Maulâya : (مولاى) My lord, my master (an expression used when a

slave addresses his master) (also used for a freed slave).

Mauqûdhah : (الموقوذة) An animal beaten to death with a stick, a stone or

the like without proper slaughtering.

Mawâlî : (الوالى) Non-Arabs and originally former slaves.

Mayâthir : (المياثر) Silk cushions.

to the صلى الله عليه وسلم The Ascent of the Prophet المعواج)

heavens (by soul and body). (See *Hadith* No. 345, Vol. 1, *Hadith* No. 429, Vol.4 and *Hadith* No.227, Vol 5, *Sahih*

Al-Bukhârî). [Also see (V.53:12) the Qur'ân]

Mihjan : (المحجن) A walking stick with a bent handle.

Mijanna : (المجنّة) A place at Makkah.

Mina : (منى) A pilgrimage place outside Makkah on the road to

'Arafât. It is eight kilometers away from Makkah and about

sixteen kilometers from 'Arafât.

Mîqât : (اليقات) (Plural :Mawâqît المواقيت) One of the several places

specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending

to perform Hajj or 'Umrah.

Miswâk : (السواك) A toothbrush made of Arâk-tree roots.

Mithqâl : (الثقال) A special kind of weight (equals $4^2/_7$ grams approx.,

used for weighing gold). It may be less or more. [20

 $Mithq\hat{a}l = 94$ grams approx.]

Mu'arras : (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'awwidhât : (المعوذات) i.e .Sûrat Al-Falag (113) and Sûrat An-Nâs (114).

[The Qur'an].

Mu'takif : (المعتكف) One who is in a state of I'tikâf.

Mu'adhdhin : (الؤذن) A call-maker who pronounces the Adhân loudly -

calling people to come and perform the Salât (prayer).

Mu'allafatul-Oulûb

Mujâhid

Mujazziz

Mujtahidûn

(مؤلفة القلوب) New Muslims who were given Sadaqah by the

Prophet صنى الله عليه وسلم to keep them firm in the fold of Islam.

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Mubashshirât	:	(البشرات) Glad tidings. [See the footnote of (V. 10:64, Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119].	
Mûbiqât	:	(الوبقات) Great destructive sins.	
Mudabbar	:	(الدبر) A slave who is promised by his master to be manumitted after the latter's death.	
Mudd	: (الله) A measure of two-thirds of a kilogram (approx.) It be less or more.		
Mufassal or Mufassalåt			
Muhâjir	:	(المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet صلى الله مليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allâh and Islâm and also the one who quits all those things which Allâh has forbidden.	
Muhâqalah	:	(المحاقلة) It is selling unharvested grain in the field with already harvested grain like wheat.	
Muharram	:	(المحرم) The first month of the Islâmic calendar.	
Al-Muhassab	:	المحصب) A valley outside Makkah sometimes called Khaif Banî Kinanah.	
Muhkam	:	(المحكم) Qur'ânic Verses the contents of which are not abrogated .	
Muhrim	:	(المحرم) One who assumes the state of <i>Ihrâm</i> for the purpose of performing the <i>Hajj</i> or ' <i>Umrah</i> .	
Muhrimah	:	(المحرمة) A female in the state of Ihrâm.	
Muhsar	:	(المحصر) A <i>Muhrim</i> who intends to perform the <i>Hajj</i> or ' <i>Umrah</i> but cannot because of some obstacle.	

Mukâtab : (الكاتب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

and the Prophet's Sunnah.

hand marks.

(المجاهد) (Plural: Mujâhidûn) A Muslim fighter in Jihâd.

: (المجزز) A Qâ'if: a learned man who reads the foot and

(المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ân

Mukhadram : (المخضرم) (Plural :Mukhadramun) A person who became a

Muslim during the Prophet's lifetime but did not see him.

Mulâ'anah : (اللاعنة) The act of performing Li'ân.

Mulhidûn : (الملحدون) Heretics.

Musallâ : (المصلى) A praying place.

Mushrikûn : (المشركون) Polytheists, pagans, idolaters and disbelievers in

صلى الله Oneness of Allah and His Messenger Muhammad

. عليه وسلم

Mustahadah : (الستحاضة) A woman who has bleeding from the womb in

between her normal periods.

Mut'ah : (التعة) A temporary marriage which was allowed in the early

period of Islâm when one was away from his home, but

later on it was cancelled (abrogated).

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutashâbihât : (التشابهات) Qur'ânic Verses which are not clear and are

difficult to understand.

Muttafaq 'Alaih: (متفق عليه) Meaning 'Agreed upon'. The term is used for

such Ahadith which are found in both the collections of

Ahâdîth: Bukharî and Muslim.

Muttaqûn : (المتقون) the pious believers of Islamic Monotheism who fear

Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all

kinds of good deeds which He has ordained).

Muwatta' : (الوطأ) A Hadîth book compiled by Imâm Mâlik ibn Anas,

one of the four Fiqh Imâms.

Muzâbanah : (الزابنة) The sale of fresh dates for dried dates by measure, and

the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only

estimated as they are still on the trees.

Muzdalifah : (الزدلفة) A place between 'Arafat and Mina where the

pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the

Maghrib and 'Ishâ' prayers (together) there.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done

by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims

slaughter their sacrificial animals.

An-Najâshi	:	Title for) (النجاشي)	the) king of Ethiopia	(Abyssinia) Negus.
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An-Najsh : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat

worth such a high price.

An-Najwâ : (النجوى) The private talk between Allâh and each of His

slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ân (VV.58: 7-13), and also see the footnote of (V.11:18)].(See

somebody else who really wants to buy it although it is not

Sahîh Al-Bukhârî, Vol.3 'Hadîth No. 621).

Nagib : (النقيب) A person heading a group of six persons in an

expedition; a tribal chief.

Nash : (النش) A measure of weight equals to ½ Uqiyah (64 grams

approximately).

Nawâfil : (النوافل) (Plural of Nâfila) Optional practice of worship in

contrast to obligatory (Farîdah).

Nikâh : (النكام) Marriage (wedlock) according to Islâmic law.

Nisâb : (النصاب) Minimum amount of property liable to payment of

the Zakât e.g. Nisâb of gold is twenty (20) Mithqâl i.e. approx. 94 grams; Nisâb of silver is two hundred (200) dirhams, i.e. approx. 640 grams; Nisâb of food-grains and fruit is 5 Awsuq i.e. 673.5 kgms .Nisâb of camels is 5 camels; Nisâb of cows is 5 cows; and Nisâb of sheep is 40 sheep.

Nûn : (نون) Fish.

Nusub : (النصب) An-Nusub were stone alters at fixed places or

graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to

expect some benefit from them.

Qadar : (القدر) Divine Preordainment.

Qâdi : (القاضى) A Muslim judge.

Qalîb : (القليب) A well.

[القارئ] Early Muslim religious scholars were called Qurrâ'

(plural of $Q\hat{a}ri'$ — this word is also used for a person who knows the Qur'an by heart). The plural is Qurra'. The

Qurrâ' were teachers of the early Muslims.

Qârin : (القارن) One who performs Hajj-al-Qirân.

Qarn-al-Manâzil: (قرن النازل) The Mîqât of the people of Najd. It is situated on

the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

Qasab : (القصب) Pipes made of gold, pearls and other precious stones. Qatîfa . (القطيفة) Thick soft cloth Qattât : (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.82). Qiblah (القبلة) The direction towards which all Muslims face in Salât (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia). (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.). Qîl wa Qâl **Qintâr** : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley. : (القيراط) A special weight; sometimes a very great weight like Qîrât Uhud mountain. 1 Qîrat = 1/2 Dâniq & 1 Dâniq = 1/6 Dirham. : (القصاص) Laws of equality in punishment for wounds, etc. in Al-Qisâs retaliation. (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qiss*. *Oissî* (القثام) A plant disease which causes fruit to fall before ripening. Qithâm Qiyâm (القيام) The standing posture in Salât (prayer) . Qiyâs (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'an; (B) From the Prophet's Sunnah. (C) From the unanimously accepted verdict of the Mujtahidûn; (D) Qiyâs: i.e. the verdict given by a Mujtahid who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه رسلم. Qiyâs is not to be practised except if the judgement of the case is not found in the first three above-mentioned proofs, A, B and C. صلي الله A place on the outskirts of Al-Madînah. The Prophet قباء) Qubâ' established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a

Qumqum

(قمقم) A narrow - headed vessel.

Qunût

(القنوت) An invocation in the Salât (prayer).

Quraish

: (قریش) One of the greatest tribes in Arabia in the Pre-صلى الله عليه وسلم Islâmic Period of Ignorance. Prophet Muhammad belonged to this tribe, which had great powers spiritually and financially both before and after Islâm.

two Rak'ah Salât (prayer) is regarded as a performance of

'Umrah in reward according to the Prophet's saying.

Qurashi : (قرشي) A person belonging to Quraish (well-known Arab)

tribe.

Rabb : (الرب) There is no proper equivalent for Rabb in English

language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such...

Rabbuka : (ربك) Your Lord, Your Master.

Rabî'-ul-Awwal : (ربيع الأول) The third month of the Islâmic calendar .

Râhilah : (الراحلة) A she-camel used for riding. (Literally means: a

mount to ride).

Rahn : (الرهن) According to Sharî'ah, Ar-Rahn (mortgage) means

to give some property or belonging to a creditor as a security for payment of a loan or debt.

Rayyân : (الريّان) The name of one of the gates of Paradise through

which the people who often observe Saum (fasts) will enter.

Rajab : (جب) The seventh month of the Islâmic calendar.

Ar-Raj'ah : (الرجعة) The bringing back of a wife by the husband after

the first or second divorce.

Ar-Rajm : (الرجم) To stone to death those married persons who commit

the crime of illegal sexual intercourse.

Rak'ah : (الركعة) The Salât (prayer) of Muslims consists of Rak'ât

(singular-Rak'ah, which is a unit of prayer and consists of

one standing, one bowing and two prostrations).

Ramadân : (رمضان) The month of observing Saum (fasts). It is the ninth

month of the Islamic calendar. In it the Noble Qur'ân started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great

decisive battle of Badr.

Ramal : (الرمل) Fast walking accompanied by the movements of the

arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawâf* around the Ka'bah, and is to be done by the men only and not by the

women.

Ramy : (الرمى) The throwing of pebbles at the Jimâr at Mina.

Riba : (الربا) Usury, which is of two major kinds: (a) Riba An-Nasî'ah,

i.e. interest on lent money; (b) Riba Al-Fadl, i.e. taking a

superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islâm strictly forbids all kinds of usury.

Ridâ'

(الرداء) A piece of cloth (sheet) worn around the upper part of the body.

Rikâz

(الركاز) Buried wealth.

Rûh-ullah

روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allâh, and the other is a person or a thing, e.g., (i) Allâh's House (*Bait-ullah* البيت الله); aii) Allâh's Messenger; (iii) Allâh's slave ('*Abdullah* عبدالله);

iv) Allâh's spirit (Rûh-ullâh (1957)), etc, the rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allâh and is honourable with Him and similarly Allâh's spirit may be understood as the spirit of Allâh, in fact, it is a soul created by Allâh, i.e. 'Îsâ (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allâh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allâh, e.g., (i) Allâh's Knowledge ('Ilmullâh علم الله (ii) Allâh's Life (Hayatullâh علم الله); (iii) Allâh's Statement (Kalâmullâh كلام الله); (iv) Allâh's Self (Dhâtullâh ذات الله) etc.

Ruqbâ

: (رقبى) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqy h

: (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite Sûrat Al-Fâtihah or any other Sûrah of the Qur'ân and then blow one's breath with saliva over a sick person's body-part).

Sâʻ

: (الصاع) A measure that equals four Mudd (3kg. Approx.) .

Sa'dân

(السعدان) A thorny plant suitable for grazing animals.

Sa'y

: (السعي) The going for seven times between the mountains of As-Safa and Al-Marwah in Makkah during the performance of *Hajj* and *'Umrah*.

As-Sâ'ibah

: (السائبة) A she-camel which used to be let loose for free

pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).

As-Sab'a-al- (السبع المثانى) The seven repeatedly recited Verses i.e. Sûrat

Mathânî Al-Fâtihah. [See the Noble Qur'ân (V.15:87)]

As-Sab'ah : (السبعة) The seven compilers of Ahâdîth — Bukharî, Muslim,

Abû Dâwûd, Nasâ'î, Tirmidhî, Ibn Mâjah, and Ahmad.

Sabâhâh : (صباحاه) An exclamation indicating an appeal for help.

Sâbi'ûn : (الصابئون) A people who lived in 'Irâq and used to say Lâ

ilâha illallâh (none has the right to be worshipped but Allâh) and used to read Az-Zabûr (the Psalms of the

Sâbi'ûn) and they were neither Jews nor Christians.

Sadaqah : (الصدقة) Anything given in charity.

Safa and Marwah: (الصفا والمروة) Two mountains at Makkah neighbouring

Al-Masjid-al-Harâm (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times

between these two mountains and that is called Sa'y.

Sahbâ' : (صهباء) A place near Khaibar.

Sahîhân : (الصحيحان) The two Hadîth books of Imams (Bukharî and

Muslim).

Sahûr : (السحور) A meal taken at night before the Fajr (morning)

prayer by a person observing Saum (fast).

Sahw : (السهو) Forgetting (here it means forgetting how many

Rak'at a person has prayed in which case he should

perform two prostrations of Sahw).

Sakînah : (السكينة) Tranquillity, calmness, peace and reassurance.

Salab : (السلب) Belongings (arms, horse, etc.) of a deceased warrior

killed in a battle.

As-Salât : (الصلاة) See Iqâmat-as-Salât.

Samiʻ Allâhu (سمع الله لمن حمده) Allâh hears him who praises Him.

liman hamidah

Samur : (السمر) A kind of tree.

Sarif : (سَرف) A place about ten kilometers away from Makkah .

صلى الله عليه وسلم A small army-unit sent by the Prophet (السرية)

for Jihâd, without his participation in it.

As-Saum : (الصوم) The fasting i.e., not to eat or drink or have sexual

relations from the Adhân of the Fajr (early morning) prayer

till the sunset.

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or

barley grain (also with sugar and dates).

Sha'bân : (شعبان) The eighth month of the Islâmic calendar .

Ash-Shahâdah : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to

be worshipped but Allah, and Muhammad ملى الله عليه وسلم is

the Messenger of Allâh".

Shawwâl : (شوال) The tenth month of the Islâmic calendar.

Shighâr : (الشغار) A type of marriage in which persons exchange their

daughters or sisters in marriage without Mahr.

Ash-Shiqaq : (الشقاق) Difference between husband and wife or any two

persons.

Shirk : (الشرك) Polytheism and it is to worship others along with Allâh.

Shuf'ah : (الشفعة) Pre-emption.

Siddîq and : (الصديق والصديقون) Those followers of the Prophets who were

Siddîqûn first and foremost to believe in them (See the Qur'ân,

V.4:69).

Sidr : (السدر) Lote tree (or Nabiq tree).

Sidrat-ul- : (سدرة المنتهي) A Nabig tree over the seventh heaven near

Muntaha Paradise (the lote tree of the utmost boundary)

Siffin (battle of): (صفین) A battle that took place at Siffin between 'Alî's

followers and Mu'âwiyah's followers after the killing of

رضى الله عنه .Uthmân

As-Sihâh : (الصحاح السنة) The six books of Ahâdîth: compiled by Bukharî,

As-Sittah Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî and Ibn Mâjah.

As-Sirât : (الصراط) Sirât originally means 'a road'; it also means the

bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have

hooks over it to snatch the people.

As-Sittah : (الستة) The six compilers of Ahâdîth — Bukharî, Muslim,

Abû Dâwûd, Nasâ'î, Tirmidhî, ibn Mâjah; and their six

collections are called As-Sihâh As-Sittah.

Subhân Allâh : (سبحان الله) Glorified is Allâh.

Sundus : (السندس) A kind of silk cloth.

Sunnah : (السنة) The legal way or ways, orders, acts of worship and

that have become صلى الله عليه وسلم that have become

models to be followed by the Muslims.

Sutrah

: (السترة) An object like a pillar, a wall, a stick, a spear, etc., the height of which should not be less than a foot and it should be in front of a person offering Salât (prayer) to act as a symbolical barrier between him and the others.

Tâ'if

: (الطائف) A well-known town near Makkah.

Tâbah

: (طابة) Another name for Al-Madînah Al-Munawwarah.

Tâbi'i

: (التابعي) One who has met or accompanied any companion of the Prophet صلى الله عليه وسلم .

Tabûk

(تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tâghût

: (الطاغوت) The word Tâghût covers a wide range of meanings: it means anything worshipped other than the Real God (Allâh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. Messengers of Allâh, who were falsely worshipped and taken as Tâghût .Likewise saints, graves, rulers, leaders are falsely worshipped, and wrongly followed. [See Tafsîr Ibn Kathîr, Vol. 1, page 512; and (V.2:51)].

Tahajjud

: (التهجد) Night optional prayer offered at any time after 'Ishâ' prayer and before the Fajr prayer.

Tahnîk

(التحنيك) It is the Islâmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhân* in child's ears. (See *Sahîh Al-Bukhârî*, the Book of 'Aqiqah, Vol. 7, Page No. 272).

Taiha

: (طیبة) One of the names of Al-Madînah city.

Takbîr

: (التكبير) Saying *Allâhu-Akbar* (Allâh is the Most Great).

Takbîrah

: (التكبيرة) A single utterance of Allâhu-Akbar.

Talbînah

: (التلبينة) A dish prepared from flour and honey.

Talbiyah

: (التلبية) Saying Labbaik, Allâhumma Labbaik (O Allâh! I am obedient to Your Orders, I respond to Your Call).

At-Tan'îm

(التنعيم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrâm* to perform 'Umrah.

: (التقليد) Putting coloured garlands around the necks of *Budn*

Taqlîd

(animals for sacrifice).

Tarâwîh

(التراويح) Optional Salât (prayers) offered after the 'Ishâ' prayers on the nights of Ramadân. These may be performed individually or in congregation.

Tarji'

: (الترجيع) Repetition of the words of the *Adhân* twice by the *Mu'adhdhin*) call-maker).

Tashahhud

: (التشهد) The recitation of the invocation :At-tahiyâtu lillâhi... (up to) ... wa ash-hadu anna Muhammudan Rasûl-ullâh'', while in Qu'ûd, i.e. sitting posture in Salât (prayer). [See Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 794, and it also means: to testify Lâ ilâha illallâh Muhammadun Rusûl Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh).

Taslîm

: (التسليم) On finishing the Salât (prayer), one turns one's face to the right and then to the left saying Assalamu 'Alaikum wa Rahmatullâh (Peace and Mercy of Allâh be on you).

Tauhîd (Islâmic : Monotheism)

(التوحيد) Tauhîd is to believe in 1 Allâh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allâh ordained must come to pass), and to act on the five principles of Islam, i.e. 1 to testify that La illâha illallâh wa anna Muhammad-ur Rasûl Allâh (None has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, 2 to offer the (five compulsory congregational) prayers (Iqamat as-Salat), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allâh means declaring Allâh to be the only God in the heavens and the earth and all that exists. It has three aspects:

- (A) Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allâh.
- (B) Oneness of the worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allâh.
- (C) Oneness of the Names and the Qualities of Allâh; Tauhîd-al-Asmâ' was-Sifât: To believe that : (i) we must not name or qualify Allâh except with what He or His Messenger ملى الله عليه رسلم has named or qualified Him; (ii) none can be named or qualified with the Names or

Oualifications of Allah; e.g. Al-Karîm; (iii) we must believe in all the qualities of Allâh which Allâh has stated in his Book (The Qur'an) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allâh is present over His Throne as mentioned in the Our'an. (V.20: 5): "The Most Gracious (i.e. Allâh) rose over (Istawa) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (Haji, i.e. 9th Dhul-Hijjah) as mentioned by but He is with us by His , صلى الله عليه وسلم the Prophet Knowledge, not by His Personal Self (Bi-Dhâtihi), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'an, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allâh is over their hands.": (V. 48:10, the Qur'ân). This confirms two Hands for Allâh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allâh from Nûh (Noah), Ibrahîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad ملى الله عليه وسلم. It is not as some people think that Allâh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhîd* are included in the meanings of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger Muhammad برسم : Wujûb Al-Ittibâ' and it is a part of Tauhîd-al-Uluhiyyah. This is included in the meaning: "I testify that Muhammad صلى الله عليه وسلم is the Messenger of Allâh" and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم ياله عليه وسلم [See the Qur'ân (V. 59:7) and (V. 3:31)].

(الطواف) The circumambulation of the Ka'bah.

The circumambulation of the Ka'bah by the (طواف الإفاضة). The circumambulation of the Ka'bah by the

pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies

(Rukn) of the Hajj.

Tawâf-ul-Wadâ': (طواف الوداع) The Tawâf made before leaving Makkah after

performing Hajj or 'Umrah.

Tayammum : (التيمم) To put or strike lightly the hands over clean earth and

then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (Wudû') and Ghusl (in case of Janâba).

Thaniyyat-al-Wadâ': (ثنية الوداع) A place near Al-Madînah.

Ath-Thalâthah : (וובאלבו) The three compilers of Ahâdîth — Abû Dâwûd,

Nasâ'î, and Tirmidhî.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thaur : (ثور) A well-known mountain in Al-Madînah.

Tulagâ' : (الطلقاء) Those persons who had embraced Islâm on the day

of the conquest of Makkah.

Tûr : (الطور) A mountain.

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the

great battles in the Islâmic history took place at its foot.

This battle is called Ghazwat Uhud.

'Umrah : (العمرة) A visit to Makkah during which one performs the

Tawâf around the Ka'bah and the Sa'y between As-Safâ and Al-Marwah. It is also called 'lesser Hajj'. (See Sahîh

Al-Bukhârî, Vol. 3, Page 1).

'Urfut : (العرفط) The tree which produces Maghâfîr.

'Ushr : (العشر) One-tenth of the yield of land to be levied for public

assistance (Zakât). (See Sahîh Al-Bukhârî, Vol. 2, Hadîth

No. 560).

Wahy : (الوحى) The Revelation or Inspiration of Allâh to His Prophets.

Waihaka : (ويحك) May Allâh be Merciful to you'.

Wailaka : (ويلك) Woe upon you'!

Walâ' : (الولاء) Al-Walâ' is a right to inherit the property of a freed

slave by the person who has freed him .Ahâdîth have made it clear that Walâ' is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.

Wali : (الولم) (Plural: Auliyâ') Protector, guardian, supporter,

helper, friend.

Walîmah : (الوليمة) The marriage feast.

Waqf : (الوقف) Religious endowment.

Wars : (الورس) A kind of shrub used for colouring yellow.

Wasâyâ : (الوصية) Wills or testaments. (Singular : Wasiyyah الوصية)

Al-Wâsil : (الواصل) One who keeps good relations with his kith and kin.

Wasîlah : (الوسيلة) The means of approach or achieving closeness to

Allâh by getting His favours.

Wasq : (الوسق) (Plural :Awsâq or Awsuq) A measure equals to 60

 $S\hat{a}' = 135$ kg. approx. It may be less or more.

Wisâl : (الوصال) Observing Saum (fast) for more than one day

continuously.

Witr : (الوتر) An odd number of Rak'ât with which one finishes

one's Salât (prayers) at night after the night prayer or the

'Ishâ prayer.

 $Wud\hat{u}'$: (الوضوء) Ablution, which is washing the face and the hands

up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering

prayers or doing circumambulation round the Ka'bah.

Yalamlam : (یلملم) The Mîqât of the people of Yemen.

Yaqîn : (اليقين) Perfect absolute Faith.

Yarmûk : (اليرموك) A place in Shâm.

Yathrib : (يثرب) One of the names of Al-Madînah.

Yaum An-Nafr : (یوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims

leave Mina after performing all the ceremonies of Hajj at

'Arafât, Al-Muzdalifah and Mina.

Yaum An-Nahr: (یوم النحر) The day of slaughtering the sacrificial animals,

i.e., the 10th of Dhul-Hijjah.

Yaum Ar-Ru'ûs : (يوم الرؤوس) Meaning 'the day of heads'. It is the name of the

day following the 'Îd day ('Îd-al-Adha).

Yaum At- : (يوم التروية) The eighth day of the month of Dhul-Hijjah,

Tarwiyah when the pilgrims leave Makkah for Mina.

Zakât (obligatory: (الزكاة) A certain fixed proportion of the wealth and of every

charity) kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community.

The payment of Zakât is obligatory as it is one of the five pillars of Islâm .Zakât is the major economic means for establishing social justice and leading the Muslim society to

prosperity and security...

Zakât-ul-Fitr : (كاة الفطر) An obligatory Sadaqa to be given by Muslims

before the prayer of 'Îd-al-Fitr (See Sahîh Al-Bukhârî, Vol.

2, The Book of Zakât-al-Fitr, Page No. 339).

Zamzam : (زمزم) The sacred well inside the Haram (the grand mosque)

at Makkah.

Zanâdiqah : (الزنادقة) Atheists.

Zarnab : (زرنب) A kind of sweet-smelling grass.

Zuhr : (الظهر) Noon, mid-day Salât (prayer) is called Zuhr prayer.

THE END OF GLOSSARY

APPENDIX II

In the name of Allah, the Most Gracious, the Most Merciful.

عليهم السلام? WHY ALLAH SENT PROPHETS AND MESSENGERS

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allâh), Allâh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allâh and Allâh Alone, to order them not to ascribe partners to Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhîd* (i.e. Monotheism, the Belief in the Oneness of Allâh, the Glorious, the Elevated). The following verses from the Noble Qurân illustrate this fact:

"Indeed We sent Nûh (Noah) to his people, and he said: 'O my people! Worship Allâh! You have no other *llâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a great Day!" (V. 7:59).

"And to 'Âd (people, We sent) their brother Hûd. He said: 'O my people! Worship Allâh! You have no other *llâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh). Will you not fear (Allâh)?" (V.7:65).

"And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people! Worship Allâh you have no other $Il\hat{a}h$ (God) but Him. ($L\hat{a}$ illaha illallah, none has the right to be worshipped but Allâh). Verily, a clear proof (sign) from your Lord has come to you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamûd (people, We sent) their brother Salîh. He said: 'O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ illaha illallah*, none has the right to be worshipped but Allâh)." (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): Worship Allâh (Alone) and avoid (or keep away from) *Tâghût* ¹¹¹ (all false deities, i.e. do not worship *Tâghût* besides Allâh)." (V. 16:36)

Every Prophet was sent to his own nation for their guidance, but the message of Prophet Muhammad ملي الله عليه وسلم was general for all mankind and jinn. As in

^[1] Tâghût : See Glossary.

Surat al A'râf (Allâh addresses His Messenger صلي الله عليه وسلم):

"Say (O Muhammad صلى الله عليه وسلم): 'O mankind! Verily, I am sent to you all as the messenger of Allâh.' " (V.7:158).

So the aim of sending these Prophets and Mesengers to mankind and jinn was only that they should worship Allâh Alone as Allâh will said:

"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)" (V.51:56).

And to worship Allâh means to obey Him and to do all that He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who obey Allâh will be rewarded in Paradise, but those who will disobey Him will be punished in Hell-fire.

TAUHÎD — (ISLAMIC MONOTHEISM)

Tauhîd (Islamic Monotheism) is to believe in 1 Allâh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allâh ordained must come to pass), and to act on the five principles of Islam, i.e., 1 to testify that La illâha illallâh wa anna Muhammad-ur Rasûl Allâh (None has the right to be worshipped but Allâh and that Muhammad is the Messenger of Allâh, 2 to offer the (five compulsory congregational) prayers (Iqâmat as-Salât), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allâh means declaring Allâh to be the only God in the heavens and the earth and all that exists. It has three aspects:

- (A) The Oneness of the Lordship of Allâh; *Tauhîd-ar-Rubûbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allâh.
- (B) The Oneness of the Worship of Allâh; *Tauhîd-al-Ulûhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allâh.
- (C) The Oneness of the Names and the Qualities of Allah; *Tauhîd-al-Asmâ'* was-Sifât: To believe that:
- (i) We must not name or qualify Allâh except with what He or His Messenger ملى الله عليه وسلم has named or qualified Him;
- (ii) None can be named or qualified with the Names or Qualifications of Allâh; e.g. Al-Karîm;
- (iii) We must believe in all the qualities of Allâh which Allâh has stated in His Book (the Qur'ân) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allâh is present over His Throne as mentioned in the Qur'ân (V. 20:5):

"The Most Gracious (Allâh) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet منى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi).

It is not as some people think that Allâh is present everywhere — here, there and even inside the breasts of men.

Also Allâh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allâh without likening them (or giving resemblance) to any of the created things) and likewise He عز وجل also says:

"To one whom I have created with Both My Hands," (V.38:75);

and He also says:

"The Hand of Allâh is over their hands." (V.48:10).

This confirms two Hands for Allâh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allâh, from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Îsâ (Jesus) till the last of the Prophets, Muhammad من الله عليه وسلم .

These three aspects of *Tauhîd* are included in the meaning of *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh).

It is also essential to follow Allâh's Messenger, Muhammad ملى الله عليه وسلم : Wujûb al-Ittibâ' and it is a part of Tauhîd-al-Ulûhiyyah.

This is included in the meaning, "I testify that Muhammad ملى الله عليه وسلم is Allâh's Messenger," and this means, "None has the right to be followed after Allâh's Book (the Qur'ân), but Allâh's Messenger صلى الله عليه وسلم."

Allâh says:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind), 'If you (really) love Allâh then follow me [i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah (legal ways of the Prophet صلى الله عليه وسلم)], Allâh will love you and forgive you of your sins.'" (V.3:31)

SHAHÂDAH — CONFESSION OF A MUSLIM

لاإلىه إلا الله محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh (None has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. Lâ ilâha illallâh, Muhammad-ur-Rasûl-Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). So it is essential to explain something of the meanings of this great sentence (principle) in some detail:

لاإلله إلا اللبه محمد رسول الله

Lâ ilâha illallâh, Muhammad-ur- Rasûl-Allâh

"None has the right to be worshipped but Allâh... and Muhammad صلى الله عليه is the Messenger of Allâh" has three aspects: a,b and c.

- **a.** It is that you have to pledge a covenant with (Allâh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):
- **Point I:** A confession with your heart that the Creator (of everything) is Allâh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allâh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allâh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allâh," Tauhîd-ar-Rubûbiyyah.
- Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allâh Alone." The word "worship" (i.e. 'Ibâdah) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allâh Alone (and none else, whether it be an angel, Messenger, Prophet 'Îsâ (Jesus) son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allâh, invoke none but Allâh, ask for help from none (unseen) but Allâh, swear by none but Allâh, offer an animal as sacrifice to none but Allâh,…etc, and that means, all that Allâh and His Messenger Muhammad صلى الله عليه وسلم order you to do, in the Qur'ân and in the Sunnah (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allâh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allâh", Tauhid-al-Uluhiyyah. And that you (mankind) worship none but Allâh.

Point III: A confession with your heart that: "O Allâh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ân) or as Your Prophet Muhammad has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allâh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allâh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allâh is over their hands." (V.48:10)

This confirms two Hands for Allâh, but there is no similarity for them. Similarly Allâh says:

"The Most Gracious (Allâh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allâh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allâh's Messenger (Muhammad مني وسلم) asked her as to where Allâh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (Hajj, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet منى الله وسلم, but He is with us by His Knowledge, not by His Personal-Self (bi-Dhâtihi). It is not, as some people say that Allâh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allâh," — Tauhîd-al-Asmâ' was-Sifât and this is the right belief, the belief which was followed by the Messengers of Allâh [from Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses), Dâwûd (David), Sulaimân (Solomon), 'Îsâ (Jesus) to Muhammad منابع المسلاة والسلاة والسلا

Point IV: A confession with your heart: "O Allâh! I testify that Muhammad صلى is Your Messenger ".That means that none has the right to be followed after Allâh, but the Prophet Muhammad صلى الله عليه وسلم as he is the last of His Messengers. As Allâh says:

"Muhammad (صلى الله عليه وسلم) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets. And Allâh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it and whatsoever he forbids you, abstain from it,"(V.59:7).

And Allâh says:

"Say (O Muhammad صلى الله عليه وسلم to mankind): 'If you (really) love Allâh, then follow me (i.e. accept Islamic Monothesim, follow The Qur'ân and The Sunnah).' " (V.3:31)

As for others than Muhammad صلى الله عليه وسلم, their statements are to be taken or rejected as to whether these are in accordance with Allâh's Book (i.e. the Qur'ân) and with the Sunnah) legal ways, orders, acts of worship, statements) of the Prophet صلى الله عليه وسلم or not. As the Divine revelation has stopped after the death of Prophet Muhammad صلى الله عليه وسلم and it will not resume except at the time of the Descent of 'Îsâ (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic Hadîth (i.e. narration of Prophet Muhammad مناه عليه وسلم). (Sahîh-Al-Bukharî, Vol. 3, Hadîth No. 425).

b. It is essential to utter: Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh (none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh.) As it has come in the statement of the Prophet Muhammad ملى الله وسلم to his uncle Abû Tâlib at the time of the latter's death: "O uncle, if you utter it (Lâ ilâha illallâh, Muhammad-ur-Rasûl Allâh, none has the right to be worshipped but Allâh, and Muhammad صلى الله عليه وسلم is the Messenger of Allâh), then I shall be able to argue on your behalf before Allâh, on the Day of Resurrection." Similarly, when Abû Dharr Al-Ghifârî embraced Islam, he went to Al-Masjid-al-Harâm and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of Lâ ilâha illallâh Muhammad Rasul Allâh — none has the right to be worshipped but Allâh, and Muhammad من is the Messenger of Allâh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allâh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allâh, and

ask His Forgiveness, as (his) body parts (i.e. skin, private parts, hands, tongue, ears)will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allâh and not to differentiate between them. As it is mentioned in His Book. Allâh says:

"Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allâh's Messengers; 'Îsâ (Jesus), son of Maryam (Mary)] as Auliyâ' (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islamic Monotheism).

"Say (O Muhammad صلى الله عليه وسلم): 'Shall We tell you the greatest losers in respect of (their) deeds?' "Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! "They are those who deny the Ayât) proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. "Verily! Those who believe (in the Oneness of Allâh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed therefrom. "Say (O Muhammad صلى الله عليه وسلم to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid". Say (O Muhammad صلى الله عليه وسلم): I am only a man like you, it has been revealed to me that your Ilâh (God) is One Ilâh (God, - i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by lbn 'Umar رضى in *Sahîh Al-Bukharî*, Vol.1 *Hadîth* No.7:

Narrated lbn 'Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: Islam is based on the following five (principles):

l. To testify $L\hat{a}$ ilâha illallâh wa anna Muhammad-ur-Rasul-Allâh (none has the right to be worshipped but Allâh and that Muhammad is The Messenger of Allâh).

- 2. To perform (Iqâmat) As-Salât [1].
- 3. To pay Zakât [2].
- 4. To perform *Hajj* (i.e. pilgrimage to Makkah).
- 5. To observe Saum (fast) during the month of Ramadân.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allâh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allâh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

- (1) The intentions while doing such deeds must be totally for Allâh's sake only without any show off or gaining praise or fame, etc.
- (2) Such a deed must be performed in accordance with the Sunnah (legal ways, orders, acts of worship, statements) of Allâh's Messenger Muhammad ibn 'Abdullah, the last (end) of all the Prophets and the Messengers.

^[1] See the Glossary.

^[2] See the Glossary.

Ash- Shirk and Al-Kufr

POLYTHEISM AND DISBELIEF

Salvation of all mankind from the greatest sin against Allâh

It is essential to mention here some details of the greatest sin which will not be forgiven by Allâh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allâh or ascribing divine attributes to others besides Allâh and believing that the source of power, harm and blessings comes from others besides Allâh.

Almighty Allâh says:

"Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), has indeed invented a tremendous sin." (V. 4:48).

Almighty Allâh says:

"Then when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their ownselves; in Hell will they abide forever."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"Were not My Verses (this Qur'an) recited to you and then you used to deny them?"

"They will say: "Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this; if ever we return (to evil), then indeed we shall be $Z\hat{a}lim\hat{u}n$ (polytheists, oppressors, unjust, and wrongdoers)."

"He (Allâh) will say: 'Remain you in it with ignominy! And speak you not to Me!' "(V. 23:101-108).

"And whoever invokes (or worships) besides Allâh, any other *ilâh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kafirûn* (disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful." (V. 23:117).

Ash-Shirk

POLYTHEISM AND ITS VARIOUS MANIFESTATIONS

Definition: Shirk basically is polytheism, i.e., the worship of others along with Allâh. It also implies attributing divine attributes to any other besides Allâh. It particularly implies associating partners in worship with Allâh or believing that the source of power, harm or blessings is from others besides Allâh.

Types: There are three types of Shirk, namely:

- (1) Ash-Shirk al-Akbar, i.e. major Shirk
- (2) Ash-Shirk al-Asghar, i.e. minor Shirk
- (3) Ash-Shirk al-Khafi, i.e. inconspicuous Shirk.

Manifestations: (1) Ash-Shirk al-Akbar (The major Shirk): The major and serious polytheistic form, has four aspects:

(a) Shirk ad-Du'â', i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allâh.

Almighty Allâh says:

"And when they embark on a ship they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) Shirk an-Niyyah wal-Irâdah wal-Qasd. This aspect implies intentions, purpose and determination in acts of worship or religious deeds, not for the sake of Allâh but directed towards other deities.

Almighty Allâh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."(V. 11:15,16)

(c) Shirk at-Tâ'ah. This aspect implies rendering obedience to any authority against the Order of Allâh. Almighty Allâh says:

"They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allâh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allâh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One Ilâh (God i.e., Allâh), Lâ ilâha illâ Huwa (none has the right to be

worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adî ibn Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger said, "They certainly do. They (i.e. Rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them."(Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr). (Tafsîr At-Tabarî, Vol.10, Page No. 114).

(d) Shirk al-Mahabbah. This implies showing the love which is due to Allâh Alone to others than Him.

Almighty Allâh says:

"And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment." (V. 2:165)

(2) Ash-Shirk al-Asghar Ar-Riyâ' (The minor Shirk, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this catagory.

Almighty Allâh says:

- "Say (O Muhammad صلى الله عليه وسلم): 'I am only a man like you, it has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God—i.e. Allâh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" (V. 18:110)
- (3) Ash-Shirk al-Khafi (The inconspicuous Shirk). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allâh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

"Ash-Shirk al-Khafi in the Muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch-darkness of the night." And this inconspicuous Shirk is expiated by saying thrice the following sentences every day: "O Allâh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in -

- (1) Allâh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) Al-Qadar, Divine Preordainments (i.e. whatever Allâh عزوجل has ordained must come to pass).

There are two aspects of disbelief:

- (1). The major disbelief (Al-Kufr al-Akbar): This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):
- (a) Kufr at-Takdhib. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allâh says:

"Then who does more wrong than one who utters a lie against Allâh and denies the truth [this Qur'ân, the Prophet (Muhammad صلى الله عليه وسلم), and Islamic Monotheism] when it comes to him. Is there not in Hell an abode for the disbelievers?" (V. 39:32)

(b) Kufr al-Ibâ' wat-Takabbur ma'at-Tasdîq. This implies rejection and arrogance to submit to Allâh's Commandments after conviction of their truth.

Almighty Allâh says:

- "And (remember) when We said to the angels: 'Prostrate yourselves before Adam.' And they prostrated except *Iblîs*, he refused and was proud and was one of the disbelievers (disobedient to Allâh)." (V. 2:34).
- (c) Kufr ash-Shakk waz-Zann. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allâh says:

"And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection), I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father, Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.'" (V.18:35-38)

(d) Kufr al-I'râd. This implies turning away from the truth knowingly or deviating from the obvious signs which Allâh has revealed.

Almighty Allâh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) Kufr an-Nifâq. This implies hypocritical disbelief.

Almighty Allâh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) The minor disbelief (Al-Kufr al-Asghar): This aspect of disbelief does not exclude one from the fold of Islam. It is also termed Kufrân-Ni'mah. This implies disbelief manifesting itself in ungratefulness for Allâh's Blessings or Favours.

Almighty Allâh says:

'And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do." (V.16:112).

An-Nifâq

HYPOCRISY AND ITS VARIOUS MANIFESTATIONS

Hypocrisy is of two types, namely:

- (A) Hypocrisy in Belief.
- (B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

- 1. To deny the Messenger (Muhammad صلى الله عليه وسلم).
- 2. To deny some of all that was brought by the Messenger (Muhammad ملى الله) (e.g. the Qur'ân, the Sunnah, laws and principles of Islam).
 - 3. To hate the Messenger (Muhammad صلى الله عليه وسلم).
- 4.To hate some of that which was brought by the Messenger (Muhammad ملى) e.g. Islamic Monotheism, etc.
- 5. To feel happy at the disgrace of or the set-back for the religion of Allâh's Messenger (Muhammad صلى الله عليه وسلم).
- 6.To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger صلى الله عليه وسلم :The signs of a hypocrite are these:

- 1. Whenever he speaks, he tells a lie.
- 2. Whenever he promises, he always breaks it (his promise).
- 3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
- 4. (And in another narration of the Prophet صلى الله عليه وسلم) Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
 - 5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD (peace be upon them) IN THE BIBLE AND THE QUR'ÂN

BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND HAVING NO SHARE IN DIVINITY

INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allâh and the worship of creatures.

Peace and Blessings of Allâh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

"It is written again, Thou shalt not tempt the Lord, thy God."

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allâh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

"Thou shalt worship the Lord, thy God; And Him only shalt thou serve."

— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself Son of God but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 -

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 ---

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus.

Matthew 11:25 ---

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.""

JESUS THE WORSHIPPER

Matthew 14:23 —

"And when he had sent the multitudes away, he went up into a mountain apart to pray...."

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allâh as mentioned in the Qur'ân:

"O mankind! It is you who stand in need of Allâh but Allâh is the Rich (Free of all wants and needs), the Worthy of all praise" (V.35:15).

And in V.19:93 of the Our'an:-

"There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave."

A BIBLICAL STORY

Matthew 15:22-28 —

"And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, 'Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.' But he answered her not a word. And his disciples came and besought him, saying; 'Send her away, for she crieth after us.' But he answered and said, 'I am not sent but unto the lost sheep of the house of Israel.'

Then came she and worshipped him, saying, 'Lord, help me.' But he answered and said, 'It is not meet to take the children's bread and to cast it to dogs.'

And she said, 'Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.'

Then Jesus answered and said unto her, 'O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.' "

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly).
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
 - (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLÂH.

Matthew 19:16-17 ---

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'

The above verses note this acknowledgment of his submissiveness (to Allâh's Will).

Matthew 21:45-46 ---

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLÂH.

Matthew 23:8 ---

"But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allâh, and that there is only One Master and He is Allâh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 ---

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 -

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allâh, thus Jesus' knowledge is imperfect like all other men; Allâh Alone is All-Knowing, Omniscient.

Matthew 26:39 ---

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt."

We note here that the person speaking is unaware of Allâh's Will and realizes the fact that he is a servant of Allâh. He (Allâh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 ---

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli,Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?')"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allâh. Further, it is incredible that such words should come out from a Prophet of Allâh because Allâh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (TAUHÎD)

In John 17:3 ---

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

In Mark 12:28-30 ---

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.'"

In Mark 12:32 ---

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...'"

In these verses, Jesus (peace be upon him) himself had testified that Allâh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allâh. Therefore whoever associates partners with Allâh or believes in the Trinity is far away from the Kingdom of Allâh, and whoever is far away from the Kingdom of Allâh he is the enemy of Allâh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ân in that none knows when the Hour will come except Allâh. This establishes the fact that Jesus was subservient to Allâh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allâh is his God and their God, making no difference between him and them in the worship of the One Allâh. Whoever believes that Jesus is God has indeed blasphemed against Allâh and betrayed Jesus and all the Prophets and Messengers of Allâh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم الله عليه عليه الله عليه الله عليه الله عليه الله عليه الله عليه الله عليه عليه الله عليه عليه الله عليه عليه الله عليه على الله عليه عليه على الله على الله على الله عليه على الله على الل

John 14:15-16 -

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the

Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (Sharî'ah) and the Book (Qur'ân) which was revealed to him.

John 15:26-27 ---

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 -

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 ---

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 ---

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad ملى الله الله Messenger of Allâh. This 'person 'whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

- (2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty-four hours. The contradictions are obvious.
- (3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 ---

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews!' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157,158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Jesus was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he مليه السلام). And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says - it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, Iama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allâh, in the Qur'ân warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allâh) or the son of God (Allâh) or in rejecting him totally; and that they must believe in him as a Messenger of Allâh only:

"And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allâh and a human being) before his (Jesus معليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them." (V.4:159).

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Appendix III BRIEF INDEX

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يِنْ _____اللَّهُ ٱلرَّحْمَازِ ٱلرَّحِيَّةِ

روائية هذا المحيني

وَمُصْطَلَحَاتُ رَسِمُهِ وَضَبْطِهِ وَعَدُّ آيِهِ

كُنِبَ هذا المصحفُ الكريمُ ، وضُيِطَ على مَا يُوافِقُ رَوَايَة حَفَصِ بَرُسُلِيمَانَ بَرَالمَغِيرَة الأُسَدِيّ الكُوفِيّ لِقرَاءة عَاصِم بن أَوالنَّجُود الكوفِيّ التَّابِعيّ عَن أَوَعَلَى الرَّحَمٰ عَبْدَاللَّه ابز حَبيب السُّكَمِيّ عن عُمْانَ بزعَفّ إن ، وَعَلَى بن أَوطَالِبٍ ، وَزَيْدِ بزاني ، وَأَيْ البَرْحَنِي عَن النَّيِيّ صَلَّى اللَّهُ عَلَيْتِ وَوَسَلَّمَ .

وأُخِذَ هِجَاؤُه مِمَّارَوَاهُ عُلَمَاءُ الرَّسْمِ عَن المَصَاحِفِ الْتَى بَعَثَ بَهَا الْخَلَيْفَةُ الرَّاسَدُ عُمْانُ بزعَفِّان «رَضِح اللَّهُ عَنهُ» إلى مَكَّة، والبَصْرَةِ، والكوفَة، والسَّّامِ، والمُضْحَفِ الَّذَى جَعَله لِأَهْ لللدَينةِ، والمُصْحَفِ الَّذِى احْتَصَّ بِهِ نَفْسَهُ، وعَن المَصَاحِفِ المُنتَسَخةِ مِنهَا، وقدرُ وعَى في ذلك مانقله الشَّيْخان: أَبُوعَمْ وِ الدّانِيّ، وأَبُوداودَ شُلْيَمَانُ بزنجَاجٍ مَعَ تَرجيحِ الثّانِي عندَ الاخْتِلاف غَالبًا، وقد يُؤخذُ بقول غَيْرِهِما.

هنذا، وكلُّ حَرْفٍ من حُرُوفِ هذا المُصْحَفِ مُولِفِقٌ لِنَظِيرهِ في المَصَاحِفِ العُثْمَانيَّةِ السَّابِقِ ذَكْرُهَا.

وأُخذَتْ طَرِهِيَةُ ضَبْطِه مِمَّاقَرَّه عُلَمَاءُ الضَّبْطِ على حَسَبِ مَاوَرَد فِي كِتَابِ «الطِّلَ زعلى ضَبْطِ الحُرَّانِ» لِلإِمَام التَّنْسِيّ ، وَغَيره مِنَ الكُنُب، مَعَ الأَخذِ بعَلَماتِ

الخليل بْلَّحْمَد ، وأَتباعهِ مِنَ المُشَارِقةِ عَالبًا بدلًا مِن عَلامَاتِ الأَندَ لُسِيّينَ والمَغَارِبَةِ. واتَّبِعَتْ في عدِّ آياتهِ طريقَةُ الكوفيّينَ عَن أَبِحَبِّد الرَّحْن عَبْداللهَ بزحَيبِ السُّكِيّ عَن عَلِيّن أَبِطَالِب « رَضَى اللَّه عَنهُ » وعَددُ آي القُرآن على طريقَ يَهمْ « ٦٣٣٦ » آية .

وقداعْتُمدَف عَدِّ الآي على ما وَردَ في كتاب «البيان» للإمام أَبى عَمْرِ وِالدَّانِيّ و « نَاظمَة الزُّهْر » للإمَام الشّاطِيّ ، وشَرْحَيّها للعَلَّامةِ أَبْرعيد رضوان المخلِّلات والشّيخ عَبْد الفَيّاح القَاضِي ، و « تحقيق البيّان » لِلشّيّخ محدّ المتولّى و مَا وَردَ فِي غيرَهَا منَ الكُنُّ المدوَّنةِ ف عِلْم الفَوَاصِل .

وَأُخِذَبِيَانُ أَجْزائِهِ الثَّلاثينَ ، وأَحْزَا بِهِ السِّتِينَ ، وأَنصَافِهَا وأَرَبَاعِهَا مِنكَاب «غَيِّث النَّفْعِ» لِلعَلَّامةِ الصَّفَاقْيِيّ ، وَغَيرِهِ مِنَ الكُنْبِ .

وَأُخِذَ بَيَانُ مَكَيِّهِ، وَمَدَنِيّهِ فِي الْجَدُولِ المُلحَقِ بَآخِرِ المُحَفِ مِن كُتُبُ النَّفَسِيرِ وَالْقِــَرَاءَاتِ .

ولَم يُذكَرَ المَكِنِّ، وَالمَدَنِّ بَينَ دَفَّيَ المُصَّحَفِ أَوّل كِلِّ سُورَة ابِّبَاعًا لإِجَمَاعِ السَّلَفِ على جَرَيْدِ المُصْحَفِ على جَرَيْدِ المُصْحَفِ على جَرَيْدِ المُصْحَفِ على جَريْدِ المُصْحَفِ على جَريْدِ المُصْحَفِ مِمَّا سِوى القُرآنِ عَن أَبْرَ عُصَرَ، وأبن صَعْود، والنَّخَعِيّ، وأبن سِيرِينَ : كمَا في «الحُكُمّ» لِلدَّانِيّ، و«كتاب المصَاحِف» لِلبن أَبى دَاوُد وَغَيرِهما، وَلأَنَّ بَعَضَ السُّور مُحنافَ فِ للدَّانِيّ ، و «كتاب المصَاحِف» لِلبن أَبى دَاوُد وَغَيرِهما، وَلأَنَّ بَعَضَ السُّور مُحنافَ فِ مَكَتِيّ عَالمَ السُّور مُحنافَ فِ مَكَتِّبَها ومَدَنِيَّ ، كمَا لم تُذكر الآيَاتُ المُستَتثناة مِنَ المَكِيِّ وَالمَدَنِيّ ، لِإَنَّ الرَّاجِع أَن مَا نَولَ جَرَة فهو مَكِيِّ ، وَإِن نَولَ بغَيرُ مَكَمَّة، وأَن مَا نَولَ عَلْمُ النَّفُيسِير وَعُلُوم القُرآن الصَّرِيعِ الْمُحِرَةِ فَهو مَكِيِّ المَسَلَ الْعَرْقِ عَلْمُ مَا اللَّهُ النَّفَيسِير وَعُلُوم القُرآن الصَّرِيم.

وَأُخِذَبِيَانُ وُقُوفِهِ مِمَّاقَرَّرَتْهُ اللَّجْنَة المُشْرِفَة عَلى مُلجَعَةِ هذا المُصْحَفِعلى حَسَبِ مَا اقتَضَتْه المُعَانى مُسْتَرَشِدَةً في ذلك بأقوال المُفَسِّرِينَ وعُلَمَاءِ الوَقْفِ وَالابتِداء : كالدَّانِيّ في كِتَابِهِ «المُكفَفى في الوَقْفِ والابتِدا» وأَبجَعْفَرالنَّحَاسِ في كِتَابِهِ «المُكفى في الوَقْفِ والابتِدا» وأَبجَعْفَرالنَّحَاسِ في كِتَابِهِ «القَطْع والاثتِنَافِ» وَمَاطبِعَ من المصَاحِفِ سَابِقًا .

وَأُخِذَ بَيَانُ السَّجَدَاتِ، وَمَواضِعِهَا مِن كُتُ الْحَدِيثِ وَالفِقْهِ عَلَى خِلَافٍ فِي خَلَوْ اللَّحِنَةُ الْأَرْبَعَةِ الأَرْبَعَةِ ، وَلَمْ تَنعَضَ اللَّجْنَةُ لَذِكْرَغَيْرِهِم وَفَاقًا أُوخِلَاقًا ، وَهِيَ السَّجَدَةُ الثَّانِيَةُ بِسُورَةِ الْحَجِّ ، وَالسَّجَدَاتُ الوَارِدَةُ فِي الشَّور الآبِيَةِ : صَ ، وَالنَّجَدَةُ الثَّانِيَةُ بِسُورَةِ الْحَجِّ ، وَالسَّجَدَاتُ الوَارِدَةُ فِي الشُّور الآبِيَةِ : صَ ، وَالنَّجْمِ ، وَالانشِقَاقِ ، وَالعَلَقِ .

<u>ٷؙؙڿؚۮؘبيَانُ مَوَاضِعِ السَّكَنَاتِ عِندَ حَفْصٍ مِنَ «الشَّاطِبيَّةِ» وَشُرُوحِهَا وَتُعَهُ</u> كَيْفِيَّتُهُا بِالتَّلَقِّى مِنْ أَفَوَا وِالشُّيُوخِ .

رْضْطِلَاخَاتْ إِلْضَبْطِ

وَضَعُ دَائِرَةٍ خَالِيَةِ الوَسَطِ هَكَذَا «ه» فَوقَ أَحَدِ أَحْرُفِ الْعِلَّةِ الثَّلَاثَةِ المَزِيدَةِ رَسَمًا يَدُلُّ عَلَىٰ زَيَادَةِ ذَلَكَ الْحَقْ، فَلا يُنطَقُ بِه فِي الوَصَّلِ وَلا فِي الوَقْفِ نَحُونَ: (ءَامَنُواْ) (يَتْلُواْصُحُفَا) (لَأَ الْذَبَكَنَّهُ وَ) (أَوْلَيْكِ) (مِن نَّبَاعِي ٱلْمُرْسَلِينَ) (بَنَيْنَهَا بِأَيْدِ).

وَوَضَّعُ دَائِرَةٍ قَائِمَةٍ مُسْتَطِيلَةٍ خَالِيَةِ الْوَسَطِ هَلَادَا «٥» فَوقَ أَلِفٍ بَعَدَهَا مَتَحَرِّكَ يَدُلُّ عَلَىٰ زِيَادَتَهَا وَصَّلًا لَا وَقَفًا نحو: (أَنَا حَيْرُيِّمَـنَهُ) (لَّكِنَّا هُوَاللَّهُ رَبِّي) وَأُهْمِلَتِ الأَلِفُ الَّتِي بَعْدَ هَاسَاكِنُّ نَحُو: (أَنَا ٱلنَّذِيرُ) مِنْ وَضِع العَلَامةِ السَّابِقَةِ فَوقهَا ، وَإِن كَانَ حُكمُهَا مِثلَالَتِي بَعْدَهَامُتَحَرِكُ فِأَنَّهَا سَقُطُ وَصِّلًا ، وَتَثَبُتُ وَقِفًا لِعَدَمِ تَوَهِيَّمِ تُبُوتِهَا وَصِّلًا .

وَوَضَعُ رَأْسِ خَاءِ صَغِيرَة بدُونِ نُقُطَةٍ هلكذا « ح » فَوَقَ أَيِّ حَرْفٍ يَدُلُّ عَلَى اللَّكُونِ ذَالِكَ الحَرَفِ وَعَلَى أَنَّهَ مُظْهَرُ بَحَيَثُ يَقْرَعُهُ اللِّسَانُ نَحُوُ: (مِنْ خَيْرٍ) (أَوَعَظَتَ) (قَدُسَمِعَ) (نَضِ جَتُ جُلُودُهُم) (وَإِذْ صَرَفَنَآ)

وَتَعْرِيَةُ الْحَرْفِ مِنْ عَلامَةِ الشُّكُونِ مَعَ تَشْدِيدِ الْحَرْفِ التَّالَى تَدُلُّ عَلَى إِذْ غَامِ الأَوْلِ فَالتَّالِي اللَّهُ عَلَى إِذْ غَامِ اللَّوْلِ فَى الثَّالِي إِذْ غَامًا كَاملًا بِحَيْثُ يَدْهَبُ مَعَه ذَاتُ المُدُّعْتِم وَصِفَتُه، وَالتَّعْرِيةُ تَدُلُّ عَلى كَمَالِهِ ، نَحُوُ : (مِّن لِّسِنَةٍ) ، فَالتَّشْديدُ يَدُلُ عَلى الإِدغامِ ، وَالتَّعْرِيةُ تَدُلُ عَلى كَمَالِهِ ، نَحُوُ : (مِّن لِّسِنَةٍ) ، وَالتَّعْرِيةُ تَدُلُ عَلَى كَمَالِهِ ، نَحُوُ : (مِّن لِّسِنَةٍ) ، (مِن نُورٍ) (مِن تَوْرٍ) (مِن تَوْرٍ) (أَجِيبَت دَّعُوتُكُمَا) (عَصُولُ وَكَانُولُ) . (مَن نُورٍ) (مِل رَفِعَهُ ٱللَّهُ إِلَيْهِ) وَكَذَا قُولُهُ تَعَالَى : (أَلَمْ نَخَلُق كُمُ) .

وَتَعۡرِيتُهُ مَعَكَمُ مَسَّديدِ التَّالَى تَدُلُّ عَلَى إِدۡ عَامِ الْأَوّلِ فَى الثَّانَى إِدۡ عَامَانا قَصَّا بِعَيۡثُ يَدۡ هَبُ مَعَهُ ذَا تُ المَدۡعُمِ مَعَ بَقَاءِ صَفَتهِ خُونِ (مَن يَقُولُ) (مِن وَالٍ) ، بَعَيْثُ يَدَهُ مَعَهُ ذَا تُ المَدۡعُمِ مَعَ بَقَاءِ صَفَتهِ خُونِ (مَن يَقُولُ) (مِن وَالٍ) ، وَرَطتُ مَ اللَّهُ وَمُدۡعُمُ حَتَّى يُقلَبَ مِنْ جَنِس تَاليهِ فَلَا هُو مُظْهَرُ حَتَّى يَقرَعَهُ اللِّسَانُ ، وَلَا هُو مُدۡعُمُ حَتَى يُقلَبَ مِن جَنِس تَاليهِ سَوَاءٌ أَكَانَ هذا الإِخْفَاءُ حَقيقيًّا خُونُ (مِن تَعۡنِهَا) أَم شَفَويًّا خُونُ (جَآءَهُم سَوَاءٌ أَكَانَ هذا الإِخْفَاءُ حَقيقيًّا خُونُ (مِن تَعۡنِهَا) أَم شَفَويًّا خُونُ (جَآءَهُم مِن اللهُ وَاللهُ وَمَا اللهُ مَا جَرِي عَلَيْهِ أَكَ تَرُاهُ هُلِ الأَدَادِ عِنْ إِخْفَاءِ المِي عندَ البَاءِ . وَرَكِيبُ الْحَرَكِينَ "حَرَكَة الْحَرْف وَالْحَرَة الدَّالَة عَلَى النّنوينِ » سَوَاءٌ أَكَانَتُ وَمَرَكِينُ مَا جَرَى عَلَيْهِ أَلَى اللهُ وَلَا اللهُ اللهُ عَلَى النّنوينِ » سَوَاءٌ أَكَانَا وَرَكِيبُ الْحَرَانُ وَالْحَلَةُ الدَّالَة عَلَى النّنوينِ » سَوَاءٌ أَكَانَتُ وَمَرَكِينُ مَا جَرَكُ مَا مَا مَا مَنْ مَا مَا مَا مَا عَفُورًا) (وَلِحَتُ لِ قَوْمٍ هَا إِنَّ اللهُ اللّهُ اللهُ اللهُ عَلَى النّنوين عَلَى النّنوين غُونُ وَلَا اللهُ اللهُ اللهُ اللهُ عَلَى اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ الل

وَيَتَابِعُهِمَاهِكَذَا: (وق كَ يِ) مَع تَشْديدِ التَّالِي يَدُلَّ عَلَى الإِدْعَامِ الكَامِلِ نَوْدَ (لَرَهُ وَثُّ رَّحِيمٌ) (مُبْصِرَةً لِتَبْتَعُولُ) (يَوْمَ إِذِنَّاعِ مَةٌ).

وَتَتَابُعهِمَامَعَ عَدَمِ تَشْديدِ التَّالَى يَدُلَّ عَلَى الإِدْغَامِ النَّاقِصِ نَحُوُ: (رَحِيهٌ وَدُودٌ) (وَأَنْهَ لَرَا وَسُبُلًا) (فِي جَنَّتٍ وَعُيُونِ) أَوْعَلَى الإِخْفَاءِ خَوُ: (شِهَابٌ ثَاقِبٌ) (سِرَاعًا ذَالِكَ) (عَلَى كُلِّ شَيْءٍ قَدِينٌ).

فَتَكِيبُ الحَرَكَيَنَ بِمَنزلةِ وَضِع السُّكُونِ عَلى الحَرَفِ، وَتَتابُعُهمَا بَمَنزلةِ تَعَرَيَتهِ عَنهُ وَوَضَعُ ميمٍ صَغِيرةٍ هِكَذَا: «م» بَدَلَ الحَرَكةِ الثَّانيَةِ مِن المُنْوَنِ، أَوْفُوقَ النُّون السَّاكِنةِ بَدَلَ السُّكُونِ، مَعَ عَدَم تَشْديدِ الْبَاءِ التَّالِيةِ يَدُلِّ عَلَى قَلْب التَّنْوِن أُوالنُّون السَّاكِنةِ مِيمًا نحو: (عَلِيمُ بِذَاتِ ٱلصُّدُورِ) (جَزَآء بِمَا كَانُولْ) (كِرَامٍ بَرَرَةٍ) (أَنْبِعُهُم) (وَمِنْ بَعْدُ).

وَالْحُرُوفُ الصَّغِيرةُ تَدُلَّ عَلَى أَعْيَانِ الْحُرُوفِ الْمَرُوكَةِ فَ خَطَّ الْمَصَاحِفِ الْعُثْمَانِيَةِ مَعَ وُجُوبِ النُّطُق بِهَا نَحُو: (ذَالِكَ ٱلْكِتَبُ) (دَاوُدَ)، الْعُثْمَانِيَةِ مَعَ وُجُوبِ النُّطْق بِهَا نَحُو: (ذَالِكَ ٱلْكِتَبُ (وَكَانَا بِهِ عَبَصِيرًا) (إِنَّ رَبَّهُ وَكَانَا بِهِ عَبَصِيرًا) (إِنَّ وَلِيَّى اللَّهُ) (إِلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ) (إِلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ) .

وَكَانَعُلَمَاءُ الضَّبَطِيُلْحِقُونَ هَاذِهِ الأَخْرُفَ حَمَاءَ بِقَدَرِحُرُوفِ الْكِئَابَةِ الأَصْلِيَّةِ وَلَاكِن تَعَذَّرَ ذَلِكَ فِي المَطَابِعِ أَوَّلَ ظُهُورِهَا، فَاكْثُفِى بِتَصْغِيرِهَا للدّلالةِ عَلَىلْفَصُودِ لِلْفَرْقِ بَيْنِ الْحَرْفِ الْلُكَحَق وَالْحَرُفِ الْأَصْلِيّ.

وَالآن إِلَحَاقُ هٰذهِ الأَحْرَفِ بالْحُمْرَةِ مُتَيَسِّرٌ وَلَوضُيِطَت المَصَاحِفُ بالحُمْرَةِ والصُّفْرَةِ وَالْخُضْرَةِ وفق التَّفْصِيل المَعُرُوفِ فِي عِلْم الضَّبْطِ لَكَانَ لِذَلْكَ سَلَفُ صَعِيمُ مَقَبُولَ، فَيَبَقَى الضَّبَطُ بِاللَّوْنِ الأَسْوِدِ لأَنَّ الشَّامِينَ اعْتَادُوا عَلَيْه. وَإِذَا كَانَ الْكَوْفُ لِلْتُرُولُ النَّمُ اللَّهُ عَلَى الْكَرْفِ اللَّمْ اللَّهُ عَلَى اللَّهُ عَلَى الْكَرْفِ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْمُعَلِّمُ عَلَى الْعَلَى الْمُعَلِّمُ عَلَى الْمُعَلَى الْمُعَلِّمُ عَلَى الْعَلَى الْمُؤْمِ عَلَى الْمُؤْمُ عَلَى الْمُؤْمُ عَلَى الْعَلَى الْمُؤْمُ عَلَى الْعَلَى الْمُؤْمُ عَلَى الْمُؤْمُ عَلَ

وَوَضَعُ السِّينِ فَوَقَ الصَّادِ في قَولِمِ تَعَالىٰ: (وَٱللَّهُ يُقَبِضُ وَيَبْتُكُ أَ) (فِي ٱلْخَلْقِ بَصَّطَةً) يَدُلَّ عَلَى قَراءَتهَا بالسِّينِ لَا بالصَّادِ لِحَفْصٍ مِن طَرِيقِ الشَّاطِبِيَّةِ.

فَإِ<u>ن وُضِعَتِ السِّينُ تَحَتَ الصَّادِ</u> دَلَّ عَلَى أَنَّ النَّطْقَ بالصَّادِ أَشُهَرُ، وَذَلِك فِ كِلِمَةِ (ٱلْمُصَيِّطِرُونَ). أَمَّا كِلِمَةُ (بِمُصَيْطِرٍ) بسُورَة الغَاشِيةِ فَالصَّادِ فَقَطْ لِحَفْصٍ أَيضًا مِن طَرِيقِ الشَّاطِبيَّةِ.

وَوَضِعُ هَاذِه العَلامَة « _ » فَوَقَ الحَرْفِ يَدُلٌ عَلَىٰ لُزُومِ مَدِّه مَدَّا زَائِدًا عَلَىٰ الْدُومِ مَدِّه مَدَّا زَائِدًا عَلَىٰ اللهِ الطَّلِيعِ الأَصْلِق نَحُو: (الْمَ) (ٱلطَّامَّةُ) (قُرُوءِ) (سِيَ عَبِهِمُ) (شُفَعَتُوُّا) (وَمَا يَعَالَمُ تَأْفِيلَهُ وَإِلَّا ٱللهُ) (إِنَّ ٱللهَ لَا يَسْتَحْيِ تَأْن يَضْرِبَ مَثَلَامًا) (بِمَا أَنْزِلَ) عَلى تَفْصِيلِ يُعْلَم مِن فَنِّ التَّجْويدِ .

وَلَاشَّتَعْمَلُهاذِه العَكَامَة لِلدَّلَالَةِ عَلَى أَلِفٍ مَحَذُوفَةٍ بَعَدَ أَلِفٍ مَكُوبَةٍ مِثْلَ: (آمَنُواْ) كَمَا وُضِعَ غَلَطًا فى بَعْضِ المَصَاحِفِ، بَلَ تُكْتَبُ (ءَامَنُواْ) بِهَـمْزَةٍ وَأَلْفٍ بَعْدَدَهَا.

وَوَضْعُ نُقُطَةٍ كِيرَةٍ مَطْمُوسَةِ الوَسَطِ هَكَذَا «•» تَحَتَ الحَرَفِ بَدَلًا مِنَ الفَتْحَةِ يَدُلُ عَلَ الإِمَالَةِ وَهِى المُسَمَّاةُ بالإِمَالَةِ الكُبْرَىٰ وَذَلِكَ فِي كَلِمَةِ (مَجْمِ لِهَا) بِسُورَةِ هُود .

وَوَضِّعُ النُّقطَةِ المذكورَةِ فَوَقَ آخِرالميم قُبَيُّ لَ النُّورِ المشكَّدَدةِ مِنْ

قَولِهِ تَعَالَىٰ (مَالَكَ لَاتَأَمَّنَا) يدُلَّ عَلَى الإِسْمَام، وهُوضَمُّ الشَّفَنَيْنِ كَن يُريدُ النُّطْقَ بالضَّمَّة إِشَارَةً إِلَىٰ أَنَّ الْحَرَكَةَ الْحَذُوفَة ضَمَّةُ، مِن غَيْر أَن يَظهَرَ لِذَلِكَ أَثَرُ فِي النُّطقِ.

فَهَذِه الْكَلِمَة مُكُوَّنَةُ مِن فَعَلِمُضَارِعِ مَرفوعِ آخِرُه نُونُ مَضْمُومَة ، لِأَنَّ (لَا) نَافِية . وَمِنَ مَفْعُولٍ بِهِ أَوَّلَهُ نُونُ فَأَصْلُهَا (تَأْمَنُنَا) بِنُونَيْن ، وَقَد أَجْمَعَ كُتَابُ المَصَاحِفِ عَلَى رَسِّحِهَا بِنُونٍ وَاحِدَةٍ ، وَفيهَا لِلقُرَّاءِ العَشَرَة مَاعَدَا أَبَا جَعْفَرٍ وَجْهَانِ :

أَحَدُهُمَا: الإِشْمَام - وَقَد تَقَدَّم - وَالإِشْمَامُ هُنَا مُقَارِنُ لِسُكُونِ الحَرْفِ الْحَرْفِ اللَّهُ عَكِم .

وَتَانِيهِمَا: الإِخْفَاءُ، وَالمَرَادُبِهِ النَّطْقُ بِثُلْثِي الْحَرَكَةِ المَضَّمُومَةِ، وَعلى هٰذَا يَذَهبُ مِنَ النُّونِ الأُولِي عندَ النُّطق بَهَا ثُلْثُ حَرَكتِها، وَيُعَرَفُ ذَالِك كُلَّهُ بِالتَّلَقِي، وَالإِخْفَاءُ مُقَدَّمُ فِي الأَدَاءِ.

وَقَدَ ضُبِطَتَ هَاذِهِ الْكَلِمَةُ ضَبْطًا صَالِحًا لِكُلِّ مِنَ الْوَجْهَيْنِ السَّابِقَيْن. وَوَضُعُ النَّقُطَةِ السَّالِفَةِ الذِّكرِ بدُونِ الحَرَكةِ مَكَانَ الْهَمْزَة يَدُلَّ عَلى تَسْهِيل الْهَمْزَة بَيْنَ الْأَلِفِ. وَهُوهُنَا النُّطُقُ بالْهَمْزَة بَيْنَهَا وَبَيْنَ الأَلِفِ. وَذَلِكَ فَى كِلْمَةِ (ءَأَعْجَمِيُّ) بِسُورَةِ فُصِّلَتَ.

<u>وَوَضْعُ رَأْسِ صَادٍ صَغِيرَةٍ</u> هَكَذَا «صه» فَوَقَ أَلِفِ الوَصْلِ (وَتُسَمَّىٰ أَيضًا هَمْزَة الوَصْلِ) يَدُلَّ عَلَىٰ شُقُوطِهَا وَصُلًا .

وَالدَّائِرةُ الْحُكَّلَاةُ الَّتِي فِي جَوْفِهَا رَقِّمْ تَدُلِّ بِهَيْئَتِهَا عَلَى انِهَاءِ الآيةِ ، وَبِرَقْمِهَا

على عَدَد تِلك الآيةِ فِي الشُّورَة نَحُون إِنَّا أَعْطَيْنَكُ الْكُوْثَرَ ۞ فَصَلِّ لِرَبِّكَ وَالْمُحَدِّرِ وَضُعُهَا فَبَلَ الآيَةِ أَلْبَتَّة. وَالْمُحَدِّرُ وَضُعُهَا فَبَلَ الآيَةِ أَلْبَتَّة. فَإِذَاكَ لا تُؤْجَدُ فِي أُواخِرِهَا.

وَتَدُلِّ هَذِهِ الْعَكَامَةِ « ﴿ عَلَىٰ بَدَايِةِ الأَجْزَاءِ وَالأَخْزَابِ وَأَنصَافِهَا وَأَرَبَاعِهَا. وَوَضْعُ خَطٍّ أُفْقِيّ فَوَقَ كِلِمَةٍ يَدُلُ عَلَىٰ مُوجِبِ السَّجْدَة .

وَوَضِعُ هَاذِهِ الْعَلَامَةِ « ﴿ ﴿ » بَعَدَكِلِمَةٍ يَذُلُّ عَلِىمَوْضِعِ السَّجَدَة نَحُوُ: وَلِلَّهِ يَسْجُدُ مَافِى السَّمَوَتِ وَمَافِى ٱلْأَرْضِ مِن دَاتِّةٍ وَٱلْمَلَنِيِّكَةُ وَهُمْ لَايَسْتَكْفِرُونَ ﴿ وَنَكَ يَسْجُدُ مِنْ اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهِ مَا اللَّهُ عَلَيْهِ اللَّهُ ال

ا يَخَافُونَ رَبَّهُم مِّن فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ الْأَقْ

وَوَضَعُ حَرِفِ السِّينِ فَوقَ الحَرَّفِ الأَّخِيرِ في بَعْض الكَلِمَاتِ يَدُلَّ عَلَى السَّكْتِ فِ حَالَ وَصْلهِ بَمَابَعْدَه سَكَتَةً يَسِيرَةً مِنْ غَيْرَ تَنَفُّسٍ .

وَوَرِدَعَنَ حَفْصِعَنَ عَاصِمٍ السَّكَتُ بلَاخلَافٍ مِنْ طريق الشَّاطِبِيَّةِ عَلىٰ أَلِفِ (عِوَجَاّ) بسُورَةِ الكَهْفِ . وَأَلِفِ (مَّرْقَدِنَّا) بسُورَة يسَّ . وَنُونِ (مَنِّ رَاقِ) بسُورَة الْقَيَامَةِ . وَلَامٍ (بَلِّ رَانَ) بسُورَة المطفِّفِينَ .

وَيُجُوزِلُهُ فِي هَاءِ (مَالِيَةٌ) بِسُورَةِ الْحَاقَّةِ وَجُهَانِ :

<u>أَحَدُهِمَا: إِظْهَارُهَامَعَ السَّكْتِ، وَثَانِيهِمَا: إِدْغَامُهَافِي الهَاءِ الَّتِي بَعْدَهَا في</u> لَفْظِ (هَلَكَ) إِدْغَامًا كامِلًا، وَذلك بتَجْريدِ الهَاءِ الأُولِى منَ السُّكُون مَعَ وَضِّعِ عَلَامَةِ التَّشَدِيدِ عَلَى الهَاءِ الثَّانيَةِ.

وَقَدَضُيِطَ هٰذَا المُوَّضِعُ عَلَى وَجُهِ الْإِظْهَارِ مَعَ السَّكَتِ، لِأَنَّه هُو الَّذِي عَلَيه أَكْثَرُأَهْ لِالأَدَاءِ ، وَذَٰ لِك بَوَضِّعِ عَلَامةِ الشُّكُونِ عَلَى لَهُ الأُولِي مَعَ تَجَرِيدِ الهَاء الثَّانيَةِ منْ عَلامَةِ النَّشْديدِ ، للدَّلالةِ عَلى الإِظهَار .

وَوَضِعُ حَرِفِ السِّينِ على هَاءِ (مَالِيَةٌ) لِلدَّلاَلَةِ عَلى السَّكْتِ عَليهَا سَكَةً يَسِيرَةً بدُون تَنقُسٍ لأَنَّ الإِظهَارَ لا يتَحَقِّقُ وَصَالًا إِلَّا بالسَّكْتِ .

وَإِلْحَاقُ وَاوِصَغيرة بَعَدَهَاءِ ضَمِيرِللْفُرُدِ الغَائِبِ إِذَا كَانتُ مَضْمُومةً يَدُلّ على صِلَةِ هَاذِه الْهَاءِ بَوَاوِلَفُظِيّةٍ في حَال الوصَل ، وَإِلْحَاقُ يَاءٍ صَغيرة مَرْدُودةٍ على صِلَةِ هَاذِه الْهَاءِ الضَّمِيرِ الْمَذَكُورِ إِذَا كَانتَ مَكَسُورةً يَدُلّ عَلَى صِلَتِهَا بِيَاءٍ لَفَظَيّةٍ في حَالِ الوَصْلِ أَيْضًا .

وَتكونُ هٰذِه الصِّلَة بنَوَعَهُا مِن قَبيل المَدِّ الطّبيعيّ إِذَا لَمْ يَكُن بَعْدهَ اهَـمْز فَتُمَدّ بِمِقْدَارِ حَرَكَتَيْنُ نَحُوقُولِهِ تَعَالىٰ: ﴿ إِنَّ رَبَّهُ وَكَانَ بِهِ عَبَصِيرًا ﴾ .

وَتكُونُ مِن قَبَيل المَدِّ المُنْفَصِل إِذَا كَانَ بَعْدَهَاهَمْز ، فتُوضَع عَلَيْهَا عَلَامَة المَدِّ وتُمَدِّ بِقْدَار أَرْبَعِ حَرَكاتٍ أُوخَس نَحُوُقَولهِ تَعَالىٰ: (وَأَمْرُهُ رَالَى ٱللَّهِ) وَقُولِه جَلَّ وَعَلاَ: (وَٱلَّذِينَ يَصِلُونَ مَاۤ أَمَرُٱللَّهُ بِهِءَأَن يُوصَلَ) .

وَالقَاعِدة : أَنّ حَفْصًا عَن عَاصِم يَصِل كُلّ هَاء ضَمِيرِ للمُفرَد الغَائِب بوَافِ لَفظيَّةٍ إِذا كَانَتُ مَكْسُورَة بشَرْط أَن يَتحَرَّكَ مَا فَئِلُ هَاذَا كَانَتُ مَكْسُورَة بشَرْط أَن يَتحَرَّكَ مَا فَئِلُ هاذِه الْهَاءِ وَمَا بَعْدَهَا ، وَتلْكَ الصِّلَة بنَوْعَيها إِنَّمَا تَكُونُ في حَالِ الوَصْل . وَقَد ٱسْتُثِنَى لِحَفْصٍ منْ هاذِه القَاعدة و مَا يَأْتى :

- (١) _ الْهَاءُ مِنْ لَفَظِ (يَرْضَهُ) في سُورَةِ الزُّمْرَ فَإِنَّ حَفْصًا ضَمَّها بِدُونِ صِلَةٍ.
- (٢)_الهَاءُ منْ لَفظِ (أَرْجِهُ) في سُورَتَي الأَعْرَافِ وَالشُّعَاءِ فَإِنَّهُ سَكَّنَهَا.
 - (٣) الْمَاءُ مِنْ لَفْظِ (فَأَلْقِهُ) في سُورَةِ النَّمَل ، فَإِنَّه سَكَّنْهَا أَيْضًا .

وَإِذَاسَكَنَ مَاقَبَلَ هَاءِ الضَّمِيرِ المذكورَةِ ، وَتِحَرَكَ مَابَعَدَهَافَإِنَّهَ لَايَصِلُهَا إِلَّا في لَفَظ (فِيهِ،) في قَولِهِ تعَالى : (وَيَخْلُدُ فِيهِ، مُهَانًا) في سُورَةِ الفُرْقانِ .

أَمَّا إِذَا سَكَنَ مَابَعَدَ هَذِهِ الْحَاءِ سَوَاءُ أَكَانَ مَافَبَلَهَا مُتَحَرَّكًا أَم سَاكِنًا فَإِنَّ الْحَاء لَا تُوْصَلُ مُطْلَقًا ، لِئَلَّا يَجَتَمِعَ سَاكِنَان . نَحَوِقُولِهِ تَعَالى: (لَهُ ٱلمُلْكُ) (وَءَاتَيْنَهُ ٱلْإِنجِيلَ) (فَأَنزَلْنَابِهِ ٱلْمَآءَ) (إِلَيْهِ ٱلْمَصِيرُ).

: خُالُونِينَ

(١)-إِذَا دَخَلتْ هَمْزَة الاسْتِفهَامِ على هَمْزةِ الوَصْلِ الدَّاخِلةِ على لَام التَّعْريفِ
 جَازَ لِحَفْصٍ في هَمْزَة الوَصْلِ وَجْهَانِ :

أَ<u>حَدُهُ مَا</u>: إِبدَاهُا أَلِفًا مَعَ المَدِّالمُشْبَعِ «أَى بمقْدَارسِتِّ حَرَكاتٍ».

وَثَانِيهِ مَا: تَسْهِيلُهَا بَيْنَ بَيَن «أَى بَيْنَهَا وَبَينَ الأَلِف» مَعَ القَصْر وَالمرادُ بهِ عَدَمُ المَدِّ أَصْلًا .

وَالْوَجَّهُ الْأَوِّلِ مُقَدِّمٌ فِي الأَدَاءِ وَجَرِيْ عَلَيْهِ الضَّبُطُ .

وَقَدُ وَرَدِ ذَلِكِ فِي ثَلَاثِ كَلَمَاتٍ فِي سِتَّةِ مَوَاضِعَ مِن القُرْآنِ الكَّرِيمِ:

- (١)_(ءَ ٱلذَّكَرَيْنِ) في مَوضعَيْهِ بسُورَة الأَنْعُــَامِ .
 - (١)–(ءَ ٱلۡكِنَ) فى مَوضعَيْهِ بِسُورَة يُونُسَ .
- (٣)-(ءَآلَلَهُ) في قَولِهِ تَعَالَى : ﴿ قُلْءَآلَلَّهُ أَذِنَ لَكُورٍ ﴾ بسُورَة يُونْسَ .

وفى قَولِهِ جَلَّ وَعَلَا:(ءَآللَّهُ خَيْرُأَمَّا يُشْرِكُونَ) بسُورَة النَّـمْلِ.

كَمَايَجُوْزِ الإِبْدَالُ والتَّسْهِيلُ لبَقَيَّةِ القُرَّاءِ في هٰذِه المَواضِع، وَاختَصَّ أَبُوعَمُرو

وَأَبُوجَعْفَرِبهِلاَيْنَ الوَجَهَينِ في قَولهِ تَعَالىٰ: (مَاجِئَتُم بِهِ ٱلسِّحْرُ) بِسُورَة يُونِس. على تَفْصِيلِ في كُتُب القِرَاءَاتِ .

(ب)-فى سُورَة الرُّوم وَرَدَت كِلِمَةُ (ضَعْفِ) مَجَرُورَةً فِ مَوْضَعَيْن وَمَنصُوبةً في مَوْضِعٍ وَلحدٍ .

وذلكَ فَ قَولِهِ تَعَالَى: (ٱللَّهُ ٱلَّذِي خَلَقَكُمْ مِّن ضَعْفِ ثُرُّ جَعَلَمِنُ بَعْدِضَعْفِ قُوَّةً ثُمُّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَمْعْفَا وَشَيْبَةً).

> وَيَجُوزُ لِحَفْصٍ في هاذِه الموَاضِعِ الثَّلاثَةِ وَجَهَان : أَحَدُهُمَا: فَتَحُ الضَّادِ . وَثَانِيهِ مَا : ضَمَّهُا وَالوَجْهَان مَقرُوءٌ بِهِمَا ، وَالفَتْحُ مُقَدَّمٌ في الأَدَاءِ .

(ج) ـ في كلِّمَةِ (ءَاتَكْنِ ءَ) في سُورَةِ النَّمْلِ وَجْهَانِ وَقُفًّا:

أَحَدُهُمَا: إِثْبَاتُ اليَاءِ سَاكِنَةً. وَثَانِهُمَا: حَذَفْها مَعَ الوَقْفِ عَلى النُّون سَاكِنَةً أَحَدُهُما مَعَ الوَقْفِ عَلى النُّون سَاكِنَةً أَمَّا فِي حَال الوَصِهْ لِ فَتَثبُتُ اليَاءُ مَفْ تُوحَةً .

(د) ـ وَفَى كِلْمَةِ (سَلَسِلًا) فِي سُورَةِ الْإِنسَانِ وَجُهَان وَقُفًا:

<u>أَحَدُهُمَا</u>: إِثِبَاتُ الأَلِفِ الأَخِيرَةِ. <u>وَثَانِهِمَا ۚ</u> حَذْفُها مَعَ الوَقْفِ عَلَىٰ للَّامِ سَاكِنةً . أَمّا في حَال الوَصِّلِ فَتُحُذَفُ الأَلِفُ .

وَهذِه الأَوْجُه الَّتِى تَقَدَّمَتْ لِحَفْصٍ ذَكَهَا الإِمَامُ الشَّاطِبِيُّ فِ نَظْمِهِ الْمُسَمِّى: «حِرِّزَا الأَمَانِي وَوَجُهَ التَّهَانِي» الشَّاطِبيَّة .

هٰذَا ، وَالمُواضِعُ الَّتِي تَحَنَٰلِفُ فِهَا الطُّرُقِ ضُبِطَتَ لِحَفْصٍ بَمَايُوَافِقُ طَرِيقَ الشَّاطِبيَّة.

عَلَامًا لِنَّكُ الْوَقَفِيٰ

- م عَلَامَة الوَقْفِ اللَّارَمِ نَحُوُ: (إِنَّمَا يَسْتَجِيبُ ٱلَّذِينَ يَسْمَعُونَ وَٱلْمَوْقَىٰ يَبْعَثُهُمُ ٱللَّهُ) .
 - عَلَامَة الوَقْفِ الْجَائِزِ جَوَازًا مُسْتَوِى الطَّلرَفَيْن . نَحُو:
 (نَّحَنُ نَقُصُ عَلَيْكَ نَبَأَهُم بِٱلْحَقِ إِنَّهُمْ فِتْيَةٌ ءَامَنُواْ بِرَبِّهِمْ) .
- صل عَلَامَة الوَقْفِ الْجَائِزِ مَعَ كَوْنِ الوَصْل أَوْلَىٰ . نَحُوُ: (وَإِن يَمْسَسُكَ ٱلنَّهُ بِضُرِّ فَلَاكَ اشِفَ لَهُ وَ إِلَّاهُوَ وَإِن يَمْسَسُكَ بِخَيْرٍ فَهُوَ عَلَى كِلِّ شَيْءٍ قَدِيرٌ) .
 - قلى عَلَامَةُ الوَقْفِ الْجَائِرَ مَعَكُونِ الوَقْفِ أَوْلِي. نَحُو: (قُل رَبِّي أَعْلَمُ بِعِدَّ بِهِم مَّا يَعْلَمُهُمْ إِلَّا قِلِيلٌ فَلَا تُمَارِفِيهِمَ) .
- ه عَلَامَةُ تَعَانُق الوَقْفِ بِحَيْثُ إِذَا وُقِفَ عَلَىٰ أَحَدِ المُوْضِعَيْن لَا يَصِحُ الوَقِفَ عَلَى الآخَرِ. نَحُونِ
 الوَقفُ عَلَى الآخَرِ. نَحُونِ
 - (ذَلِكَ ٱلۡكِتَاٰبُ لَارَيۡبَ فِيهِ هُدَى لِّلۡمُتَّقِينَ)

فَهْ سُنْ الْمِيْ الْسِيَّوْرِ وَبَكَا إِلْ يَكُوْلُلُهُ لَيْ فَالْمَا لِلْكِيْفِ إِلَّهُ الْمُؤْمِنِ

Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رَقْمِهَا	الشُّورَة
Al-Fâtihah	1	1	Makki	مكية	\	1	الفَاتِحة
Al-Baqarah	2	3	Madani	مدنية	٣	۲	البَقَـرَة
Âl 'Imrân	3	68	Madani	مدنية	٦٨	٣	آلعِمران
An-Nisâ'	4	105	Madani	مدنية	1.0	٤	النيساء
Al-Mâ'idah	5	140	Madani	مدنية	١٤٠	٥	المائِدَة
Al-An'âm	6	168	Makki	مكية	١٦٨	٦	الأِنعَــام
Al-A'râf	7	199	Makki	مكية	199	٧	الأغراف
Al-Anfâl	8	231	Madani	مدنية	771	٨	الأِنفَال
At-Taubah	9	243	Madani	مدنية	757	٩	التَّوبَة
Yûnus	10	269	Makki	مكية	779	١.	يئونئس
Hûd	11	285	Makki	مكية	۲۸۰	11	هُــود
Yûsuf	12	303	Makki	مكية	7.7	17	يۇسُف الرَّعْتُ ذ
Ar-Ra'd	13	319	Madani	مدنية	719	18	الرَّعْن
Ibrâhîm	14	327	Makki	مكية	777	١٤	إبراهيم
Al-Hijr	15	338	Makki	مكية	۳۳۸	10	الجيجر'
An-Nahl	16	347	Makki	مكية	727	17	النَّحُلُ
Al-Isrâ'	17	368	Makki	مكية	۳٦٨	١٧	الإبسراء
Al-Kahf	18	385	Makki	مكية	440	١٨	الكَهَف
Maryam	19	402	Makki	مكية	٤٠٢	١٩	مَرُيك
Та̂-На̂	20	413	Makki	مكية	117	۲.	طیـه
Al-Anbiyâ'	21	428	Makki	مكية	٤٢٨	71	الأنبياء
Al-Hajj	22	441	Madani	مدنية	133	77	الحسج
Al-Mu'minûn	23	454	Makki	مكية	६०६	77	المؤمِنُون
An-Nûr	24	466	Madani	مدنية	177	7 £	البنود
Al-Furgân	25	478	Makki	مكية	٤٧٨	70	الفُرقَان
Ash-Shu'arâ'	26	488	Makki	مكية	٤٨٨	۲٦	الشعَرَاء
An-Naml	27	505	Makki	مكية	0.0	**	التَّـمَل
Al-Qasas	28	516	Makki	مكية	٥١٦	۲۸	القَصَص
Al-'Ankabût	29	530	Makki	مكية	٥٣.	79	العَنكبؤت

فِهْ شُنْ السِّيَوْرِ وَبَالِالْكِيْوَلِ الْمِنْكِيْنِ الْمُعَالِلَّيْنِ الْمُؤْمِنِ الْمُعَالِمِينَ

Sûrah	No.	Page	Makki/ Madani	البسيان	الصَّفحَة	رَقِهَا	الشُورَة
Ar-Rûm	30	542	Makki	مكية	0 2 7	٣.	السرُّوم
Luqmân	31	550	Makki	مكية	00.	٣١	لُقتُ مَانُ
As-Sajdah	32	556	Makki	مكية	००५	٣٢	السَِّجْدَة
Al-Ahzâb	33	560	Madani	مدنية	٥٦٠	44	الأخزاب
Saba'	34	575	Makki	مكية	040	78	سِسَبَأ
Fâtir	35	583	Makki	مكية	٥٨٣	40	فكاطِر
Yâ-Sîn	36	590	Makki	مكية	09.	77	يش
As-Sâffât	37	598	Makki	مكية	۸۹٥	٣٧	الصَّافَات
Sâd	38	611	Makki	مكية	111	٣٨	صِّب
Az-Zumar	39	620	Makki	مكية	77.	٣٩	الزُّمَّر
Ghâfir	40	631	Makki	مكية	777	٤٠	غِكافِر
Fussilat	41	644	Makki	مكية	7 2 2	٤١	فُصِّلَت
Ash-Shûra	42	653	Makki	مكية	707	٤٢	الشّوري
Az-Zukhruf	43	663	Makki	مكية	778	٤٣	الزُّخِرُف
Ad-Dukhân	44	673	Makki	مكية	777	٤٤	الدّخان
Al-Jâthiyah	45	678	Makki	مكية	٦٧٨	٤٥	الجِاشِة
Al-Ahqâf	46	683	Makki	مكية	717	٤٦	الأَحْقَاف
Muhammad	47	689	Madani	مدنية	٦٨٩	٤٧	مُحَــُـمَد
Al-Fath	48	696	Madani	مدنية	797	٤٨	الفَــتّح
Al-Hujurât	49	701	Madani	مدنية	٧٠١	٤٩	الحُجُرات
Qâf	50	704	Makki	مكية	٧٠٤	٥.	قب ا
Adh-Dhâriyât	51	709	Makki	مكية	٧٠٩	٥١	الذِّاريَات
At-Tûr	52	715	Makki	مكية	V10	٥٢	الطُّور
An-Najm	53	719	Makki	مكية	٧١٩	٥٣	البَّهُ ،
Al-Qamar	54	725	Makki	مكية	٧٢٥	٥٤	القَصَر
Ar-Rahmân	55	730	Madani	مدنية	٧٣٠	00	الرَّحْمَانَ
Al-Wâqi'ah	56	735	Makki	مكية	٧٣٥	٥٦	الوَاقِعَة
Al-Hadîd	57	741	Madani	مدنية	V £ 1	٥٧	الحكديد
Al-Mujâdilah	58	748	Madani	مدنية	٧٤٨	٥٨	المجادلة

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Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رَقِهَا	الشُّورَة
Al-Hashr	59	752	Madani	مدنية	V07	٥٩	الحشر
Al-Mumtahanah	60	757	Madani	مدنية	Yoy	٦.	المُتَحنَة
As-Saff	61	760	Madani	مدنية	٧٦٠	71	الصَّفَ
Al-Jumu'ah	62	763	Madani	مدنية	٧٦٣	77	الجمعكة
Al-Munâfiqûn	63	764	Madani	مدنية	771	74	المنافِقُون
At-Taghâbun	64	767	Madani	مدنية	٧٦٧	٦٤	التّغَابُن
At-Talâq	65	769	Madani	مدنية	V79	70	الطَلَاق
At-Tahrîm	66	772	Madani	مدنية	VV7	77	التِّحْريم
Al-Mulk	67	775	Makki	مكية	۷۷٥	٧٢	المُلك
Al-Qalam	68	778	Makki	مكية	V V A	٨٢	القسكر
Al-Hâqqah	69	784	Makki	مكية	٧٨٤	79	الحكاقة
Al-Ma'ârij	70	788	Makki	مكية	٧٨٨	٧.	المعكارج
Nûh	71	791	Makki	مكية	791	٧١	برُوح
Al-Jinn	72	794	Makki	مكية	٧٩٤	٧٢	الجن
Al-Muzzammil	73	797	Makki	مكية	V9V	٧٣	المزَّمِّـِلُ
Al-Muddaththir	74	799	Makki	مكية	V99	٧٤	المدَّخِر
Al-Qiyâmah	75	803	Makki	مكية	٨٠٣	٧٥	القيامة
Al-Insân	76	806	Madani	مدنية	٨٠٦	٧٦	الإنسكان
Al-Mursalât	77	809	Makki	مكية	٨٠٩	٧٧	المرسكلات
An-Naba'	78	812	Makki	مكية	٨١٢	٧٨	النَّسَبَا
An-Nâzi'ât	79	815	Makki	مكية	۸۱٥	٧٩	النّازعَات
'Abasa	80	818	Makki	مكية	۸۱۸	٨٠	عَــَبَسَ
At-Takwîr	81	821	Makki	مكية	٨٢١	۸١	التَّكوير
Al-Infitâr	82	823	Makki	مكية	٨٢٣	٨٢	الانفطار
Al-Mutaffifin	83	825	Makki	مكية	۸۲٥	٨٣	المطقِفِين
Al-Inshiqâq	84	828	Makki	مكية	٨٢٨	٨٤	الانشِقَاق
Al-Burûj	85	829	Makki	مكية	٨٢٩	٨٥	البُــُرُوج
At-Târiq	86	832	Makki	مكية	٨٣٢	۲۸	الطِّارقِ
Al-A'lâ	87	834	Makki	مكية	٨٣٤	٨٧	الأَعْـلٰي

فِهْ شُ الشِّهُ إِلسُّهُ وَبِعَا إِلْكَيْوَ الْمَاكِةِ فِلْلَالَا فَيُعَالِّا لِلْكُوْلِمِ الْمُعَا

Sûrah	No.	Page	Makki/ Madani	البَيَان	الصَّفحَة	رَقَهَا	الشُّورَة
Al-Ghâshiyah	88	835	Makki	مكية	٨٣٥	٨٨	الغَاشِيَة
Al-Fajr	89	837	Makki	مكية	۸۳۷	٨٩	الفَجْر
Al-Balad	90	839	Makki	مكية	٨٣٩	٩.	البسكد
Ash-Shams	91	841	Makki	مكية	٨٤١	٩١	الشّمس اللّيت ل
Al-Lail	92	842	Makki	مكية	٨٤٢	9 7	
Ad-Duhâ	93	844	Makki	مكية	٨٤٤	98	الضّحَىٰ
Ash-Sharh	94	845	Makki	مكية	٨٤٥	9 &	الشّـرْح
At-Tîn	95	845	Makki	مكية	٨٤٥	90	التِّينَ
Al-'Alaq	96	846	Makki	مكية	٨٤٦	97	العَــــلَق
Al-Qadr	97	847	Makki	مكية	٨٤٧	9 ٧	القَدَد
Al-Baiyinah	98	848	Madani	مدنية	٨٤٨	٩٨	البكيت
Az-Zalzalah	99	849	Madani	مدنية	129	99	الزّلْزَلة
Al-'Âdiyât	100	850	Makki	مكية	٨٥٠	١	العَاديَات
Al-Qâri'ah	101	850	Makki	مكية	٨٥٠	1.1	القارعة
At-Takâthur	102	851	Makki	مكية	101	1.7	النَّكَاثر
Al-'Asr	103	852	Makki	مكية	٨٥٢	1.7	العَصَر
Al-Humazah	104	853	Makki	مكية	۸۰۳	١٠٤	الهُمَزَة
Al-Fîl	105	853	Makki	مكية	٨٥٣	1.0	الفِــيل
Quraish	106	854	Makki	مكية	٨٥٤	1.7	قُــرَيش
Al-Mâ'ûn	107	855	Makki	مكية	100	1.7	المتاعون
Al-Kauthar	108	855	Makki	مكية	٨٥٥	١٠٨	الحِكُوثر
Al-Kâfirûn	109	856	Makki	مكية	707	١٠٩	الكافِرون
An-Nasr	110	856	Madani	مدنية	۲٥٨	11.	النَّصْر
Al-Masad	111	857	Makki	مكية	VOA	111	المسكد
Al-Ikhlâs	112	858	Makki	مكية	٨٥٨	117	الإِخْلَاص
Al-Falaq	113	858	Makki	مكية	٨٥٨	117	الفَـــــلَق
An-Nâs	114	859	Makki	مكية	٨٥٩	115	النَّاس

إِنَّ مِنْ لَالْقَوْلِ الشَّوْنَ الْإِلْسُهُ الْمُعَيَّةُ مَالْلَا وَقَافِ الْمُلْكَةُ وَكَا مِلْلِا لَهُ اللّهُ عُوديَةِ
الشَّمْوَةَ عَلَى مِحَمَّعِ اللّهِ فَهَ اللّهُ عُوديَةِ
اللَّهُ وَهَ عَلَى مِحَمَّعِ اللّهِ فَهَ اللّهُ وَهَ اللّهُ وَهَ عَلَى اللّهِ اللّهُ وَهِ اللّهُ وَهَ اللّهُ وَهَ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ وَاللّهُ وَاللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللل

وَاللَّهُ وَلَيُّ التَّوْفِيْقِ ٢

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